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THE
HOME AND FOREIGN RECORD
OF
THE CANADA PRESBYTERIAN CHURCH.

No. 4.

FEBRUARY, 1863.

VOL. II.

OUR NATIONAL SYSTEM OF EDUCATION.

For some time past little or nothing has appeared in the *Record* on the subject of Education. This, however, has not arisen from any change of opinion on the subject, or want of interest in it, but we have thought it better to allow controversy to be carried on through other periodicals, watching meanwhile with deep interest the turn which things are taking. The time, however, is fast approaching when we may expect action—the time, when, in accordance with the recommendation of Synod, petitions should be prepared for the legislature, and in view of this we wish to state the matter to our readers, in what appear to us its important and practical bearings. When Parliament meets, we may expect the Report of the University Commission to be submitted—perhaps disposed of. Dr. Ryerson has also intimated the probability of another bill being submitted in connection with the common schools, and it will in no way surprise us, should the friends of non-sectarian education, if not on their guard, see another step taken towards the overthrow of our present system. The Canada Presbyterian Church may be regarded as decidedly favourable to our present common school system. Both the Churches, now happily joined together, were quite decided on this point. The Free Church Synod always supported the common school system. In the agitation against King's College, the Free Church took no second place. The minutes of each successive Synod at the time bear witness to the earnestness with which the church sought reform. The kingly endowment was at first held exclusively by the Church of England, and King's College was thoroughly *Episcopalian*; but after much labour it was placed on a catholic basis, and when further amended, King's College, with the endowment belonging to it, became University College and the University of Toronto. All denominational tests were abolished, both as to professors and students, and still a decidedly religious character was maintained. The college has since progressed favourably, and is now thoroughly efficient, embracing a very extensive course of instruction. And, need we say, it is as safe for the purity and morals of the students as any college which is open to all classes in Britain or America. The United Presbyterian Church has ever been equally, if not even more cordial in the support of non-sectarian education both in school and college. Thus, then, we assume that to-day our united Synod will be found, with few exceptions, supporting non-sectarian institutions, which are based on the fundamental principles of Protestantism, in which the

Bible is recognized, and provision is made for religious instruction when desired.

Now a fresh agitation is begun, and a hot contest may be expected. The assailants come from many quarters, and though bitterly opposed to each other in many things and acting on widely different principles, they are united in this, to overthrow non-sectarian, national education. Some avow this design, others dissemble, and others still appear so blinded that they see not the consequences of what they ask for, and care not what may be the issue.

1. We have Popery. The old exclusive claim of "Education by the Priest" is put forth. At one time insidiously, and again boldly, at all times trying to influence the government the Roman Catholic clergy work away. They have separate schools, and wherever these exist, the taxes of Roman Catholics go to support priestly education, and an equal sum is given by government. But more is demanded. They ask now for an equal share of the *whole taxes* according to the number of scholars. Thus would they appropriate the taxes of Protestants to support schools taught by nuns and friars, where the children are taught to destroy heretics, and overthrow Protestantism, and receive to boot an equal amount from the government. The present system is bad enough, but more of it would simply be intolerable. Then for colleges, little as yet has been said by the Roman Clergy, but quietly they have been waiting, and building colleges. Ottawa, Kingston, Toronto, Windsor, and perhaps Guelph, are all expecting government aid, when sects are recognised. Here is the prospect of five Maynooths, where Dens and Liguori are taught, and Ultramontanism fostered, and those who propagate these principles are to be paid by government from Protestant taxes.

2. There is the Anglican Church. *Parish* schools are already built in many places, thoroughly sectarian, with prayer-book and collects. We have no fault to these so long as they are supported by voluntary effort; but Mr. J. H. Cameron and others are demanding for them the same privilege which Roman Catholics have, viz., the taxes levied on persons belonging to the Church of England, and an equal amount from government; and this to teach undiluted Anglicanism. If this be granted, Presbyterians, Wesleyans, Congregationalists, Baptists, will make a like demand, our common schools will be all but emptied, and unable to compete with sectarian schools in numbers or respectability, if they continue to exist at all, they must become paltry institutions, unable to employ an efficient teacher.

Trinity College has not yet taken part in the spoliation scheme. The Bishop of Toronto has no objection to take money for it from government, despite the understanding when the charter was given, that it was to be endowed *from private sources alone*, but it must be *without conditions*. Neither he nor Trinity will be bound to abate one iota from its present exclusive Episcopalian character, or to meet other institutions on common ground.

3. Then comes the Wesleyan Conference. We do not believe that the people generally sympathise in the agitation; they are led they know not whither. The assault of the Wesleyans has not yet been directed against our schools, the College is the object of their earnest attack. The petition of the Conference, if granted, would reduce the professorial staff of University Col-

lege; lessen seriously, if not wholly abolish the scholarships; interfere with the museum, philosophical apparatus, and library; and, having thus reduced and dismantled our national institution till it stands on a level with adventure colleges, would divide the funds accruing among all sectarian colleges. Certain conditions would be attached, viz., one central Board to examine students of *all* such colleges, which would receive from the funds in proportion to the number of students who passed examinations. The amount received would thus be according to the number educated at each institution. This proposal would of course apply to all colleges—Roman Catholic, Anglican, Presbyterian, Wesleyan, Baptist, E. Methodist, Unitarian, or anything, provided only *the secular work was done*—such is the plan proposed in the name of Religion. Let this plan stand on its own merits, and if the country chooses to raise funds for this purpose, good and well; but why attack our non-sectarian college, and squander its funds?

4. We have the Church of Scotland. This, it seems, is the name they prefer. Until lately we scarcely knew what position this denomination would assume. We had indeed learned that the scheme referred to as advocated by the Wesleyans, and over which they were jubilant about a year ago, had been proposed by Dr. Leitch. It was said that the heads of all colleges had agreed to it, that is, to everything but the distribution of the funds. But in *Good Words* for December last, we have an interesting article from the pen of the Principal of Queen's College, in which we see pretty fully developed his proposal so far as its principle is concerned. Dr. Leitch is a zealous Educationist, and probably thought far less about the money part of the question, than about the best mode of advancing generally higher education. Believing, as he seems to do, that everything English or Scotch is the best, we are not surprised to see him trying to mould Young Canada after the British model. But the wayward child, if we mistake not, will not be bound with the sectarian bonds of the Old World; she has cast them away, we hope, never to take them up again.

On reading carefully the Doctor's views, we are led to ask, does he speak for himself only, or does the whole denomination think as he does? If the latter, truly the article is full of omen, and danger is to be apprehended from the spread of such views. We shall not make extracts, as most of our readers can probably have access to the original; but we may shortly state the views enunciated. The Doctor assumes as his starting point, that in a normal state of society, the *Church* should educate, *not the State*. But when the Church, or Churches are too weak, the State steps in and provides a common system which all sects can use. This, however, is only temporary. As soon as the churches gather strength, they will begin to educate, and gradually but surely the common or non-denominational system will give place to the sectarian. The duty of the State is then to aid each sect according to the amount of secular education imparted in the sectarian schools and colleges.

This, the Doctor says, is the English system, and in confirmation of his views he quotes an official of New York State, who believes that in ten years the common system of that State will be thus broken up. He also refers to Canada, telling us that Roman Catholic separate *grants* (we presume he means

school-) is the first step towards disintegration among us; that Dr. Ryerson saw the tendency, and in view of it took that first step, and that Dr. Ryerson's bill of last session was a second step, and the virtual renunciation by Canada of the common non-sectarian system, and the adoption of the English sectarian.

Now we have light both on the common school and non-sectarian college question. Dr. Leitch believes they are both temporary, and must naturally in course of time give place to sectarianism. He may be right, but we read history differently in this New-World light. Right or wrong, however we understand the Doctor—he will not be *satisfied* nor those who think with him, until our non-sectarian institutions are destroyed and the youth of Canada are educated by sects. Our Common, Grammar, Model, and Normal schools, our Upper Canada College and University College are all doomed; and in their ruins we shall see arise, when the churches are strong enough, sectarian schools and colleges.

5. We might refer further, as an opposing influence, to the Superintendent of Education, who seems for the sake of something—(we are not sure what, and do not like to say what we think) ready to sacrifice our noble educational system. We have read his disclaimer, but we cannot trust it, in view of the revelations made of conferences with Roman Catholic and Anglican clergymen, and their understanding of the Superintendent's bill. And now Dr. Leitch's views point in the same direction, viz., that the common school system is to be given up for at least a modified sectarianism.

But, notwithstanding this manifold opposition, we do not despair. A few Roman Catholics now will be found not supporting the priests. The Church of England is certainly divided on the question; the majority of the Wesleyans will still support non-sectarian education, when the issues are fairly put before them. We believe that few, comparatively, of the Church of Scotland, think with Dr. Leitch. But the friends of non-sectarian education must speak out and be *ready to act*. Another contest is before us, and, we believe, another victory. Perhaps this will have to be repeated periodically; but as liberties and privileges have often to be bought with blood, so the price of continuing to enjoy them is sleepless vigilance and earnest effort.

Since the above was in type, we have seen the Report of the University Commission. It is, on many accounts, a very remarkable document. The Commissioners were appointed to enquire "into the expenditure of the funds of Toronto University, and into the state of its financial affairs." They have, however, travelled far beyond these limits, and, in their report of 200 pages, present us with a scheme completely upsetting existing arrangements, largely reducing the efficiency of University College, and building up four sectarian institutions, viz.,—Victoria, Regiopolis, Queen's and Trinity. The scheme is so absurd as to lead, we believe, to its almost universal condemnation. Our present space will not allow of our entering fully into the various features of this famous report; nor is this so necessary, as already the leading newspapers are discussing the report, and, so far as we have observed, have almost universally condemned it. We may observe that the report recommends that the University of Toronto be separated from University College, and that the

University embrace Trinity, Queen's, Victoria and Regiopolis Colleges; University College (to be henceforth designated King's College) to have a specific endowment of \$28,000, and each of the other colleges \$10,000 per annum. These four colleges, it is recommended, should each receive \$10,000, to enable them to enlarge their buildings. One of the most obnoxious recommendations is that the Bursar's office shall be under the charge of the Senate, which is to consist—(1st) Of the heads of all affiliated colleges; (2nd) Of a member of each affiliated college, chosen by the college itself; (3rd) The remaining third to be appointed by Government. Thus, two-thirds of the Senate would be parties interested in the sectarian colleges, and, as might be naturally supposed, enemies of the national institution. It is easy to see that these parties, opposed to the present unsectarian system of education, would have everything their own way. There are several other most objectionable features in the scheme recommended by the Commissioners. We do not think there is the likelihood of any party in the Legislature recommending the adoption of such a scheme. But it is well to be prepared, and we trust that every congregation will be ready with its petition on this most important national question.

We should have said, in regard to alleged extravagant expenditure, that the Commissioners have not been able to find any fault, except with reference to the buildings. For these, however, the government of the day were more responsible than any other parties.

THE LORD'S TREASURY, AND HOW TO FILL IT.

THE OBLIGATIONS OF CHRISTIANS TO SUPPORT GOSPEL ORDINANCES.

It will be universally admitted that the real power of a church for good depends on the presence and agency of the Spirit, who alone can make the word effectual for the conversion of sinners and for the upbuilding of believers. Closely connected with this, however, is the liberal, cheerful support of the means of grace. Far separated from each other as the two things may be in many respects, they both demand our earnest and prayerful attention. We cannot be too diligent and earnest in seeking the reviving power of the Spirit of God, that through his mighty but sweet influences the wilderness may be made glad, and the desert rejoice and blossom as the rose. On the other hand, the proper support of the means of grace and of christian institutions should engage the attention of all who love the truth. The following is the main part of a paper on this subject contained in a late number of the *Free Church Record*. It is from the pen of the Rev. John Ross, one of the agents of the Association for the Promotion of Systematic Benevolence

“This obligation (to support gospel ordinances) springs from the Christian's relations to God and to man, being at once the proof and expression of his devout allegiance to God, and of his cordial identity and sympathy with man.

1. *This obligation is due to God* as the first and paramount claim; before man's own needs and enjoyments, and in his own personal responsibility, unbiassed by the example of others, or by the prevalent standards of local custom or general habit.

(1.) *As an act of solemn worship and fealty to God.* Approach to a sovereign was formerly made by an offering proportioned to his rank, and to the means of the offerer. Jacob sent a present by his sons to the lord of Egypt. "Bring an offering and come into his courts." It is an act of homage rendered to God as Lord and King. Are the obligations of the Christian inferior to those of the Jew? Are his offerings less needed? Are they to be applied to inferior objects? God has himself provided the infinitely meritorious offering which allows of man's approach to his throne. *Can any true believer refuse his tribute to advance the divine glory?*

(2.) *As an expression of grateful and adoring love to God.* Man's obligation for being, preservation, enjoyment, and the blessings of salvation, what heart can conceive? Where is there ground for gratitude, if not here? *Gratitude will find expression.* Thankful adoration to God is an unavoidable obligation, which it is as personally injurious as it is base and ungrateful for man to withhold. Ought not love to God to secure substantial offerings, seeing that they advance his glory? How much more, seeing that they are expressly enjoined? "Honour the Lord with thy substance, and with the first fruits of all thine increase," (Prov. iii. 9); "Even so hath the Lord ordained, that they who preach the gospel should live of the gospel," (1 Cor. ix. 14).

2. This obligation also arises out of the Christian's relations to his fellowmen.

(1.) *It is a duty of justice to the ministry of his choice.* The relation of minister and flock is of the most elevated character, referring not to estate, or health, or family, or reputation, but to the very man himself and his eternal interests. Ministerial services are the most valuable performed by man—embracing continual research into truth, a yearning solicitude of heart, prayerful vigilance and exhausting labours for the spiritual edification, consistency, and salvation of men. The benefits derived from a gospel ministry immensely excel those of all other ministries. Instruction and renewed impression in divine truth; consolation, and refreshment of heart under guilt and sorrow, and cordial sympathy and friendship in all the interests of life. Should not the Christian's offerings for a minister's services bear some proportion to the benefits derived from them? Can these offerings be justly depressed to a stunted minimum? Was it for his own sake, or from sympathy with his impoverished ministers, that God said, "Ye have robbed me, even this whole nation!" (Mal. iii. 9).

The apostle Paul puts the subject of ministerial support in the light of justice, when he asks, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (1 Cor. ix. 11). He further argues the subject in the instance of his own right, even as of Peter and other apostles; proceeding thence to establish the sacred obligation of maintenance of ministry beyond dispute; as a fundamental institution of the kingdom of Christ; in analogy with the soldier's right to subsistence from his sovereign; the servant's claim on his employer; the husbandman on the produce which he cultivates; the toiling oxen for needful food, and the Jewish priesthood to support from the offerings of the nation. (1 Cor. ix. 7-14.)

The Pauline epistles contrast parsimonious with generous churches. The Corinthian churches were large, well-conditioned, and emulous of showy gifts, yet deficient of liberality. The Macedonian churches were poor but bountiful. To the former he wrote, "I robbed other churches to do you service," (2 Cor. xi. 8). To the latter he wrote, "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity," (Phil. iv. 15-16). *Which of these cases is the more honourable? Which does the reader commend and admire? Which will he henceforth imitate?*

(2.) *It is an obligation of honour which the Christian owes to his fellow-worshippers.*

Man is not an isolated being, but one of a community. He cannot bear the cost of worship alone, even as he cannot engage in the highest form of worship alone. God has instituted unity of worship, and unity of offering in worship, to deepen mutual sympathy, to strengthen mutual joy and benefit in worship, and to conjoin the affections and gifts of all for one common and glorious issue. If a princely David will devote millions to erect a temple to the Lord, the poorest in Israel may add his gift. The treasury is ever open to receive the gold of the rich, the silver of the operatives, and the copper of the poor. *In the fusion of all an adequate supply is found, and the true idea of joint worship is realized.* To withhold our proper proportion is to present heartless worship to God. The members of a mutual association bear each his share of its burdens from a sense of honour, shall the Christian withhold his quota of offering from the means of his own spiritual refreshment, and of the promotion of his Saviour's glory? That man would be branded with disgrace, who, sharing in the advantages of a mutual compact, should refuse to bear his portion of its outlay—*shall there, then, be found among Christians those who, partaking of spiritual benefits, evade partially or entirely their share of the involved aggregate liabilities?*

(3.) *It is the Christian's obligation of benevolence towards mankind.* Humanity is a sacred brotherhood. Man is his brother's keeper, so far as he can do him good. The instructed are the keepers of the ignorant, the rich of the destitute, the saved of the perishing. No means so extensively and richly benefit man as Christian ordinances. They inspire the degraded with self-respect, prompt the affluent to beneficence, send forth streams of temporal relief and soul-healing to bless near and distant sufferers, combine their attendants in every form of labour and sacrifice, and they recover myriads of wanderers to God and happiness. Their name is legion, to counteract the legion forms of evil originated by sin. The provision thus made for the destitute portions of mankind is at once the highest duty performed by the Christian, and the richest boon conferred by him on his fellow-men. Who that admits the sovereign efficacy of the gospel as God's instrument to regenerate men, can withhold his aid from the yet unevangelized nations? Obligations to aid arise from knowledge of each other's need, from ability to assist them, and from the urgency of the interests involved. Of the spiritual need of mankind the true Christian is but too cognizant. The uncertainty of time, the probationary character of the present life, and the influence of passing moments and material gifts on eternal ages and infinite interests, *prove the depth of this need, and the urgency of its claim on the Christian's largest beneficence.*

(4.) *It is a solemn obligation due to the Christian's own consistency.* This is not simply or chiefly a question of benefit due to others; it exercises a vital influence on the spiritual tone and harmony of the giver's heart and character. Man needs training in benevolence and sympathy. If through rooted selfishness man slip out of every contribution, or cramp his gifts to the smallest possible sum, souls may perish through his avarice, the just claim of God's majesty and grace is withheld, and also the man dwarfs his own spiritual stature, withers his own affections, and denies himself one of the sweetest joys of life; yes, and he blights his own reputation in that decision, which shall stamp every man's true character eternally as on his forehead, revealing thousands of assumed believers as incurably selfish creatures, *whom neither the woes of man nor the love of Christ had cured of their miserable parsimony, after all their urgent appeals.*

Could man implore a heavier curse, in relation to moral and spiritual culture and fitness for eternal companionship of angels and enjoyment of God, than that soliciting objects should never more cross his path? How many are there who, by their harshness and parsimony, tempt God never to afford them another opportunity to give?

The support of the ordinances of the gospel must manifestly devolve on those whose spiritual happiness they continually promote. *If they will not support*

them, *who will?* If they evade this claim, *who will meet it?* This obligation has been too much devolved on others, often with most disastrous consequences as to purity of truth and liberty of action. The aid of others may be *allowed*, but should not be *urgently sought*. If Christians were devoted, it would not be needed."

Home Ecclesiastical Intelligence.

INNISFIL.—**OPENING OF NEW CHURCH.**—The new church in Innisfil, connected with the Canada Presbyterian Church, was opened on the first Sabbath of January. The Rev. Dr. Burns, of Toronto, preached in the forenoon, and Mr. McKerracher, of West Gwillimbury and Bradford, in the afternoon. The church, which will contain nearly 500 sitters, was well filled in the forenoon; and a considerable *body* remained to the afternoon service. The church is a substantial frame building, 65 by 23 feet, and with a gallery. What progress has been made in this district since Mr. Rintoul and Mr. Angus MacIntosh paid their first visits to it in 1844, as recorded in the *Record* of the time? In addition to the labours of former ministers, we believe that the pastoral ministrations of Mr. Wightman for several years past have been highly prized, and have proved eminently successful.

WESTON.—The congregation of Weston desire gratefully to acknowledge receipt of \$9.73 from Geo. Bickerton, Esquire, Edinburgh, for the liquidation of their church debt. John Henderson, Esquire, of Park (per Rev. Principal Willis) also kindly assisted to the amount of £5 *stg.* It is pleasing to state that the congregation is now free of debt.

DEATH OF A MINISTER.—We have to record the death of one of the older ministers of the Church, the Rev. James Geggie, formerly of Dalhousie. Mr. Geggie has been for some time laid aside from active duty, in consequence of infirm health. His death took place on the 3rd January. He leaves a widow and eight children, several of whom, however, are grown up.

ELMA.—The induction of the Rev. R. Renwick was appointed by the Presbytery of Stratford to take place on Wednesday, 26th ult.

DOON AND HESPELER.—The Doon congregation have lately presented their pastor, the Rev. M. McKenzie, with an excellent horse, as a token of their esteem, and as a means of furthering his usefulness among them. The young people of the Hespeler congregation have manifested their attachment to their pastor, by the gift of a set of handsome silver-mounted harness.

GLENMORRIS.—We are glad to note that the small but spirited congregation of Glenmorris have by a generous and a hearty effort cancelled all their debt upon their valuable property, consisting of church, manse and glebe. The members of the bible class also lately presented their pastor and teacher, the Rev. John Dunbar, with a handsome tea service, accompanied with a very affectionate and encouraging address.

ST. VINCENT AND EUPHRASIA.—The Rev. James McDowall has been ordained and inducted as pastor of the congregations at St. Vincent and Euphrasia.

KNOX COLLEGE—SPECIAL NOTICE.—It is urgently requested that contributions for the College Fund be sent in as soon as possible. It has been recommended by the Synod and by the Board, that ministers and sessions should endeavour to remit by the month of November; but this year the contributions are later than usual. It is hoped that all the congregations that have not yet sent in their contributions, will do so soon.

COBOURG.—In noticing the opening of the new church at Cobourg, we should have mentioned that the Sabbath-day collections were liberal, amounting to \$175. On the evening of Monday a soiree was given in the Town Hall, which was very successful. The attendance was large, and appropriate addresses were delivered by the pastor, the Rev. Dr. Burns, the Rev. Messrs. McLaren (Belleville), King (Columbus), McKenzie (Baltimore), Burpee (Congregationalist), and Adams (Episcopal Methodist). The amount realised was about \$128. On Tuesday the children of the congregation had a social meeting. They numbered about 150.

The new church is situated on the principal street in Cobourg, and is, as we have already stated, one of the finest churches in the Province. It does great credit to the architect, J. Smith, Esq., Toronto. The style is English Gothic. The old bell, which had been silent for some years, was re-cast at the foundry of J. Davidson, Esq., and, on the day of the opening of the church, gave out its full, rich tones. The basement of the church contains a lecture room, vestry, session room, and large class room, with an additional side room, besides closets, thus affording every convenience for the Sabbath school.

A considerable debt still remains on the building, but arrangements have been made whereby it may be reasonably expected to be liquidated in a few years. On Christmas-day a meeting was held for allocating the pews, when all the pews, except about a dozen in the gallery, found occupants. The church will contain with ease 820 sitters.

The law suit with reference to the old building has just been decided against Mr. Laing's congregation. The building is not now required by them, and we do not think it will be of much use to those to whom the law has now given it, as we are not aware that there is any congregation to fill it.

The congregation of Cobourg is one of the oldest in the country. Several of the gentlemen who have successfully aided in the erection of this building, bore their part as young men in the building of the former. The present pastor is the fourth who has been over the congregation; first, the Rev. Matthew Millar, who was drowned in the Bay of Quinte; then Rev. T. Alexander, now of Percy and Seymour; then the Rev. D. McLeod, now in Scotland. The congregation has occupied in times past a prominent position in connection with the history of Presbyterianism in Canada. It is now enjoying a good measure of prosperity under the present pastor; and the fine Christian spirit, activity and liberality which have so far prevailed, give promise, under the blessing of the great Head of the Church, of continued comfort and prosperity for the future.

KNOX COLLEGE.—STUDENTS' TOTAL ABSTINENCE SOCIETY.—The annual meeting of the Students' Total Abstinence Society was held some weeks ago, when the following office-bearers were elected for the ensuing year:—President, Mr. H. Gracey; Vice-President, Mr. R. N. Grant; Secretary, Mr. R. H. Warden; Treasurer, Mr E. Bauld; Committee, Messrs. Fotheringham, Young, Findlay and D. Davidson.

LADIES' ASSOCIATION OF KNOX'S CHURCH, GALT.—This association held their fifteenth anniversary on New Year's day, in the Town Hall, Galt, when a variety of useful and ornamental articles were exposed for sale. In the evening a lecture on Scotland's hero-martyrs was delivered by Rev. William Cochrane, of Brantford, to a very large and delighted audience. The proceeds of the day amounted to very nearly \$400, a much larger sum than was ever before realised. After deducting expenses, the ladies made the following appropriations:

| | |
|---|-------|
| To the fund for the Bayne Scholarship | \$150 |
| To Knox College, Toronto | 50 |
| Red River Mission | 20 |
| French-Canadian Mission | 10 |
| Home Mission | 50 |
| And to aid the Trustees in placing a substantial fence around their handsome manse | 50 |

These appropriations to the schemes of the Church are in addition to the several annual collections made by the congregation, all of which, so far as they have been received, exhibit a large increase upon the collections of preceding years. Always good from Knox's Church, they are this year far ahead. Order and system are making way among their congregational operations, and the interest of the people in the schemes of the Church is evidently increasing.

QUESTION REGARDING BAPTISM.—We have received from a correspondent the following question:—"Mr. and Mrs. A. are dead. They were not in the enjoyment of church privileges *when they died*. Two of their children are not baptized. The children's executors (one a member of the Canada Presbyterian Church, the other a member of the Church of England) ask that the children be baptised. Question what is the minister's duty in the case?"

It would be better in such a case to ask the advice of the Presbytery. Our opinion is, that if a member of the Church, as one of the executors is, is willing to stand *in loco parentis*, baptism might be granted. If it is otherwise, however, it would be difficult to see on what grounds the children could be admitted to baptism, in accordance with the principles and practice of the Presbyterian Church.

FOREIGN MISSION COMMITTEE.—The Foreign Mission Committee met at Hamilton on Tuesday 13 ult. The committee were in favour of establishing the mission at Beren's River so urgently pressed by Messrs. Nisbet and Black. In the meantime they will be prepared to receive applications from any minister of the church, who feels favorably disposed towards the work. In the event of the Synod approving, a selection will then be made. It would be well however that names of applicants be in the hands of the Convener before that time,

so that, should the Synod's consent be given, there may be no unnecessary delay.

The mines of the Saskatchewan will in the meantime, if possible, be looked after by Mr. Nisbet.

Two communications from Rev. Dr. Bonar were laid before the Committee, intimating the cordial assent of the Free Church Committee to the proposal agreed on by our Committee in October, to send jointly a missionary to British Columbia. A special effort is being made to raise the requisite funds, we paying an equal amount, and to have the missionary under our supervision. This latter point has been cheerfully agreed to by the Free Church committee.

The committee expressed in earnest hope that the *Foreign Mission collection* may be a liberal one, so as to enable the Synod at its next meeting, confidently and cheerfully to assume the new responsibilities that will be pressed upon them.

R. F. BURNS, *Convener.*

OUR HOME MISSIONS.

EXTENSION OF THE WORK IN THE NORTH WEST.

On Wednesday, 31st December, the Presbytery of Grey met in Knox's Church, St Vincent, for the ordination of the Rev. James MacDowall to the pastoral charge of the united congregations of St. Vincent, Sydenham, and Euphrasia. The day was one of the finest of the season. The church with difficulty accommodated the audience. The Rev. James Cameron preached and presided; the Rev. Mr. Gauld addressed the newly ordained minister, and the Rev. Mr. Grant the people. The district in which the services took place lies about nine miles back of the shore of the Georgian Bay. The elevation above the lake is such, that from some favourable spots a delightful prospect of wood and water is obtained. To the west the view is limited, but to the north the eye takes in the forest onward till it terminates in the bold headland of Cap Rich, while to the east it sweeps Lake Huron till it rests on the Christian Islands. It is also a fertile district, and farmed by hardy and industrious settlers, many of whom are of Scotch descent. For many years—the most of the time without ordinances—did they stand faithful to Presbyterian principles. They never ceased, however, to hope and pray and work, that they might see a pastor placed over them. Their desire has been at length gratified.

This is the sixth minister that has been settled within the bounds of the Presbytery of Grey since the union of the two Synods in 1861, which is at the rate of a minister every three months. The Presbytery, within whose bounds Presbyterianism seems to flourish so well, comprehends the whole of the county of Grey and a portion of the county of Bruce, comprising in all 22 townships. About six years ago, when the writer first visited the district, there were only three settled ministers belonging to any Presbyterian Church in the whole extent of country reaching from Fergus to Owen Sound and Southampton. Shortly afterwards two of the three left; so that, of the 15 ministers now in the Presbytery of Grey, 14 have been settled since the beginning of 1857.

In a country where the people have so much power in their own hands as to the sites of churches and bounds of congregations, it is extremely difficult to "map out" a new country, so that some congregations and churches may not be too near and others too far apart. That the available force in this Presbytery is on the whole well disposed over the wide field, may be seen by a reference to the map. Within the district there are four leading roads. Two of these starting from the north—the Elora road from Southampton and the Garafraxa road from Southampton—running southward, converge towards Fergus. The other two starting on the west—the one from Southampton and

the other from Kincardine—running eastward, one through Owen Sound and Meaford, the other through Walkerton, Durham and Priceville—meet in Collingwood on the Georgian Bay. Starting from Owen Sound, where there are two churches, and travelling along the Garafraxa road, which seven years ago had not a single church building, we pass seven substantial churches. This gives to the 36 miles of the Garafraxa road that lies within the bounds of the Presbytery of Grey, nine churches, or, on an average, one for every four miles. We start twice from Southampton, where there are two churches. Following first the Elora road, we pass Port Elgin, Dunblane, Paisley, Walkerton, and Carrick congregations: some of these are not yet, however, in possession of buildings. Starting again from Southampton, and taking the road to the east, we pass the congregations of West Arran and Tara, in the latter of which places there is a brick church nearly finished. Passing through Owen Sound, we meet successively Lake Shore, Meaford, and Thorbury congregations, each provided with good churches. The road from Kincardine to Collingwood, as regards the portion of it within the bounds of the Presbytery of Grey, passes Walkerton, Durham, Priceville, and Osprey churches. As to the contiguity of settled pastors along the roads, the greatest blanks are (1) between West Arran and Owen Sound, some 20 miles, (2) south of Walkerton to the boundary of the Huron Presbytery, some 12 miles, (3) between Priceville and the former boundary of the Toronto Presbytery, some 20 miles. It is satisfactory, however, to know that there are good prospects of two at least of these blanks being speedily filled up.

The first object of this Presbytery was mainly directed to occupying with churches and ministers the leading roads. This being now well nigh accomplished, attention falls to be directed to the districts lying off these roads. Mr. MacDowall's settlement is about the first movement in this direction. His *parish*, situated amid scenery the loveliest in Upper Canada, is to the south of the Owen Sound and Meaford roads. It is to be hoped that other in-lying congregations, such as North Brant and West Bentinck and Proton, will at no distant day pursue the same course.

There is however a third stage in the progress of Presbyterianism in this Presbytery, which is not far distant. Many of the already existing pastoral charges consist of what will soon form two, and in some cases three strong congregations. Should the counties of Grey and Bruce continue to increase in wealth and population as in the past, seven at least of the present pastoral charges will issue in a few years in more than double that number of congregations.

When it is noted that where six years ago there were only three ministers, and one or two log churches, there are now in all 15 ministers and some 27 churches, most of which are handsome frame or brick buildings, and three manse, there is no hazard in predicting that, in other six years, with the good hand of God helping, the numbers above may in each case be at least doubled. It is further worthy of notice, that in the matter of debt on buildings the Presbytery of Grey stands among the Presbyteries fourth from the lowest, and as regards arrears of stipend during the last synodical year it stands best, all the arrears reported being \$170, or $\frac{1}{2}$ of the stipend promised, whereas some of the older and wealthier Presbyteries are some one-fourth, some one-fifth, some one-sixth behind.

This sketch of the position and prospects of Presbyterianism in the north is given in the belief that it will interest and perhaps gratify friends at a distance, and especially those members of the old Toronto, Hamilton and London Presbyteries, who cared and laboured for this district when connected as a Home Mission field with these Presbyteries. They will see that their share of the labour has not altogether been in vain. The names of some of these brethren are household words in the district. Mr. Nesbet, now of Red River, is remembered with much affection in the eastern sections.

Thus far reference has been made only to the external affairs of the church.

To rest in this would be foolish, would be to substitute the means for the end. Regarding the internal spiritual work of our church in this quarter, we will not now however write any further, than to ask the prayers of God's people, that the temples erected so freely to God may be filled with his presence. Should this be vouchsafed, the next generation will see in the counties of Grey and Bruce the stronghold of Presbyterianism in Canada.

General Religious Intelligence.

PROPOSAL FOR PRESBYTERIAN COLLEGE IN NEW ZEALAND.—At a meeting of the Presbytery of Otago, held on September 17, a proposal was made to organize a Presbyterian College. It was believed that at first a single minister could attend to the training of such students as might come forward. It was argued that in no other way could they hope to get an adequate supply of ministers.

REV. DR. HARPER OF NORTH LEITH.—We noticed in our last the retirement of Rev. Dr. Harper. His congregation have in the most handsome way made an arrangement for his enjoying a retiring salary of £300 per annum. He had been pastor for forty-four years.

NEW UNITED PRESBYTERIAN CHURCH AT MORNINGSIDE, EDINBURGH.—It is proposed to erect a new church in connection with the United Presbyterian Church at Morningside, Edinburgh. In the mean time a preaching station has been opened in a school belonging to the Free Church.

REV. MR. ARNOT OF GLASGOW.—It is stated that Mr. Arnot has received a call from St. George's Presbyterian Church, Liverpool.

ANGLICAN BISHOPS ABROAD.—Severe strictures appear in some of the religious newspapers on the conduct of several of the Colonial Bishops. Not to speak of Dr. Colenso, there is Bishop McDougall of Labuan, whose general mismanagement and severity have led ten out of fourteen of his clergy to abandon their charges. He carries revolvers, which he can use effectively, and spends £1775 on a yacht. The Bishop of Durham has announced his intention of withdrawing from the Society for the Propagation of the Gospel, in consequence of this Bishop's indiscretions.

UNITED PRESBYTERIAN CHURCH IN ENGLAND.—Several Presbyterians in England have overtured for the formation of a Synod in that county in connection with the United Presbyterian Church in Scotland.

GROWING BOLDNESS OF ROMANISTS.—Several circumstances evidence the growing pretensions and power of the Romanists and especially of the Priests. Recently a priest refused to give evidence in a criminal case on the ground that he was a priest, and that it was in that capacity that he became cognizant of the facts of the case. He had previously refused to take the oath unless in a modified form. He was committed to prison for contempt of court.

READING OF SERMONS.—Dr. Begg, of the Free Church, Edinburgh, brought forward an overture against the reading of their sermons by students. After a lengthened discussion of the subject, the overture was approved of in the Presbytery by a vote of 10 to 2.

THE "ESSAYS AND REVIEWS."—Two of the writers of the "Essays and Reviews," Dr. Williams and Mr. Wilson, have been condemned to a year's suspension with payment of costs. It is understood that there will be an appeal to the Privy Council.

FRENCH MISSIONARY TO SENEGAL.—A French-Protestant missionary has just been sent to Senegal to labour as a Christian pioneer in that benighted region.

RELIGIOUS PROGRESS IN SWEDEN.—Cheering intelligence is received from Sweden. Vast congregations assemble to hear the preaching of the word, and many are spiritually awakened. Sabbath-school children are in many places deeply impressed.

PROGRESS OF PRESBYTERIANISM IN ENGLAND.—From month to month we notice fresh evidences of the vitality of Presbyterianism in England. The last number of the *Messenger* records the induction of the Rev. J. B. Johnston at Warrington, the re-opening of St. Andrew's Church, Birkenhead, after undergoing extensive improvements, and the settlement of Dr. King, of the United Presbyterian Church, at Bayswater, London. At Leeds, Exeter, and several other places interesting meetings had been held in connexion with the Presbyterian cause. Most of the Presbyterian churches in England have exerted themselves nobly in aid of the distressed operatives in Lancashire.

RELIGION IN GENEVA.—It is stated that in Geneva there is a marked and continuous revival of religion. The meeting of the Evangelical Alliance aided in the promotion of this, in connection with open air preaching and other aggressive movements.

BIBLE WORK IN LONDON.—The sum of fifty thousand dollars have been obtained during the past year, without solicitation, by Mrs. Ranyard, for the Bible-Women movement in and around London. The number of Bibles sold amounted to 8,506.

THE WEEK OF PRAYER.—The week of prayer appears to have been very generally observed both in Britain and on this continent. In many places there is a marked religious movement. In Montreal, there has been in a greater or less degree a revival in all the congregations, and many take opportunities of seeking spiritual counsel from ministers and others.

DEATH OF DR. LYMAN BEECHER.—We notice the death of this aged minister, who died, at the residence of his son—the Rev. H. W. Beecher of Brooklyn—at the age of 87. Dr. Beecher was a native of New Haven. Since he left Lane Seminary in 1852, he has been living in comparative retirement. Dr. Beecher has filled a large and important place in American ecclesiastical and religious history.

AMERICAN PRESBYTERIAN CHURCH.—The *Home and Foreign Record* for January announces an increase in the missionary contributions. Amidst the general disorganization of affairs, it is encouraging to find signs of increased life and liberality.

AFFAIRS IN THE UNITED STATES.—No very great change in the relative position of North and South has taken place of late. The Federals were repulsed

at Vicksburgh, but have been more successful at Arkansas. The emancipation proclamation of the President of the United States seems to have stirred up President Davis to threaten severe treatment to Federal Officers, should they fall into the hands of the Confederates. The proclamation of the 1st January, declaring freedom to the slaves in the Confederate States, does not appear to have as yet produced any marked effect among the coloured population in those States. The emancipation has been warmly welcomed in many of the cities of the Northern States.

RELIGIOUS INTELLIGENCE FROM THE SOUTH.—The Rev. Dr. Palmer, of New Orleans, occupies for the time the chair of Divinity in Columbia College, S. C., formerly held by Dr. Thornwell. Four young men have offered their services as missionaries to the heathen, in connection with the General Assembly of the Confederate States.

Missionary Intelligence.

LETTER FROM REV. MR. JAMIESON.

NEW WESTMINSTER, B. C., Nov. 17, 1862.

I have nothing very strange or new to communicate since I wrote you on the 9th of September. On the 25th of September I left this place for two Sabbaths, expecting to visit most of the up-river towns. Before I could get a steamer starting, one of the weeks was almost gone. I went to Yale first, and spent a Saturday and Sabbath; preached twice in the Methodist church to very good congregations, made up of all denominations, except Episcopalians, who have a church of their own and a resident minister. There were some Roman Catholics present at both services—French Canadian and Irish. We have some few belonging to our church there. On Monday I started on horseback to make my way to Lytton, thence to Lilloet. (You will see the places marked on the map I sent you some time ago by a young man named Merlatte, from Grimsby.) The weather, which had been very fine for many weeks, suddenly changed, however, and the rain poured down all day, and it became very cold. In fact, at the same time it was raining upon me, it was covering the mountains around me with snow. In these circumstances, and with a probability that I might sometimes be out all night without a tent or sufficient covering, and also that I would not be able to get back in the time appointed, I retraced my steps, after going twelve miles, and resolved to go down the Fraser again, and up the Harrison river and lake, and spend a few days, including a Sabbath, at Port Douglas. I accordingly did so, and arrived at Port Douglas on Thursday morning. I did what good I could in speaking with the people, and distributing tracts, &c., and on Sabbath preached twice to very good congregations in the dining room of the tavern where I boarded; with but a thin partition between us and the bar-room, where I saw the liquors drunk and paid for before and after service. In this town, also, I met with some Scotch and Canadian Presbyterians. There is but one place of worship here—the Episcopalian. They have a very neat and comfortable church, and a resident minister. His congregation on that day was *eight* in the forenoon, and *six* in the afternoon, including his wife both times. This, I understand, is about his average—some days a few more, but very few, and some days a few less. One reason given for the non-attendance of some influential people, is the number of *crosses* on the outside of the building. I was offered by one man \$100 a-year towards the support of a Presbyterian minister if he would come there, so long as those crosses were kept up!

I was very much disappointed that I did not get to Lilloet and Lytton. But to go on to Lilloet from Douglas I would have had three days' hard travelling by stage and steamboat, and the same returning, with an expense of \$60. In fact, trying to combine the establishment of a congregation in New Westminster and the system of itinerancy, is almost an impossibility. This is owing to the distances—the expenses—the entire absence of system or regularity in the modes of conveyance—and the necessity of being always on the spot where you are endeavoring to accomplish the up-hill work of forming a congregation. So much is this the case, that Mr. White, the Methodist minister, who has been here three years, has never been farther up the country than once to Douglas on a flying visit. With the minister of their church at Hope and Yale, however, they can accomplish this much needed work of visits occasionally to the other towns. I may state that I gave away a very great number of tracts, both in taverns and private houses and on board the steamboats, and also some copies of the Shorter Catechism wherever I met with Presbyterians. I took a good supply of these tracts and catechisms with me from Canada, and I also bought a good many more in San Francisco on my way here. I will soon need a fresh supply.

Matters are going on in a pretty smooth and regular way with ourselves. The soldiers have just come home, after being up the country, working at roads, &c., since spring; and miners are taking up their winter quarters here, so that all our congregations are considerably enlarged, and will be during the winter. Most of the miners, however, go to Victoria and San Francisco. The congregations in Victoria are very much improved since spring last, owing to the large number of emigrants from Canada and England. I should not be surprised to hear soon of a second Methodist church, and a third Episcopalian church. There are a few Presbyterians exerting themselves nobly, and they hope to have a very neat, respectable church ready to worship in in a few months. They had to give eleven hundred dollars for a site! This is one of the penalties we have to pay for our want of zeal and liberality when new fields of christian enterprise are opened up to us, and are white for the harvest. But I am sorry to say it is one of the *least* of the penalties. Just look at it seriously, and ask why or wherefore is it so, that history should be compelled to record two such items as the following:—

“WESLEYAN METHODIST CHURCH—*March, 1859.*—The Hudson's Bay Company have given an excellent site for a church, parsonage and garden, in Victoria, to the missionaries of this church.”

“PRESBYTERIAN CHURCH—*September, 1862.*—This church has, with a great deal of difficulty, at last succeeded in securing a site for a church, at an outlay of \$1,100.”

We are much obliged to the Committee for the grant of \$300 to our church here. It is still so much; but it will go a very short way here in church building. I wish it had been a thousand. We have not near as much money to draw upon this winter as we expected to have, owing to the want of success of so many at the mines. Had I known what I know now, I would have been very sorry to see so much laid out on the manse. I am not sure whether we will be able to begin a church this winter or not. I will do all I can to get it done, but I am afraid the means are not to be had. If we could even borrow a thousand dollars at reasonable interest, I think we would be justified in going that much into debt. Of one thing I am sure that if we had a good, decent, comfortable church, there would not be half the up-hill work there is and must be, in gathering our people together, and advancing generally the cause of our Lord Jesus Christ for which he gave HIS LIFE.

I still preach forenoon and afternoon on Sabbath, and teach the Sabbath and day schools. Last week I made application to Colonel Moody for the use of a room in the camp, where I could hold a short afternoon service during the winter months, which was at once granted. I intend making a commencement

next Sabbath when I will (D.V.) have three children to baptize. The soldiers' wives can very rarely get out, having their families to attend to without any help, and I could not expect the children to come regularly to church or to Sabbath school so far on a bad road. I will therefore preach there every Sabbath during the winter, and meet with the children after the service. Mrs. J. will teach those in the town at the manse, while I am at the camp. The Episcopalians have their service at the camp every Sabbath evening. They have now an archdeacon residing there, who has been sent out, I believe, as military chaplain. I must give you some information shortly about the Indians in this colony. At present I have only time and space to say that I do not know of any one doing anything for them except the Roman Catholics, who are laboring among them in the most self-denying and zealous manner possible.

You will see accounts of secular matters in the newspapers; so I need not take up time dwelling on them. In fact I know no more about the mines than the people in Canada who read the newspapers. Some extol the country and the mines—some curse them: some few have succeeded this year—a great many have been sadly disappointed. A great many people here are strongly condemning the Canadians in particular as not being the right kind of men for this country. But I consider the whole thing exceedingly unjust to Canadians. It may be true of some, but it is just as true of people from every other country, and why single them out as if they were particularly effeminate, or lazy, or useless? The fact is, the want of success at the mines was not a question of nationality, or pluck, or endurance. It was a mere question of *money*, humanly speaking—of the *capital* you had to risk in the venture.

Yours, &c.,

R. JAMIESON.

P.S.—I write this hurriedly to send by Mr. Elmsley, of Guelph.

LETTER FROM REV. JOHN BLACK.

RED RIVER, November 11, 1862.

MY DEAR MR. BURNS,—Mail communication has again been opened, and we can hear from and write to our friends. This morning brought us several letters, and, among others, yours to Mr. Nisbet, of August 14. Mr. Nisbet had already written and posted a letter for you, and you will please accept in the meantime this notice as an acknowledgment of the receipt of yours.

I have scarcely anything to add to what Mr. Nesbit has written, further than that I most heartily concur in the application to your committee for an Indian missionary: not that to any missionary among the Indians one can hold out the prospect of great success; but that duty calls us to do something for the children of the soil we inhabit, rather than any other heathen race. And who knows but though success has not been great among them as yet, the set time to favor them may soon come.

I think it would also do good to our people here to be able to contribute something to the mission cause, which, as money is much scarcer with us than produce, we cannot do when missions are at a great distance: *e. g.*—in the South Seas, or India.

We are very desirous also to have a missionary for the Saskatchewan mines, and I trust that you will be able to do something in time, and not lose by delay, as we have so often done. I had a letter this morning from Mr. George Flett, Mrs. Black's brother-in-law, dated from Edmonton in September. He mentions that some of the young men from here who have taken mining claims opposite the Company's Fort there, are making \$4 to \$5 a day with the rocker, and that an old American miner, who is among them, says that when he gets a sluice made, to make \$10. Now, when we consider how easy the Saskatchewan is of access, and how cheaply provisions can be conveyed thither or raised there, compared with the Cariboo, we may expect a rush to it before long. And, therefore, I pray you be first on the field for once. Mr. Nisbet is willing to

go either there or to Beren's River, if you say so; but we do not wish to part with him. If you should send any, designate the fields, and do not leave that to us, as we shall not likely know them.

Mr Nisbet is making himself acceptable among the people, and is laboring diligently as usual. He lives with us at the centre of operations, so that we can concert and execute our plans conveniently.

Yours very truly,

JOHN BLACK.

INTELLIGENCE FROM REV. J. NISBET.

A letter has been received from the Rev. James Nisbet, dated 27th October, 1862. In the beginning of the letter Mr. Nisbet refers at some length to the troubles occasioned by the Indians in Minnesota.

Mr. Nisbet refers to his letter of 18th August, and repeats the substance of it, fearing that it might not have arrived. As we published the letter in the November number of the *Record*, we omit this portion of Mr. Nisbet's letter, referring to the expediency of establishing a mission to the Indians at Beren's River. We may remark that Mr. Nisbet states the original outlay connected with such a mission at \$1,750 (not \$2,750), while the annual expenses would be not less than \$1,000. After pointing out the duty of the Church to the aborigines of the country, and the advantages of Beren's River as a mission station, Mr. Nisbet says:—

“ We should like to know the mind of the Committee on this subject as soon as possible. You will see from the foregoing statement that if such a mission is to be established, there must be a missionary set apart exclusively for it. We would require to know if the Committee is prepared to send us another missionary, and also to appropriate funds sufficient to begin the work. If another missionary cannot be sent, we wish the Committee to say whether I should leave the work here to fall back to its former position, and proceed to establish such a mission—of course on the understanding that the necessary funds are voted. If another missionary is to be sent, it will be proper to determine whether he is to have charge of the mission, or to take my place here while I take charge of it. For my own part I am willing to do as the Committee shall direct. If a young man should be sent, he might have the prospect of a long period of usefulness among the Indians, by applying himself to their language at once.

Both Mr. Black and myself are very anxious that our church would embark fully and heartily in the Indian work; but we are also both agreed that there are strong reasons why the work here should be prosecuted with vigor. Although the families at the out-stations are not very numerous as yet, they are too numerous to be neglected; and since this letter was commenced we have had an application from Governor Dallas to give some supply of preaching at Fort Garry. We had ourselves frequently talked of a movement in that direction, inasmuch as eight of our families reside near the Fort (which is about five miles south of this), and a number of young men employed in the Fort are Presbyterians, and the chief sale-man there is a member of our congregation. Besides, in the event of an increase of population by the opening up of the territory, around Fort Garry will unquestionably be *the town*, and there will be the place to meet with passengers en route to the west. For these reasons we were anxious to have preaching there provided that the parties immediately interested had a wish for our services. We have accordingly resolved to give fortnightly service at the Fort, without withdrawing the services from any of the other places. Besides all this, a settlement is rapidly filling up on the Assiniboine, sixty miles above our station on that river. A few of our people have already gone thither, and ought to be looked after. Two Presbyterian families from Canada have already settled there, and it is possible that others may follow.

Still another fact must be looked to by your Committee. Some of our people went to the Saskatchewan with the Canadian party who passed this way in July last, and we know there are Presbyterians among the Canadians likewise. That party has been so far encouraged as to take up *claims for gold washing*, and to put up winter quarters. If these friends remain at Edmonton, they should be looked after by us without delay; and if their present expectations should be realised, they will no doubt be soon joined by many other Presbyterians from this settlement and also from Canada.

We wish the Committee and the Church to consider these things, and to recognise in them the work that their Divine Master is preparing for them.

While things are in a transition state—as they are at present—the aid of older churches is indispensable. Some of us may, however, live to see a strong Presbyterian interest in Rupert's Land.

I have troubled you with much too long a letter, but it must necessarily stand for *two*, which may be some excuse.

It is the earnest prayer of both Mr Black and myself that wisdom from on high may guide all your counsels, and that you may devise, and that the Church may give you the means to execute liberal things for this great land, with its thousands of degraded natives, and with the prospect of thousands more of our own people to be added to the population.

If at all possible, there should be no delay in sending us two missionaries, one for the Indians, and one for the West, to labor among the gold-miners. If a young man with an aptitude for languages can be sent for the Indian work, it will be a great matter. If a mission should be established at Beren's River, the minister laboring here could pay an occasional visit to assist in the work.

Since I came here Mr. Black and I have been giving as full supply as possible at all our stations. The congregation here has two services every Sabbath, except one afternoon out of eight. The Little Britain congregation has two services and one service on alternate Sabbaths, with one Sabbath vacant out of eight. The Assiniboine congregation has fortnightly supply, one and two services alternately.

By these arrangements always one, and often both of us, must travel 14, 20, or 28 miles on the Lord's day.

There are Sabbath-schools and Bible-classes connected with each of the congregations. The attendance on the public services and the classes is encouraging at all the places.

The little church at the Assiniboine is progressing. The pulpit and pews have been put up, and I expect that the porch will be completed in a few days. The people at Little Britain have also set about improving their place of meeting. Hitherto it has been furnished only with benches. They are now preparing to fit it up with pews, and are erecting a substantial and roomy porch in front. They have almost no money at their command just now, but they are preparing material and giving their labor cheerfully. If the donations of our young friends shall prove more than sufficient for Assiniboine, the surplus may be profitably expended at Little Britain. To finish them properly both places will yet require to be rough-cast or boarded outside: that done, they will not only be comfortable, but also have a somewhat respectable appearance. I find the little knowledge I possess of carpentry, &c., of considerable service in connection with these matters.

Yours, &c.,

J. NISBET.

MISSIONS OF FREE CHURCH.

JEWISH MISSION.—PESTH.—The accounts of the Mission of Pesth, as referred to in the January *Record*, are extremely interesting and pleasing. Mr. Van Andel writes: "I have to report to you that the work of the Lord with us is prospering in every respect in such a degree as even to astonish us. With

regard to the school, there is marked progress since the reopening of it. The present number of teachers and the extension of our premises have enabled us to organize five classes, and all of them are perfectly crowded." In another letter, Mr. Van Andel says: "It is truly marvellous to see how well every thing goes on. The school is again as much filled with children as we can well do with. And still parents are continually coming to beg and entreat us to take more children in. And then as to the state of our church, it is really cause of great thankfulness to see how the Lord owns that work. The attendance in our new and large place of worship increases, and there is among them a large proportion of persons of the higher classes than even before. On almost every occasion we have a number of Jewish hearers present, and also in my own house I receive frequent visits of Jews.

INDIA.—NAGPORE.—The Rev. Mr. Hislop, at Nagpore, reports increased progress in every department, and earnestly solicits aid for the mission, especially for the appointment of a pious young man accustomed to teaching.

CAFFRARIA.—A new church has recently been opened at Gaga, or Renfrew Gaga, in Caffraria. The proceedings were most interesting, not the least interesting fact connected with the occasion being the collection in money and kind of £109 for the expenses of the erection. This came from people who were but lately degraded savages. Should not this put to the blush many, who have for a longer time enjoyed christian privileges?

MISSIONS OF UNITED PRESBYTERIAN CHURCH.

OLD CALABAR.—The January number of the *United Presbyterian Record* contains an earnest appeal in behalf of the Old Calabar Mission. The Mission has been beset with many difficulties, and the progress has been slow, but with the encouragement to be drawn from the word of God, there is no room for despair. The missionaries have now the whole of the New Testament in the Efik translation, and the first book of Moses, so that even here there is ground for encouragement.

There is now at Old Calabar a girl's school of industry, which is attended by from ten to twenty. There is also a prayer meeting for females, and meetings for reading the word of God. No doubt the seed thus sown will yet, sooner or later, spring up.

CAFFRARIA.—A letter from the Rev. J. A. Chalmers gives an interesting account of the illness, death and burial, of Namba, one of the greatest of the Caffre chiefs. Though not a christian, he was a friend to the missionaries, and on one occasion saved the mission station of Knapshope from being burned, and delivered Mr. Harper from the hands of those who were about to murder him. For this he received a pension of £20 from government.

HOME OPERATIONS OF THE UNITED PRESBYTERIAN CHURCH.—The *Record* contains much important and interesting information with reference to Aldershot, and the means adopted for the moral and spiritual improvement both of the camp and town. Those in authority bear most decided testimony to the efficiency and success of the labours of the ministers of the U. P. Church. The camp contains in general from six to ten or twelve thousand soldiers,

while in the immediate neighbourhood of the camp a town is growing up containing several thousands. There is thus ample room and necessity for all the efforts that can be made for the moral and spiritual good of the locality.

MISSIONS OF THE IRISH PRESBYTERIAN CHURCH.

INDIA.—GOGO.—We learn from the *Missionary Herald*, which, we may observe, appears in a new and improved form, that Mr. Wallace is pursuing his work at Gogo with diligence and success. He is assisted by two native agents, who labour as circumstances allow in the neighbouring villages. He reports some adult candidates for baptism, while the schools are pursuing their course of efficiency and usefulness. The labours of Mr. Wallace and his native assistants, in the country and towns around, have not been without good results. Several families have been thus led to Gogo, for the sake of religious instruction. Mr. Wallace earnestly calls for additional missionaries.

BORSUD.—At Borsud, there has been a religious movement which has extended until 200 families have expressed a desire for christian instruction. These cannot be regarded yet as converts, but only as inquirers. But it is most interesting to find so many seeking the knowledge of the truth.

HOME MISSIONS OF IRISH CHURCH.—We have received and read with interest an "occasional paper" giving many encouraging particulars with reference to the missions to Roman Catholics. These missionary operations are carried on in Dublin, as well as in the provinces of Munster and Connaught. The missions have been most successful. Special reference is made to one locality, where ten to fifteen years ago there was only one solitary Presbyterian, but where now there is a beautiful gothic church and a vigorous congregation. Much of the success of these missions was owing to the labours of the late Dr. Dill. In Dublin, there are connected with the mission congregation upwards of 80 families, with about 50 communicants, and an average attendance at the schools of 145, the greater number of these being the children of Roman Catholic parents. Colporteurs and bible readers are also energetically and successfully employed.

MADAGASCAR.

The intelligence from Madagascar is of the most pleasing and encouraging character. The *Missionary Magazine* for January is filled with intelligence from this interesting island, now so happily opened up for missionary effort. The coronation of the King and Queen took place on 23rd Sept. The missionaries were specially invited to be present at the celebration and at the banquet which followed. A large body of native christians were present. We subjoin several extracts which will, we doubt not, be read with interest.

ENCOURAGING STATE AND PROSPECTS OF THE MISSION

"I can only state that everything connected with the progress of religion among the people, is, considering all the circumstances, most encouraging. I hear of scarcely any defections among them from the integrity and purity of the Gospel, or any abatement in their zeal and earnestness in bringing others to Christ. Their numbers continue to increase, and the most marvellous and gratifying accounts are received from distant provinces.

"I am informed that there are hundreds of believers in the Betsileo country, two hundred miles from the capital, and in the regions to which some of the earlier Christians were banished. They carried and scattered the precious seed of the Word, and a wide and glorious harvest invites the reapers to the field. I hope you will be able soon to send a missionary from England to this important province.

"I have also received visits from Christians who had come from Vonczongo to the coronation. They were anxious to obtain copies of the Scriptures. Received a letter from the Christians at Fianarantsoa, stating their wish to see me, and their urgent want of Bibles. There are several communicants at this remote military post, which is in the Betsileo country, seven or eight days journey from the capital, and I have often been told that there are some hundreds of professed Christians. I hope to be able to go and see them.

"I received a visit yesterday (Oct 5) from another party of Christians far to the south on the east coast. The Hova officers at the military post have been the evangelists.

"I went with the missionaries to the morning service at Amparibe, where a vast number partook of the ordinance of the Lord's Supper. When the usual congregation had dispersed, others flocked in and nearly filled the chapel, silently seating themselves on the matted floor. There appeared to be about eight hundred. Great part of them were neatly, some of them tastefully dressed in clean European or native dresses, and their calm, quiet, cheerful aspect, was deeply affecting. More than once during the service I was almost overcome by my feelings, especially when I reflected that little more than thirty years before there was not a single believer in Christ—scarcely a single hearer of the Gospel. I could not help exclaiming more than once to the missionaries 'What hath God wrought?' They were all much affected, and said they never expected to see such a sight in Madagascar, and that they had never seen so many communicants together in England. An address was given at the close by one of the pastors of Analekely, and one of the pastors of Ambotonokanga closed with prayer. We had entered the chapel at nine, and it was twelve before we came out. I was tired and faint, for I had not had time for more than a cup of coffee before I went.

"In the afternoon I went to the service in the King's house as usual. His Majesty had sent a message to say that he wished the service to be as usual, though he could not attend, as a meeting had been appointed with the French Commodore. The general and other officers, together with the missionaries, had assembled, when the King came in, and after shaking each one by the hand, apologized for being obliged to leave us. We then proceeded with the service in the usual way, and after a short address in Malagasy, I preached from, 'I will be as the dew unto Israel,' closing with an address in Malagasy. The missionaries then took refreshment at my house, and we spent this, our first Sabbath evening passed together in Madagascar, in devotion and reading the Scriptures."

IMPRESSIONS OF THE BISHOP OF MAURITIUS.

"Arriving on the heights of Tananarivo, I never saw scenery more beautiful than was there spread out before me. In the dwelling occupied by the general and myself, we overlooked the whole of the city. Mr. Ellis, who was present at one of the meetings held there, said there must have been at least 1500 persons present. I never saw anything like the fervour I there witnessed. I shortly afterwards again addressed the people, when from 1000 to 1400 persons were present—a mighty crowd pressing us in upon all sides. Whilst I addressed them, a kind of electric feeling seemed to possess and pervade the whole assembly. I spoke to them of the fulness of the blessing of the Gospel of Christ. The Rev. Mr. Ellis interrupted my observations, and their effect so gratified me that I recalled those lines of Dr. Watts—

"In holy duties let the day
In holy pleasures pass away!"

"Mr. Ellis commences his services early, and concludes them at 11 a.m. To see the people swarm along the streets, produces much the effect of a swarm of bees around a bee-hive. My firm impression is, that it is not of the least use to attempt to spread the Roman Catholic religion in Madagascar. One of the Roman Catholic priesthood whom I met there, observed to me that one might just as well attempt to *cut a rock with a razor*, as attempt to make Roman Catholics of the Malagasy!"

We rejoice to observe that the appeal of Mr. Ellis for the erection of memorial churches is meeting with a hearty response.

There is the prospect of perfect harmony between the London Missionary Society, and the Church Missionary Society, in the carrying on of missionary operations in Madagascar.

Proceedings of Presbyteries, &c.

PRESBYTERY OF LONDON.

The Presbytery of London held their quarterly meeting at London on the 6th and 7th January.

Mr. Waddell was chosen moderator for the next six months, but as he was not present the ex-moderator occupied the chair.

It was reported that the call from Moore in favour of the Rev Mr. Tolmie had been fallen from, owing to his translation to Southampton.

A report was received from the committee appointed to visit Sandwich in reference to the opening of a mission school there. They were re-appointed, with the addition of Mr. Proudfoot, with instructions to look out for a suitable person to take charge of the mission, and to report at next meeting of Presbytery.

A committee was appointed to prepare a petition for presentation to the Legislature against the attempt made by the Church of England to secure legal powers for her ecclesiastical courts.

The Presbytery received Mr. McMillan's report of the financial state of the congregations during the last three months. As many of the congregations had failed to make returns, the Presbytery again call the attention of these congregations and especially of their treasurers to the importance of regularity in this matter.

Mr. Scott, in behalf of the Home Mission committee, submitted a lengthened and interesting report, the consideration of which occupied considerable time. It appeared that several of the mission stations were in a very unsatisfactory state, from the want of efficient missionary labour of suitable counsel and guidance respecting arrangements for preaching and means of meeting expenses. It was agreed that in future the members of Presbytery in the mission appointments given them, should be sent generally, not to stated congregations, which are in regular working order; and which are quite able to support the means of grace for themselves; but rather to stations which require fostering, and where the advice and assistance of brethren are specially needed. The Home Mission committee were instructed to prepare directions to be put into the hands of missionaries as to the duties they will be expected to perform, in supplying the stations with missionary service.

The position of Mr. McPherson, of the congregation of Williams, having been under the consideration of Presbytery, the matter was referred to a committee to make inquiries and to report.

Mr. Scott was appointed moderator *pro tem* in the session of North Dorchester, Mr. Goodfellow in the session of Plympton, Mr. Skinner at Lobo, Mr. A. McDiarmid at Aldborough, Mr. Fletcher at Adelaide, Mr. Goodfellow at Warwick, and Mr. Sutherland at Chalmer's Church, Dunwich.

Provision was made for the dispensation of the Lord's Supper at the Town Hall, Enniskillen.

Messrs. Fletcher and Simpson were appointed to assist the brethren in the N.W. section of Presbytery at their missionary meetings.

It was agreed to remind sessions through the *Record* that at the meeting of Presbytery in April, representative elders would be expected to present their commissions for the ensuing year.

The following were the appointments made:—

- Amherstburg—Mr. Scott, 18 Jan and 3 following Sabbaths, Mr. P. McDiarmid, 15 March and 4 following Sabbaths
- Tilbury—Mr. King, 1 February, Mr. Sutherland, 8 Feb and 4 following Sabbaths.
- Florence and Bothwell—Mr. Murray, 18 Jan. and 5 following Sabbaths, Mr. Clark, 1 and 8 March, Mr. Wm. Walker, 15 March, Mr. Forrest, 22 March.
- Aldbrough—Mr. Ferguson, 18 Jan and 2 following Sabbaths, Mr. Stewart, 8 Feb.; Mr. A. McDiarmid, 15 Feb., Mr. McColl, Chatham, 22 Feb., Mr. McMillan, 1 March, Mr. Clark, 8 March and 15 March; Mr. Sutherland, 22 March and 3 following Sabbaths
- Napier and Brooke—Mr. McKinnon, 15 Feb., Mr. Troup whole of March
- Chalmers' Church—Mr. McColl, cat., 18 Jan., Mr. W. R. Sutherland, 1 Feb., Mr. Ferguson, 8 Feb. and 2 following Sabbaths, Mr. McColl, cat., 1 and 8 March; Mr. Sutherland, 5 and 12 April.
- Delaware—Mr. Martin, 18 Jan. and 4 following Sabbaths, Mr. Leask, 8 March, and 2 following Sabbaths; Mr. Simpson, 29 March, Mr. Troup, 5 and 12 April.
- Vienna and Port Burwell—Mr. Leask, 18 Jan. and 3 following Sabbaths, Mr. P. McDiarmid, 15 Feb. and 3 following Sabbaths, Mr. Forrest, cat., 22 and 29 March.
- N. Doochester—Mr. P. McDiarmid, 18 Jan. and 1 and 8 Feb., Mr. Forrest, cat., 15 and 22 Feb.; Mr. Murray, 1 March and 3 following Sabbaths, Mr. Scott, 5 April, Mr. Proudfoot, 12 April, in afternoon.
- Lobo—Mr. John Fraser, 18 Jan., Mr. Clark, 25 Jan.; Mr. Fraser, cat., 1 and 8 Feb.; Mr. McKenzie, 15 Feb., Mr. Clark, 22 Feb., Mr. Ferguson, 1 and 8 March; Mr. McColl, cat., 15 and 22 March, Mr. Currie, 5 April.
- Adelaide—Mr. Skinner, 8 Feb.; Mr. Fletcher, 15 Feb.; Mr. Jamieson, 22 Feb. and 5 following Sabbaths, Mr. Martin, 22 March and 3 following Sabbaths.
- Warwick—Mr. Jamieson, 8 and 15 Feb., Mr. Martin, 22 Feb. and 3 following Sabbaths; Mr. Jamieson, 22 March and 3 following Sabbaths.
- Oil-springs—Mr. Clark, 18 Jan.; Mr. Chesnut, 25 Jan.; Mr. Troup, 1 Feb. and 3 following Sabbaths, Mr. Scott, 1 and 8 March, Mr. Fletcher, 15 March, Mr. Leask, 29 March and 2 following Sabbaths.
- Hympton—Mr. Bennett, 18 and 25 Jan., Mr. Clark, 1 Feb., Mr. Leask, 15 Feb. and 2 following Sabbaths, Mr. Fraser, cat., 8 and 15 March, Mr. Scott, 22 March and 3 following Sabbaths.
- Moore—Mr. Jamieson, 18 Jan. and 2 following Sabbaths, Mr. Scott, 15 and 22 Feb. and 15 March.

D. WALKER, *Pres Clerk*.

PRESBYTERY OF GREY.

At a special meeting of this Presbytery held at Southampton, 5th December, the Rev. A. Tolmie was inducted into the pastoral charge of the united congregations of Southampton First and West Arran. At another special meeting of the Presbytery held at Meaford, 17th December, the trial discourses of Mr. Jas. McDowall, probationer, were heard and sustained, and his ordination over the united congregations of St. Vincent, Sydenham, and Ephrasia took place on 31st Dec in Knox's church, St. Vincent.

The Presbytery held its ordinary quarterly meeting at Owen Sound, 13th Jan., Mr. Craig moderator. There was a large attendance of ministers, that of elders was smaller. Mr. McLean asked leave of the Presbytery, chiefly on the ground of his state of health, to omit that part of his charge called Egremont Station. Commissioners having been heard from the different stations forming the congregation, the demission was accepted, the Presbytery expressing their regret that the state of Mr. McLean's health is such as to render the step necessary on his part. Mr. C. Cameron was appointed to preach, and to intimate the decision of Presbytery in the case at Egremont, on Sabbath the 1st Feb., and to make enquiry as to what steps should be taken for the supply of the station. A committee was also appointed to visit Mount Forest, in order to confer with the congregation as to the importance

and the duty, in so far as they may be able, of their not allowing the stipend of their minister to suffer any material diminution.

With a view to the effecting of a union between Meaford congregation and that of Griersville, Williamstown, and Thornbury, a committee, consisting of Messrs. Dewar, J. Cameron, and McDowall, ministers, and Messrs. Marshall and Armstrong, elders—Mr. Dewar convener, was appointed to visit all the stations concerned, viz., Thornbury and Williamstown on 2nd Tuesday of Feb., and Griersville and Meaford on the following Wednesday; and it was agreed that a special meeting of Presbytery held at Meaford in the evening of the same Wednesday, at half-past 6 o'clock for the purpose of dealing with the case.

Session books were ordered to be presented at next meeting.

The following arrangements were made for the supply of vacant stations:—

Mr. C. Cameron to visit the Roman Catholic settlement in Glenelg; Mr. Bremner to visit Carrick; Mr. Moffat, Brant and West Bentinck, Mr. Greig, Proton; Messrs. J. Cameron and Grant, North Sullivan; Mr. Stevenson, Tara and Derby; Messrs. Gauld and McDowall, the Mountain, Collingwood, and Craighleith; Mr. Fraser, Amabel, Mr. Park, Melanethon—in each case the minister choosing the time that will best suit, and sending due notice to the Stations.

WILLIAM PARK, *Pres. Clerk.*

PRESBYTERY OF STRATFORD.

This Presbytery met at Stratford on the 6th and 7th January, the Rev. Thomas Lowry Moderator.

There were 12 ministers (being all the ministers in the Presbytery) present, and 8 elders.

Mr. R. Renwick passed his ordination trials with approbation, and the Presbytery agreed to meet within the church at Elma for his ordination and induction on the 28th January.

Arrangements for the annual missionary meetings were made and the committees appointed to attend to this matter were instructed to endeavour to form a missionary organisation in each congregation, to raise funds for carrying on the work of Home Missions.

On the report of the kirk-session of Chalmer's Church, St. Mary's, in regard to the arrears due Mr. Beattie, the Presbytery agreed to hold a special meeting at St. Mary's on the first Tue-day of February, at 11 o'clock a.m., and to cite the congregation to appear at said meeting.

WILLIAM DOAK, *Pres. Clerk.*

PRESBYTERY OF HAMILTON.

This Presbytery met in Hamilton on the 13th of January, and was attended by seventeen ministers and eleven elders.

Much of the business was not of general interest.

The Presbytery agreed upon an interim uniform scheme, to be recommended to all the Sabbath schools in their bounds, for their guidance as to lessons, annual reports &c; and reappointed the committee, which has arranged matters so far, to correspond with congregations, and generally to mature the scheme and get it into operation.

It was also agreed to hold a series of missionary meetings in the various congregations, during the months of January and February, according to a scheme adopted by the Presbytery.

A moderation in a call was granted to the congregation in Sutherland street, Caladonia (the late Dr. Ferrier's).

The Presbytery received into communion with the church the congregations of Gainsboro and Pelham, lately under the care of the Niagara Presbytery, N. S.

It was agreed to hold a conference on the state of religion within the bounds of Presbytery at its next meeting to be held on the second Tuesday of April in Hamilton.

JOHN PORTEOUS, *Pres. Clerk.*

PRESBYTERY OF GUELPH.

The ordinary meeting of this Presbytery was held on the 30th of December. Mr. Smilie, of Fergus, Moderator. Thirteen ministers and six elders were present.

The Presbytery resolved, besides appointing supplies for the stations already established within the bounds, to begin missionary operations in E. Luther and Amaranth, and appointed Mr. John Irvine to labour in these townships for some weeks.

A call to Mr. George Cuthbertson, of Woolwich, from the congregation of St. Thomas having been laid on the table, the Presbytery agreed to meet on the 20th of January to hear parties, and to determine in reference to the case. The Presbytery also resolved to consider remits from the Synod at their meeting on that day.

A copy of resolutions of the Eramosa congregation, in reference to their tenure of their church property, concluding with asking the Presbytery to seek the repeal of the 7th section of the Church Property Act, passed in view of the union, was laid on the table. The consideration of the subject was delayed till next meeting.

On motion made by Mr. Torrance, it was unanimously agreed that the clerk's salary should be raised to eighty dollars.

J. MIDDLEMISS, *Pres. Clerk.*

PRESBYTERY OF HURON.

The Presbytery of Huron met in Willis' church, Clinton, on Tuesday the 14th of January. There were eleven ministers and five elders present.

The Rev. Wm. C. Young's resignation was accepted. He retains Amleyville and Wroxeter.

The call from Blythe, Manchester, and Hullett was accepted by Mr. Stewart, his induction to take place on the 28th inst.

The attention of the Presbytery was directed to the services rendered to the church in this land by the Rev. C. Fletcher, during a period of nearly twenty years. It was agreed to bring the case under the notice of the Synod, and to request that he be placed upon an equality with others of the same class, whose names are now upon the Synod roll; also to recommend to the Synod to admit him to the W. Lows' Fund, and Aged and Infirmary Ministers' Fund, on an equal footing with the other ministers of the late U. P. Church, and that in the meantime he be associated with the Presbytery as a corresponding member, and that his services, so far as they are at the disposal of the Presbytery, be taken advantage of for the supply of vacancies and mission station.

The donation of certain volumes to the ministers of this Presbytery was received, and the clerk was instructed to forward through Dr. Ormiston to J. Henderson, Esq., of Park, the cordial thanks of the Presbytery for his valuable donation.

A. D. McDONALD, *Pres. Clerk.*

PRESBYTERY OF GUELPH.

An adjourned meeting of this Presbytery was held on Tuesday, 20th January, eleven ministers and six elders being present. Drs. Irvine and Ormiston, of Hamilton, and Mr. John McMillan, of Fingal, were associated.

The Presbytery, after hearing parties in the case of the call to Mr. Cuthbertson from the St. Thomas congregation, unanimously agreed to his translation.

Mr. Middlemiss was instructed to organize a congregation on the town line between Wallace and Minto, and Mr. Millican to organize a congregation in the North of Eramosa.

The petition of the Eramosa congregation, in reference to the control of Presbyteries over church property, was, after lengthened consideration of the subject, unanimously referred *simpliciter* to the Synod.

The Presbytery unanimously approved of the principle of a General Assembly, the opinion being generally expressed that it would be unwise in the Church to commit itself to any details, till after the most mature deliberation on the part of the various Presbyteries on a carefully prepared overture on the subject.

The Barrier Act was unanimously approved of, a slight alteration being proposed with the view of making it more apparent that the Act requires, not a majority of Presbyteries actually making returns, but a majority of the Presbyteries of the Church.

The Presbytery having taken up consideration of the Aged and Infirm Ministers' Fund, the *first* and *second* regulations were unanimously approved of, on the *third* an alteration was agreed to, making \$100 the *minimum* allowance, the *fourth* and *fifth* regulations were approved of unanimously; on the *sixth* an alteration was agreed to, making the Presbytery (subject to an appeal to the Synod) the judges—exclusive of the Synod's Committee—in the matter of the retiring allowance from congregations, in all cases of application for an allowance from the Fund, and enjoining them to report to the committee, and an additional regulation was suggested, to the effect that the Synod should not be regarded as being prevented by the previous regulations from granting an allowance to parties who may not be entitled to the same in accordance with the said regulations.

Book Notices.

PRAYING AND WORKING, BEING SOME ACCOUNT OF WHAT MEN CAN DO IN EARNEST.—By Rev. W. Fleming Stevenson, Dublin. New York: R. Carter and Bros. Sold by D. McLellan, Hamilton.

This is a book which we can recommend without hesitation, as a work admirably fitted to encourage and stir up Christians to works of faith and labours of love. It presents to us several individuals who, by their energy and devotedness, have accomplished great results. John Falk, a leader in the establishment of reformatories for the young—Immanuel Wichern, whose name is well known in connection with the Rough House and the German Inner Mission—Theodore Fliedner, the trainer of deaconesses at Haiserwerth—John Evangelist Go sner, the "good father" of Berlin, who faithfully preached the gospel in the Church of Rome, and built up various benevolent institutions—and Louis Harms, the earnest promoter of African missions, are here presented to our view, struggling with their various difficulties, and accomplishing, by God's blessing, noble results in their respective spheres. These narratives may be of use in leading some to devote themselves with energy and faith to some one department of Christian usefulness. The present is, no doubt, an age of earnestness and activity. But the activities of many are not well directed. They are dissipated amidst a multiplicity of objects, instead of being earnestly directed to one object. Some may learn too, that despite disadvantages and difficulties of various kinds, real, believing, energetic souls will, by the blessing of God, do good. The book is one of a class which will, we trust, be extensively circulated.

THE LAST DAY OF OUR LORD'S PASSION.—By the Rev. W. Hanna, LL.D., author of the Life of Dr. Chalmers. New York: R. Carter and Bros. Sold by D. McLellan, Hamilton.

This very interesting volume contains a narrative of the various incidents in the last day of our Lord's suffering life, from the arrest in the garden to the burial in Joseph's sepulchre. This is done by harmonizing the accounts of the several Evangelists, and thus forming a connected narrative. The lectures contained in the volume were written in the ordinary course of pulpit preparation. Without the parade of scholarship, the author gives the results of much labour and of a careful study of the best commentators. He has an interesting chapter on the physical cause of the death of Christ. His views on this point are corroborated by the opinions of some of the most eminent medical men of the present day.

MONEYS RECEIVED UP TO 22ND JANUARY.

| | | | |
|--|--------|--|--------|
| KNOX COLLEGE. | | J. G. H., Montreal (for Aged and Infir. Minister's Fund)..... | §2 00 |
| Puslinch West | §13 00 | With rates from Rev. W. McKenzie, Rev. W. Smart, Rev. W. Meldrum, Rev. W. Graham, Rev. A. Wilson, Rev. Dr. Boyd, Rev. A. Kennedy, Rev. D. Cameron, Rev. J. Skinner, Rev. J. Anderson, Rev. John McKay, Rev. J. McConechy, Rev. W. R. Sutherland, Rev. M. Y. Stark. | |
| Eramosa | 8 00 | SYNOD FUND. | |
| Paris, Dumfries St. | 8 00 | Brantford (Zion Ch.)..... | 6 00 |
| Owen Sound (Knox's)..... | 10 00 | Lakeshore | 2 25 |
| Beverly | 8 00 | Paris, Dumfries St. | 5 00 |
| Valleyfield | §3 00 | New Glasgow | 2 00 |
| St. Louis | 5 00 | Mt. Pleasant | 2 00 |
| | 8 00 | FOREIGN MISSION. | |
| New Glasgow..... | 2 00 | Norwichville | 4 00 |
| Harrington | 8 60 | English Settlement | §15 15 |
| Boston Church | 29 00 | Proof Line..... | 11 33 |
| Farnham Centre, West & Granby, | 7 00 | | 26 48 |
| Ingersoll (Knox's) | 27 00 | New Glasgow | 2 00 |
| Ramsay, 1-st sub. | 21 50 | Wellington Square..... | §2 00 |
| Wallacetown..... | 5 66 | Waterdown..... | 2 70 |
| Dunnville | 10 00 | | 4 70 |
| FRENCH CANADIAN MISSION. | | Innerkip | 2 50 |
| Beaverton | 9 00 | McNab St., Hamilton, S. S. (Brit. Columbia) | 28 81 |
| Warrensville..... | 5 00 | Doon | 3 65 |
| Paris, Dumfries St. | 10 00 | Kemptville | 2 00 |
| Osgoode | 7 00 | Brantford, Zion Ch | 11 50 |
| " S. S. | 5 06 | Knox's Ch., Toronto..... | 34 52 |
| Norwichville..... | 4 00 | Brampton, 2nd..... | §5 90 |
| Eden Mills..... | 2 00 | Temple Ch..... | 4 60 |
| Ekfrid | 7 68 | | 10 50 |
| Zorra | 60 00 | Chappawa | 5 50 |
| New Glasgow..... | 2 00 | Mt Pleasant | 4 00 |
| J. G. H., Montreal | 2 00 | HOME MISSION. | |
| Columbus and Brooklyn | 13 90 | Paris, Dumfries St. | 25 00 |
| McNab Street, Hamilton, S. S. . . | 30 00 | Norwichville..... | 4 00 |
| Lakeshore | 3 38 | Ayr (Rev. D. McRuer)..... | 13 75 |
| Kemptville | 2 00 | Lake Shore | 25 00 |
| Brantford, Zion Ch | 3 80 | BUXTON MISSION | |
| WIDOWS' AND ORPHANS' FUND, &c. | | Messrs Brown, Polson & Paisley, per Rev. Dr. Burns | 10 00 |
| Lancaster | §2 20 | COLLEGE BUILDING FUND. | |
| Dalhousie Mills | 2 80 | Mr G. Murison, Hamilton | 5 00 |
| | 5 00 | Munto & Henderson, do. | 5 00 |
| Beaverton | 9 00 | BURSARY FUND | |
| Storrington | §2 27 | Mrs. Esson, Belleville, and Mrs. Spark, Aberdeen, for H. Esson, Bursary—balance | 10 00 |
| Pittsburgh..... | 1 05 | | |
| | 3 32 | MISSION TO AMERICAN INDIANS. | |
| Paris, Dumfries St. | 10 00 | Friend | 5 00 |
| Norwichville (special fund) | 23 33 | FOR CHURCH AT ASSINBOINE. | |
| Eden Mills | 1 25 | McNab St., Hamilton, S. S. | 10 44 |
| Ekfrid | 5 75 | Bimbrook S. S. | 3 14 |
| Osnabruck | 2 00 | LANCASHIRE OPERATIVES. | |
| Madoc | 1 87 | Norval and Union | 27 72 |
| Kenyon | 6 00 | | |
| Bruce, N. and Centre..... | 4 00 | | |
| Claremont | §1 70 | | |
| Erskine Ch., Pickering. . . | 3 90 | | |
| | 8 60 | | |
| Wallacetown | 7 25 | | |
| Kemptville | 2 00 | | |
| Dundas | 17 25 | | |
| Wellandport (not Westport, as in last)..... | 2 65 | | |