

THE
HOME & FOREIGN RECORD
 OF THE
CANADA PRESBYTERIAN CHURCH.

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Vol. IX.

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PRESBYTERIAN COLLEGE, MONTREAL.

The closing Lecture of the present Session will be delivered by Rev. Dr. Taylor in Erskine Church, on the first Wednesday of April, at 7.30 p.m.; subject:—"A vindication of Presbyterian Polity."

SYNOD OF TORONTO.

The Synod of Toronto will (D. V.) be opened in the City of Toronto, and within Bay Street Church there, on Wednesday, the sixth day of April next, at half-past seven o'clock P. M.

Certified Rolls of the above named Presbyteries, together with reports of Ordinations, Inductions, Licenses, Deaths, Demissions and Depositions, that have occurred within their respective bounds since the last meeting in October, should be sent by their respective Clerks so as to be in the hands of the Clerk of Synod at least eight days before the Synod meets.

All papers for the Synod, or notification of the same, should be transmitted to the Clerk of Synod at least eight days before the meeting of Synod, and all such papers will pass through the Committee on Bills and Overtures.

Clerks of Presbyteries are also respectfully requested, in accordance with a resolution of Synod passed at last meeting, to bring with them the Records of their respective Presbyteries, for examination and attestation.

The first sederunt of the second day of meeting has been set apart, by direction of last Synod, as a conference on the State of Religion. Reports are to be sent in by the various Presbyteries on this subject. The Convener

of the Standing Committee on the State of Religion is the Rev. A Topp, M. A., to whom the Reports of Presbyteries are to be sent, at least eight days before the meeting of Synod.

Arrangements will be made with the several Railway Companies, with the view of enabling members and corresponding members of Synod to travel at a reduced rate.

JOHN GRAY,

Orillia, Co. of Simcoe, 21st February, 1870.

Synod Clerk.

SYNOD OF MONTREAL.

The Synod of Montreal will meet, according to appointment, in Bank Street Church, Ottawa, on the 2nd Tuesday of May next, at 7.30 P.M.

Rolls of Presbyteries should be forwarded by Presbytery Clerks to the Synod Clerk, with all papers for the Synod eight days before the meeting of Synod.

A. YOUNG, *Synod Clerk.*

SYNOD OF LONDON.

The Synod of London, of the Canada Presbyterian Church, will meet in the First Presbyterian Church, London (Mr. Proudfoot's), on Tuesday, the third day of May, at the hour of half-past seven, P.M.

Presbytery Clerks are requested to forward the Rolls of their respective Presbyteries to the Clerk of Synod on or before the 20th April.

D. WATERS,

St. Mary's, 21st February, 1870.

Synod Clerk.

SYNOD OF HAMILTON.

The Synod of Hamilton will meet, according to adjournment, in the City of Hamilton, and within the Central Church there, on the second Wednesday of April next—13th day of said month, at 11 o'clock, A. M., and will be opened with a sermon by the retiring Moderator, the Rev. George Cheyne.

Certified rolls of Presbyteries and papers for transmission to Synod, should be sent to the Synod Clerk, eight days before the meeting of Synod.

The Treasurer will be present at this meeting to receive congregational payments to the Synod fund.

WILLIAM COCHRANE.

Brantford, 21st February, 1870.

Synod Clerk.

COLLECTION FOR FOREIGN MISSIONS.

We desire to remind those congregations that make their contributions for Missions by collection, that the day appointed for that purpose by Synod is the third Sabbath of March.

A large and liberal contribution is urgently required to meet the expenses of the work. Last year the fund showed a pleasing increase on any previous year. The income did not, however, equal the expenditure. There is reason to fear that, unless the contributions are this year much more liberal, the disparity between income and expenditure will be equally great.

KNOX COLLEGE.

The closing Lecture will be delivered by Rev. Professor Young, on Wednesday, 6th April, at a quarter past Twelve, noon.

in British Columbia we have a needy though not very promising field. In view of the relation which we hope to see that country yet sustain to Canada, we cannot regard it as the duty of our Church to overlook the claims of our countrymen there. And while mission work on the Pacific coast is necessarily very expensive, we are glad to state that our people there are putting forth commendable efforts to bear a larger proportion of it themselves.

In Red River, our mission staff has been reinforced during the year by Rev. John McNabb and by Mr. D. B. Whimster. They reached the Colony just as the disturbances broke out, which at present prevail in that region. It is hoped that these troubles will soon be settled, and our work there will tell powerfully on the religious welfare of the whole region, which we trust soon to see the abode of prosperous civilized communities. The seasonable addition made to the mission staff, during the present year, entails an increased expense which the approaching collection will require to meet.

In the Saskatchewan Mission, Rev. James Nisbet and his assistants continue to labour with encouraging tokens of success. Unlike many missionaries to the heathen who have had to wait many years for the first fruits of their labours, they have already seen marked evidence of good accomplished.

Nothing has yet been done to establish a Mission to any other section of the heathen world. The state of the funds, at present, does not warrant such an attempt. The fund is now deeply in debt, and, unless the contributions are much more liberal, the Foreign Mission Committee will be compelled, however reluctantly, to curtail rather than enlarge their operations. We sincerely trust there will be such a response made to this appeal as will dispel all thoughts of such a painful and humiliating alternative.

WM. McLAREN, *Convener*.

BELLEVILLE, 15th Feb., 1870.

P.S.—Friends of the Saskatchewan Mission can render important aid by sending boxes or parcels of clothing for it. These may be sent any time before the end of March to John S. Playfair, Esq., Toronto, D. McLellan, Esq., Hamilton, D. Morrice, Esq., Montreal, or to the Convener, Belleville.

MISSIONARY ENTERPRISE IN BRITISH COLUMBIA.

It is not intended in what follows to enter at large into the subject of Christian missions in British Columbia. What is proposed is, mainly, to advert to some of the difficulties which have to be met in carrying on the missionary work in this remote Colony.

Among these difficulties may be mentioned in the outset the expense of living. In a country like this, indeed, which nature has furnished with an inexhaustible supply of what is adapted for the food of man—where the forests swarm with game, and river, lake and ocean with fish in endless profusion—it might well seem as if it were surely not impossible to live at moderate cost. Nor is this a thing impossible in fact. There undoubtedly is a method by which one might contrive to live as cheaply here as probably anywhere else on the face of the earth. That, however, is a method hardly available to the Christian Missionary without his laying aside something of his proper character, and ceasing to give himself wholly to his proper work. For it could be taken advantage of only by his submitting to carefulness and trouble about many things most directly and palpably pertaining to his daily subsistence; by his becoming in the strictest and

most unqualified sense his own servant, and learning to minister to his own wants in a multiplicity of ways, in which, under the ordinary conditions of civilized existence, he would employ the agency of others. By the people of the Colony generally, little use, as compared with what might be, is made of the means of sustenance so plentifully, and in such rich variety, provided in the spontaneous products of flood and field. The cultivation of the soil, and the raising of stock—for which the country is peculiarly adapted—have hitherto been much neglected, and are only now beginning to receive their due share of attention. The produce of the farm and the dairy, and most of the common articles of food, both animal and vegetable, cost high. Still more may this be said of all articles of clothing, and all articles of household furniture; while anything in the department of hired service—hired labour of any description—must be paid for at rates which may fairly be reckoned exorbitant.

Leaving this point—the vastness of the territory over which the population is dispersed may next be noticed—that population, viewed in relation to the extent of territory, being small indeed. Such a representation might with truth be given even if the entire mass of inhabitants, native and foreign, of all tribes and tongues, were taken into account; but the representation holds emphatically true when we confine our attention exclusively, as at present we do, to the *white* population. The number belonging to this class, indeed, does not appear to be very definitely ascertained, and any estimate of it must, accordingly, be more or less conjectural. In the periodical press we have observed it rated sometimes as high as 10,000, and sometimes as low as 8,000. In the year 1862, when the gold fever had not yet subsided, it was said, on seemingly sufficient authority, to amount, without taking in the residents in Vancouver Island, to 7,000. On the other hand, in the "Colonial List" for last year, it was stated as being, for the whole united Colony, between 10,000 and 16,000—a somewhat vague but undoubtedly an exaggerated estimate. Whatever the precise number may in reality be, we may, without much risk of error, assume it as not exceeding from 9,000 to 10,000 persons. These are found scattered at many detached points, on the shores of Vancouver Island, on some of the smaller islands of the Gulf, along the course of the Fraser, and in the gold-mining districts, and it is necessary only along with this, to bear in mind that between the southern and northern extremities of Vancouver Island lies a distance of above 300 miles, and that from the mouth of the Fraser to reach the gold-fields of Cariboo, a journey of from 400 to 500 miles must be undertaken—to perceive how utter is the disproportion between territory and population. According to the "Colonial List" already referred to, the area of British Columbia, including Vancouver Island, may be roughly calculated at 220,000 square miles.

The chief centres of population are Victoria and Nanaimo in Vancouver Island, New Westminster, with the country about the lower Fraser, and Barkerville in Cariboo; aside from these, the settlements generally are few and far between. The state of things just described will serve to show how impossible is the formation, in particular localities, of self-supporting congregations, or of congregations which may, with reason, be expected to make any considerable approximation towards being self-supporting; while the distance between the different settlements, and the cost of travel—much of which must be accomplished by hired private conveyance—raise a formidable hindrance in the way of uniting several distinct localities under a common pastoral supervision, especially so as wholly or in great part to dispense with the necessity for aid from foreign sources.

The population of the Colony, it may be observed further here, is, in no small degree, shifting and migratory, one and another becoming dissatisfied with their actual position, and leaving it to make trial of some more promising location, to be in like manner forsaken whenever anything more inviting presents itself. This is particularly the case with the gold-mining portion of the population—the most vague and uncertain rumours of favourable indications in some new field being quite sufficient to draw away large companies, even from spots where they are already gaining what, with ordinary care and prudence, would in a few years render them independent.

There is, moreover, a constant drain on the population by the departure of persons who, during the period of their stay in the Colony, have succeeded in accumulating what they deem sufficient for a comfortable subsistence, or, at all events, sufficient for profitable investment elsewhere; and also, as not unfrequently happens, by the going away of persons whose over-sanguine expectations of here acquiring a rapid fortune have been disappointed, and who consequently abandon the Colony in utter disgust with it and with all belonging to it.*

For the present, at any rate, the loss thus sustained by the population is not fully compensated by new additions from without, while of those who do come to the Colony with a view to permanent settlement, not a few discouraged by the frigid reception which they met with, and by the official obstructions which thwart their endeavours to secure an eligible homestead, embrace the earliest opportunity of leaving, betaking themselves perhaps to the neighbouring territory of the United States, where they may, with some confidence, count on a friendly welcome, and on all reasonable facilities towards their getting comfortably established.†

* At the gold-fields there is a discontinuance of the usual work during the winter, and large numbers of the miners—though not so many now as formerly, when the cost of living in the mining districts was excessive—then quit the scene of their labours for some more agreeable place of residence until spring recalls them. A miner just arrived from Cariboo states that among the company with whom he travelled downward there were over 20 persons who had left, not only with no intention of returning, but with the determination of bidding farewell to the Colony altogether—their earnings at the mines amounting severally to from 1000 up to 2000 and 3000 dollars. The population of Victoria is still on the decrease; that of New Westminster has also fallen away greatly from what it was, though the neighbouring country seems to be filling up.

† POPULATION.—This is what, above all, British Columbia needs in order to its material prosperity. A strong desire is often expressed for the incoming of men of capital, who would employ their wealth in developing the great resources of the country. But population would create capital, and meanwhile the price of labour is such as to offer little inducement to capitalists to venture into this field. A good deal might be done by the Colonial and Imperial Governments which is not done, towards bringing people to the Colony, as by diffusing trustworthy information concerning the advantages which it offers to the settler, by free grants of land, and by helping to meet the expense of the long journey from the British shores, and also more directly by reducing the cost of government and lightening the burden of taxation, by the application of a portion of the revenue, in some more efficient manner than heretofore, to the exploration of the country and the opening up of interior means of communication, and by imposing restrictions on the holding of land kept lying from year to year waste and unproductive for mere purposes of speculation. In these and other respects much is hoped for from confederation; but, with whatever beneficial results this measure may in reality be attended, the notion of any speedy large accession to the population by emigration from the Dominion, through the lately-acquired territory and across the Rocky Mountains, must be pronounced altogether visionary. Another rush for gold is neither likely nor, judging from former experience, is it to be desired. Railroad communication between the St. Lawrence and the Fraser, if ultimately certain, may, nevertheless, be long deferred. Americans are averse from settling in the Colony while it is under British rule. On the whole, even under more favourable conditions than those now existing, we can see no reason to anticipate any rapid increase of population. It is not impossible that emigration from the westward may play a more important part than is yet commonly conjectured in the filling up of the vast regions now lying unpeopled and solitary on this side of the Pacific.

Small as is the population of the Colony, especially when the extent of territory is taken into consideration, it notwithstanding comprehends within its narrow limits very wide diversities of nationality. Whole consisting principally of persons from the British Islands, from the Dominion of Canada and from the United States, nearly every country of Europe is there more or less fully represented. Chinamen are numerous, and many of Israel's scattered race, in their world-wide wanderings, have found a place of sojourning here. Singularly enough, the Irish element is inconsiderable, and, such as it is, may be referred to emigration from Canada, or from the States, or from any quarter rather than directly from Ireland itself.

The diversities of nationality among the population of the Colony are matched by the diversities of religious persuasion. It comprises persons of the most various creeds, and still more, it is to be feared, of no creed, or of none deserving the name. Those by whom the ordinances of public worship are at all regularly attended are few indeed as compared with those by whom the house of God is rarely or never entered. The sanctity of the Sabbath is little regarded even by many who make some profession of religion. The worship of God in the family, and home religious training of the young, are grossly neglected. Profane swearing in its most offensive forms is fearfully common, and is made more revolting still by the frequency with which it finds utterance from the lips of the young. And in travelling by any of the public conveyances, or mixing otherwise in general society, it is not to be noted as a thing strange and unusual if one shall hear the worst sentiments of infidelity openly and unreservedly avowed, coupled, it may be, with the reckless denunciation of all which he has been accustomed to regard as most sacred. A thoroughly worldly spirit prevades all classes of the community, and meetings and engagements of almost any other description will take precedence of those which have respect to religion.

In the constitution of the society of the Colony there is one peculiarity which cannot but strike even the most careless observer, and that is, the small number of *families* proportionately to the population at large. The great bulk of the adult population consists of young men, or men of more advanced years, alike unmarried; or of men who, though married, have left their wives and children behind them on coming to the Colony, with the intention of by-and-by sending for them, or rather returning to them. It is not an unusual thing, accordingly, in meetings for public worship, to see considerable congregations composed almost entirely of persons of the male sex.*

The practice of concubinage with the native women prevails to a lamentable extent. The illicit connections thus formed occasionally terminate in marriage, but this is of rare occurrence. In the great majority of cases it is otherwise, and the results, as might be expected, are most deplorable. Those who are so misled as to enter into these connections—persons, perhaps, accustomed before to manifest some regard for religion and its obligations—soon lay aside their better habits; they are thrown, more or less, out of their former social relations, and instead of elevating the object of their lawless passion above her original level, it almost invariably happens

* In the thriving settlement of Langley, on the Fraser, there are only three married white women, nor is this without a parallel in other settlements. The Wesleyan missionary in Barkerville, Cariboo, in giving an account of his experiences in that mountain region, describes the surprise and satisfaction with which, on some special occasion, he observed no fewer than three of the gentler sex present among his audience.

that they descend to hers, or sink to a grade lower still, clinging, nevertheless, to their miserable bondage with an infatuated perversity that leaves little hope of their ever being reclaimed. Nor does the evil stop here. The iniquities of the fathers are visited upon the children springing from these unhappy unions. For the most part they are left to grow up, so far as moral or religious training is concerned, in total neglect, and, in all that is wicked and vicious, develope, as they advance to maturity, into something more thoroughly depraved than even the heathen themselves.

It is not necessary formally to point out the adverse bearing of such facts as have been adduced on the cause of the Gospel in British Columbia, or the manner in which they operate as hindrances to its advancement. The slightest consideration may suffice to make this apparent. The difficulties to which we have been adverting are such as are found in connection with the missionary work in the Colony, by whatever section of the Church it may be engaged in, each section having to face, besides, its own special difficulties. With respect more particularly to our own branch of the Church, the want in good time of an adequate number of laborers in the field, interruptions of the steady continuity of the work, and uncertainties and disappointments in relation to ministerial supply, have all told against us, and tended to prevent our gaining the position of strength which might otherwise have been attained. The strifes and divisions, moreover, which have unhappily been witnessed among Presbyterians, have added their evil influence.

Of the more general difficulties which have been noticed, some, at least, so far from being such as should lead to the abandonment of the mission, may rather be regarded as reasons for its prosecution with greater earnestness. The expenditure necessary, however, will hardly for the present admit of being very materially lessened. Our mission here, except in the remoteness of the field from that of the parent Church, is not in any proper sense a foreign mission. It is the white population alone with whom it has to do; and only with that portion of the white population, moreover, which remains after deducting the large foreign element. The expenditure, in view of the number directly benefited by it, is undeniably great; yet in a strictly foreign field, if an equal number of heathen were brought under the influence of the Gospel, perhaps a like expenditure might not be deemed excessive. It is certain that other Churches continue to keep up their missions in the Colony, and, it is presumed, at a rate of expenditure not widely different from ours. Such lay-agencies as are made available by our Wesleyan brethren, and also in the Church of England, in the absence of regular ministerial service, would, if we could command them, be eminently useful here. With such assistance, the opening and keeping up of new stations would be comparatively easy, without involving the temporary neglect, and perhaps hazarding the ultimate loss, of those already established. It is, in effect, to such agency, voluntarily undertaken, that we are indebted for still having a congregation in New Westminster, after the long and trying vacancy of the pulpit there.

Our mission in British Columbia, it has been observed, is not properly a foreign mission—in this connection, however, it may just be remarked in passing, how ample a field the Colony offers for a mission to the heathen in its aboriginal tribes alone—immensely outnumbering, as these do, the white population. The Nanaimo Indians themselves amount to about 3,000, including those belonging to this tribe on the mainland as well as those on the island. Each tribe has its own peculiar language or dialect,

but all of them may be intelligibly addressed in a sort of jargon—a barbarous admixture of various tongues—called *Chinook*, of easy acquisition. The Indians of the coast are generally of an inferior caste, but tribes of a higher type are said to be found on the mainland, towards the northward and in the interior.

A BRIEF SURVEY OF INDIAN MISSIONS.

(CONTINUED)

The Jesuit preceded the Puritan in the work of evangelization among the aborigines of North America, but the precedence was a mere matter of time, not of zeal or of success. The difficulties which the Roman Catholic missionaries encountered were doubtless as great as those which lay in the path of the Pilgrim Fathers. The annals of New England have no stories like those of the martyrdom of Brebœuf and Lallemand, who perished at the stake, or of Jogues, who returned with mutilated body, after being honoured with the papal benediction, to receive the death blow from the Mohawks he had long sought to convert. But they also contain no records of conversions such as disgrace the Relations des Jesuites, conversions that consisted in a furtive sprinkling with holy water of some unconscious child or dying savage. An absence of sentimentality, a bold, fearless manliness, and a practical, active earnestness characterized the labors of men that had left all for the sake of their religion, and who, without any morbid longing for the martyr's crown, were willing to spend and to be spent in God's service among the Indians.

All the patents and charters issued for British North America included, as an important object, the christianizing of the aborigines. It was, however, no royal mandate that sent forth the gentle and loving John Eliot, of Massachusetts, in 1640, to labour among the degraded tribes who dwelt in the neighbourhood of the Plymouth Colony. The whole of New England at this time contained some thirty thousand Indians of the great Algonquin family, that forms so important an element in our Canadian Indian population. These Algonquin tribes were called Pokanokets, Naragansets, Mohegans, Abenaki, Nipmucks, &c., names that are destined only to survive in the pages of the historian and the novelist. The Pokanokets, under their celebrated sachem Massasoit, rejected Christianity, and the latter endeavoured to obtain from the Puritans a treaty stipulating that no attempt should be made by them to christianize the people of his tribe. The Naragansets also held to their old pagan belief. The Abenaki were under the teaching of the Jesuit missionaries in Maine. It was among the Mohegans, therefore, including the Pequods, and the Nipmucks or Naticks, that missionary zeal first began to find an object. About 1640 John Eliot engaged an old Indian to teach him the Nipmuck language. This he learned in a few months, and then trusting himself to the Indians, began his good work. For fifty years he laboured among the red men, founding seventeen villages, which were also mission stations. In 1674 about 1150 praying Indians were the result of his labours, and of those of Gookin, Mayhew, and others of his devoted fellow-workers. Civilization was by the instrumentality of these missionaries introduced among the Indians, their villages were in some cases models of neatness, their morality was far in advance of that of their white neighbours, and many, who a short time before had been wandering savages, inflamed with every evil passion, were now discharging, as "grave and sober men," the duties of minister, deacon, magistrate and teacher. Eliot trans-

lated the Bible, and several other books, such as Baxter's Call to the Unconverted, the Psalms of David in Metre, Catechisms, Primers, &c., into the Nipmuck language. Dr. Cotton Mather says of Eliot's Bible: "This Bible was printed here at our Cambridge; and it is the only Bible that ever was printed in all America, from the very foundation of the world. The whole translation was writ with but one pen, which pen, had it not been lost would have certainly deserved a richer case than was bestowed upon that pen with which Holland writ his translation of Plutarch." More than one hundred and twenty years ago, Dr. Douglass, in his History of America, said: "Mr. Eliot, with immense labour, translated and printed our Bible into Indian. It was done with a good, pious design, but it must be reckoned among the *Ottosorum hominum negotia*. It was done in the Natick (Nipmuck) language. Of the Naticks at present, there are not twenty families subsisting, and scarce any of them can read. *Cui bono?*" This is, alas! true—the translation is useless, and the tribes which Eliot and the scholarly Mayhews gave their lives' work for, are no longer known. In the far west, a few strangers among the Chippawas and Crees and other Algonquins may still carry the tradition of a New England name in their memories. The great Indian war broke out, called King Philip's war, Philip, the son of old Massasoit, of the Pokanokets, being the ruling spirit therein. It was a cruel, unjust war, like too many of those which the people of the United States have waged with the former possessors of their vast domain. Eliot and his brethren had to stand by and see, not only the destruction of pagan tribes, but of their quiet and unoffending converts.

In 1675 a massacre of some Wamesit women and children, all of whom were Christians, and some of them of good report for piety, took place, the authors of it being fourteen men of Massachusetts, from Chelmsford. This calamity caused the flight of the Wamesits to Canada, whither others of the converts had fled. Speaking of this people, Drake in his American Indians says: "Six or seven old persons remained behind, who were hindered from going by infirmity; these poor blind and lame Indians were all burned to death in their wigwams. This act, had it occurred by accident, would have called forth the deepest pity from the breast of every human creature to whose knowledge it should come. But horror, anguish and indignation take the place of pity, at being told that the flames that consumed them were lighted by the savage hands of white men!" Many others of these neutral Indians, were either sold into slavery or executed at Boston. Such occurrences as these almost broke Eliot's loving heart. He died in 1690. His letters to the Honourable Robert Boyle, for a long time the head of the Society for Propagating the Gospel among the Indians, are full of sad stories that counterbalance the good news of the favorable reception of the truth by these unhappy people. The following rude verse of a New England ballad of a somewhat later period, 1725, describing Lovewell's fight with the Pequawkets, is characteristic of the spirit of the times, when one who is elsewhere spoken of as "the polished and brave, well-learned and kind Jonathan Frye, from Harvard's learned halls" could be found doing work as unlike Eliot's as well may be imagined:

"Our worthy Captain Lovewell, among them there did die;
They killed Lieutenant Robbins, and wounded good young Frye,
Who was our English Chaplain; he many Indians slew,
And some of them he scalped when bullets round him flew."

What a contrast between John Eliot, surrounded by a group of single-hearted and attached converts, clothed and in their right mind, singing

sweetly the psalms of David, and Jonathan Frye killing and scalping his heathen foes! Both called themselves ministers of the gospel.

It was in 1742 that the Scottish Society for propagating Christian Knowledge agreed to send an additional missionary to the Indians, the first being the Rev. Azariah Horton, who had for one year been labouring in Long Island. The choice of the correspondents of this Society in America, was a young man whom the influence of Whitfield's preaching had reached in the classic seclusion of Yale College. His name was David Brainerd. Near Albany in New York, at the forks of the Delaware, and on the Susquehanna's banks, he dwelt among the Indians as one of themselves, preaching, praying, hungering and thirsting, now in joy over converted souls, and now in deep sorrow over long-continued indifference. He gave up all his property, devoting it to the maintenance of students for the ministry, and settled down to an earnest life-work. Only four years he laboured, but in these four years was crowded the work of many a long life. Hundreds were rescued by his instrumentality from ignorance and sin, before he bade farewell to his school, where thirty Lenape boys could answer every question of the Assembly's Catechism, and to his preaching stations, where no uncommon occurrence was one, otherwise rare indeed, a congregation of Indians in tears. He was only thirty years of age when his zeal consumed him. His brother John filled the breach made in the front rank of the noble army of witnesses by his loss, just as the older Mayhew, at the age of threescore and ten, had felt it to be his duty to take the place of "his gentle son, the young New England scholar," when the ship in which he sailed was never heard of more. About three years after Brainerd's death, Jonathan Edwards undertook the care of the Indian mission at Stockbridge in Massachusetts, as successor to Mr. Sergeant, an honoured missionary. No great success attended his labours, and we must look to other departments than that of missionary work for the fame of this truly great man.

After the revolution which separated the United States from the mother country, the benevolent Franklin, with other philanthropists, made an effort to arouse the Government to a sense of its duty with regard to the Indians, and, at the same time, several branches of the Christian Church commenced work among them. The Iroquois in the State of New York were taken in hand by the Boston and other missionary societies, as early as 1805. Then the western Indians attracted attention; and after the great Seminole war of 1835, the Indian Territory was peopled by the conquered tribes, among whom missionaries were speedily sent. In this great territory are 100,000 Indians, of many different families, most of whom are Christians. Not only are the Southern Creeks, Cherokees and Choc-taws, to be found there, but also the Shawanees, to whom Tecumseh belonged, the Osages, Kansas, Pawnees, and other well-known tribes. The Indians of the far west are now being reached, as the march of empire leads more and more in that direction. The civilization and christianity of the few Indians that remain in the east, and of the larger number inhabiting the Indian territory, are well fitted to afford encouragement to the philanthropist and the missionary. Catlin, the American artist, a large portion of whose adventurous life was spent among the Indians, considers the great obstacle to the introduction of Christianity among them to be, not want of capacity on the part of the Indian, nor zeal on the part of the missionary, but the pernicious example and influence of the *money-making, whiskey-selling white man*. The following words from the same excellent

authority are a strong vindication of the wisdom of the course our Church has pursued in her Indian mission. "I have always been and still am an advocate for missionary efforts amongst these people, but I never have had much faith in the success of any unless they could be made amongst the tribes in their primitive state; where, if the strong arm of the Government could be extended to protect them, I believe that with the example of good and pious men, teaching them at the same time agriculture and the useful arts, much could be done with these interesting and talented people for the successful improvement of their moral and physical condition."

Among the most successful Indian missions of North America, we must reckon those of the Moravians founded by Count Zinzendorf himself, in 1742, and confined principally to the scattered tribes of the Iroquois, and the northern Esquimaux. High on the roll of missionary fame stands the name of David Zeisberger, who laboured in the mission field for sixty-three years, and who died in 1808.

There are in the United States eight large missionary bodies, five of which are the Foreign Mission Committees or Boards of Churches, and the other three undenominational societies, one being an association for the express purpose of evangelizing the aborigines of the continent, that are actively engaged in the good work of bringing home the Gospel to the soul of the Indian. Besides these, employing a very large number of missionaries and native assistants, there are many smaller societies contributing their quota of men and means for the same great cause.

The report of the Board of Foreign Missions of the Presbyterian Church, in the United States, is most interesting as exhibiting the zeal and energy of the Church, as displayed in this department of its operations, and the great result flowing therefrom. In the northern part of Michigan, among the Ottawas and Chippawas, for thirty-one years Peter Dougherty has been laboring not in vain. For twenty-four years the missionaries of the Church have been at work among the Omahas, in Nebraska, and their neighbours, the Winnebagoes. In the Indian territory, the Church has flourishing missions among the Choctaws, Creeks, Seminoles and Navajoes. Among these different peoples, many organized congregations, with a consistent membership, are formed, the arts of civilization have been introduced, and education, principally in the boarding schools of the missions, is making a wonderful change for the better in the rising generation.

Before pursuing our subject into the field of British America, it may be well to consider the words of Morgan in his history of the people that form a connecting link between the United States and Canada, the Iroquois. Speaking of the four thousand Iroquois in the state of New York, he says: "At the present moment their decline has not only been arrested, but they are actually increasing in number, and improving in their social condition. The proximate cause of this universal spectacle is to be found in their feeble attempts at agriculture; but the remote and the true one is to be discovered in the schools of the missionaries. The Iroquois of the present day is in his social condition elevated far above the Iroquois of the seventeenth century. This fact is sufficient to prove that philanthropy and christianity are not wasted upon the Indians; and farther than this, that the Iroquois, if eventually reclaimed, must ascribe their preservation to the persevering and devoted efforts of those missionaries, who laboured for their welfare when they were injured and defrauded by the unscrupulous, neglected by the civil authorities, and oppressed by the multitude of misfortunes which accelerated their decline."

Missionary Intelligence.

FREE CHURCH MISSIONS.

The February number of the *Free Church Record* contains an interesting article, extracted from the *Cape Argus*, on the Lovedale Missionary Institution, which is supported partly by the Foreign Missions Committee of the Free Church, and partly by Government aid and endowment. In it almost every branch of learning is attended to, from waggon-making to Theology. There are three courses which students, African or British, may pursue in the preparatory School and College departments of the institution, the first being that requisite for a good general education, the second for preparing lay missionaries and teachers, and the third for fitting students for the task of the ministry. There is also a department of the Institution devoted to the instruction of native girls. Formerly the young educated Kaffirs had no females of their own station to consort with, and married "raw, savage Kaffir girls, direct from the Kraals, and of course soon sank down to the social level of their wives." This state of things is now remedied, and the native preachers and teachers are provided with wives as well educated and accomplished as themselves.

Turning from Cape Colony to Natal, we find a letter from Mr. Allison, of Pietermaritzburg, to Dr. Duff, telling of the departure of thirteen native evangelists from the training school, and their return to their own country of the Baramaputana, there to communicate to others the glad tidings brought to their own souls. The whole number of evangelists that have left this school, and have gone forth into the missionary field, is twenty-seven.

A communication of similar interest, from India, has been received by the venerable father of Indian Missions. Dr. Bell writes, that from Madras no fewer than fourteen young native christians, qualified to act as medical missionaries, have gone forth among their heathen fellow-countrymen. It is strange that the necessity for medical missionaries, as labourers among the Indians of this continent, has not been more generally appreciated, seeing that in other lands their efforts in behalf of the Gospel have been so signally blessed.

Mr. Wilson, of Barclay Church, Edinburgh, contributes an article on "Our School Work among the Jews." In the Mission School at Pesth, which has the reputation of being one of the best schools there, a large number of the Jewish children attend, and in addition to the ordinary subjects of instruction, are carefully trained in the knowledge of the New Testament Scriptures. Mr. Wilson says: "I cannot understand how the Jews allow their children to be taught after such a fashion; and as little can I understand how the children can grow up other than christians." Mr. Koenig, the missionary, also writes an interesting letter from Pesth, telling of the success of the Gospel in Hungary, and mentioning many cases of enquiry and conversion among Roman Catholics, and Jews.

Mr. Miller has been labouring among the Scotch residents in Genoa, and complains much of the Sabbath breaking on the part of the officers and crews of British vessels as a hindrance to his work. Religious meetings for children have been established in Glasgow to the number of twenty-one, with an attendance of upwards of 4000 boys and girls, belonging to the more destitute city classes. They subscribe about fifty dollars

a month for foreign missions. The work of the Assembly's Evangelists is still in progress, and results of the most pleasing and encouraging character are being constantly recorded in connection with them. The spiritual tone of the whole Church has been raised by this quiet and thoroughly orthodox movement. The example is worthy of imitation.

UNITED PRESBYTERIAN MISSIONS.

The orphans of Rajpootana, to whose case we called attention last month, are, it is believed, to be handed over to the missionaries of the U P. Church, although Hindoos, Roman Catholics, and the society for the propagation of the Gospel have signified their willingness to receive them.

Dr. Robb continues his Old Calabar journal in a somewhat desponding tone. The degraded, sensual, superstitious, untrustworthy and malicious character of the people among whom he labours is not calculated to cheer a missionary. The Roman Catholics are at their old tricks, manufacturing converts by medals and charms. "A young man got a good deal of instruction at Creek Town, went abroad in 1866, and returned this year. At one place on the coast, where he spent most of the time, he was taken in hand by a Popish priest, who baptized him with the usual ceremonies, and, forty days thereafter, confirmed him, and gave him a rosary and cross of brass. Pains were taken to make him a good Papist; many efforts were made to bind the Papal burden on his conscience; and he still wears under his shirt a brass medal, on one side a female head, with inscription, 'Mater Divinæ Gratiæ'—'Mother of Divine Grace,' and on the other a male head, with 'Salvator Mundi'—'Saviour of the World.' When he replied to the padre, with reference to purgatory, that he never saw any notice of it in the New Testament, he was told that some parts of that book were lost in the burning of Jerusalem! Being found reading his Efik Testament, he was forbidden; and one day the padre took it and tore it up. I was not aware before that that book had been so honoured."

IRISH PRESBYTERIAN MISSIONS.

A letter from Borneo, in India, conveys the pleasing intelligence of the baptism of a priest fifty years of age, who had travelled over the whole of India, performing unnumbered acts of devotion, and by all the means within his knowledge and power seeking to lay up a stock of merit against the day of final account. Some children were baptized at the same time. Here and in Gujerat many orphan children are being cared for. It is rather a strange coincidence, in connection with what has been said about the Lovedale Institution in the Cape, that Mr. Dixon, of Gujerat Orphanage, should thus write.—"A second end kept in view in the establishment of our Orphanage was the providing of suitable wives for our converts. Owing to the little progress female education has made in the country, as well as to the seclusion, in accordance with Oriental usage, in which the lives of women are passed, contact with the missionary is with them very exceptional, and in consequence the number of those rescued from heathenism is comparatively small. The result of this is that most missions find it difficult to obtain suitable companions for their marriageable young men; and were it not for the existence of such institutions as I have been writing about, we should find ourselves still more seriously embarrassed."

The evangelization of Ireland itself is being zealously carried on. Last month's *Missionary Herald* contains notes of a tour in Connemara among the Roman Catholics. The letter of the American Presbyterian Churches to the Pope has been reprinted in Ireland, and large numbers have been distributed, it is believed with beneficial results, among Roman Catholics there.

From Australia two appeals have come to this Church, as to others; Victoria wants a library for its new College, and Queensland wants aid for the general work of the Church.

Mr. Moore sends a deeply interesting letter from Vienna, giving an account of his work among Materialists, Jews and Catholics. Strange to say, the perverts from Lutheranism to Judaism in Vienna were last year in excess by three of the converts from Judaism to the Protestantism of the Lutheran Churches, while the Lutherans as against the Roman Catholics show a gain of sixty-six converts. The Jews are shaken by internal commotions, and a door is thus being opened for the entrance of the Gospel that could not exist in times of Israelitish orthodoxy. Mr. Moore is taking advantage of this, and writes hopefully.

ENGLISH PRESBYTERIAN MISSIONS.

The Chinese Mission of this Church seems to be again prospering. Letters have been received from Formosa and Swatow. From Formosa, Dr. Maxwell writes expressing his continued satisfaction in the five persons recently admitted to Church fellowship. The Church at Tairouafoo had become too small, so that it had to be enlarged to thrice its former dimensions, and still it is filled. Mr. Ritchie, also from Formosa, sends the cheering news of the baptism of ten persons in the Ali Kang Station. "One interesting feature about the service was the baptism of a family, father, mother, and infant child. This reminded me forcibly of the baptism of whole families in Apostolic times, and afforded my own mind a fresh proof of the Scriptural foundation on which infant baptism rests. The parents of this little one have for several months been diligently waiting on the means of grace, and some time ago burned their idols and tablets. Lo So is an aboriginal woman, the wife of a member who was admitted three months ago. At first she was wholly averse to her husband becoming a Christian, but faithful dealing with her, and prayer for her, have opened her eyes to the need of a Saviour." The heart of this woman was opened after the manner of Lydia, for she shows her love for the brethren by washing the clothes of the missionaries. Of the other converts one was a notorious debaucher, and another a manufacturer of idols.

From Swatow we learn that Dr. Gauld's health is still unrestored, compelling him to make arrangements for a speedy return to Europe. Meanwhile he has been labouring in the hospital under great difficulties, waiting the arrival of Dr. Thomson, who was to have gone to Amoy, but will succeed Dr. Gauld at present.

The health of Mr. Masson is improving, and Mr. Duffus, the newly ordained missionary, has just entered upon his field of labour. Messrs. Smith and Mackenzie have both been busily engaged; the former reports ten applicants for baptism at Swatow, and the latter will shortly give a narrative of his mission tour from Swatow as a centre.

Mr. McGregor writes from Amoy:—"Oct. 13th, 1869. Mr. Swanson goes with me to-morrow as far as An-hai, where he means to have the com-

munion. As there will probably be some candidates received, he will be likely to write you soon. The number of enquirers at Au-hai and Kirankio are very considerably over a hundred, but of these only a few seem to give as yet such evidence of conversion to God as would justify us in admitting them into the Church. Last month I examined over twenty at Kirankio, where there is now a congregation of more than thirty, although the Station is only a year and a half old. Of these only one is a Church member."

At Takao, two men and two women have been received into the Church, and six men at Pittaou.

MISSIONS OF THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

In the *Home and Foreign Record* of the above Church for last month an account is given of the death of the Rev. Donald Morrison, Missionary to the New Hebrides, on the 23rd of last October, at Onehunga, near Avckland, New Zealand, whither he had gone on account of his failing health. "He possessed all the essential qualifications of a missionary called to labour amongst savages, namely—a large amount of *common sense, serene faith, patience, firmness, with kindness, perseverance, love, hope and charity.* His spiritual vision was clear, and few men in prayer equalled him in unveiling the 'inner court.'

"After Mr. Morrison left the islands, the Christian natives of Fate could not speak of him without their eyes filling up, and the unbidden tear rolling down the cheek. But though his bowels yearned for the conversion of the poor Fatians, as John Hunt's did for the conversion of Figi, yet God knew best, and called Hunt and Morrison to receive their crown.

"The history of the New Hebrides mission has been a checkered one. The bones of Williams (the Lion missionary of the South Seas) are bleaching to-day on the plains of Erromanga; Harris, too, must fall under the club of the blood-thirsty savage. High up on the table land of Erromanga the blood of Gordon may be seen on the stones; and higher still, the foundation of an old house marks the spot where Mrs. Gordon fell.

"On dark Tanna, Johnston and Mrs. Paton found an early grave. On the island of Aneityum sleep the remains of Mrs. Matheson, and away on yon coral island, one hundred miles from Aneityum, Mr. Matheson found a last resting place; and now, 1,200 miles south of them all, Morrison has just put off his armour!"

Dr. Geddie reports that he, with Messrs. Inglis and Copeland are engaged upon the translation of the Old Testament into the language of the natives of the New Hebrides. He also reports a voyage among the heathen islands, and speaks of a generally favourable reception. The work on the six islands where the missionaries labour is becoming consolidated, and prospects of extended operations are held out. Mr. McNair writes encouragingly concerning Erromanga, where it seems that the prejudices of the chiefs to the missionary are giving way.

The Mission of this Church to the Coolies of Trinidad is flourishing under the care of Mr. Morton, who has many difficulties to contend with, but who will shortly be cheered by the news that Mr. Kenneth J. Grant, of Merigomish, has accepted the call of the Board of Foreign Missions to become their second missionary among these neglected people.

GENERAL MISSIONARY INTELLIGENCE.

The appearance that Turkish Missions now present is a very different one from that of even a few years ago. At Marash, Central Turkey, an examination of the Theological school of the Mission was recently held before the Pasha and many of the principal people, and the common remark was, "There never has been anything before in Marash like this examination." The Church there numbers five hundred members, and sixteen years ago the native teachers were stoned out of the place. From Karabasch, Mardin and Erzeroum, in Eastern Turkey, accounts come of great liberality on the part of the Protestant population. The people of Marsovan, 350 miles east of Constantinople, have raised 23,000 piastres, instead of 10,000, as at first promised, for building a new church, and have, in addition, given much free labour. Considering the fact that four piastres are equal to a day's labour, we might have cause to blush were a comparison to be instituted between Turkish and Canadian liberality. These people maintain a settled minister. It appears that there are one hundred native Protestant churches in Turkey and Persia. The large number of 40,000 people have been taught to read within the last twelve years, from a single mission station of the American Board in Eastern Turkey.

Bible colporteurs in Persia are meeting with great encouragement from Mahomedans, Jews and Armenians. One says:—"Scores of the men in Van, (Armenia, near the Persian frontier), said to me, 'Bring in Bibles in the modern language, and we will buy as many as you can bring.' This they said publicly, and not a man did I see who tried to make a disturbance. A few years ago they burned the books brought to their city."

It is a sign of very considerable progress that the Prince of Jamkhañdi in India, was willing to incur the censure of the whole orthodox Brahmin priesthood by sending a gift of 1,000 rupees to the first Brahmin widow who married a second time.

A strange pundit has appeared at Benares, who speaks Sanscrit elegantly, and attracts great attention from all classes, announcing to immense assemblies that the Vedas give no sanction to idolatry, and that the Puranas which do are not worth a cowrie.

The war spirit has broken out in Samoa, and the Christians are taking part in some of the contests. One of them which took place recently was on the Sabbath, a thing till then unheard of since the Christianizing of the islands. The guilty parties plead the example of civilized nations. and who can answer them?

Mr. Doane, of Ponape in Micronesia says: "There is one feature in our work that is interesting, and well worth speaking of. It is the interest the female portion of our population take in the work. It is said that woman is always one step in advance heavenward of man. I know not how largely this may be true of the women of our sister islands; here it is an interesting and beautiful fact. They outnumber the men as Church members; they outnumber them as attendants on our schools; they are by far the best scholars; they are the most teachable. And were it right, I should jump astride the hobby of 'Woman's rights' and put up some of our good sisters—the Marys and Rachels and others—as spiritual guides to the people. They are such now, somewhat in a silent way, but I am almost inclined to give them 'the office of a bishop,' or something akin to it."

General Religious Intelligence.

REVIEW OF THE MONTH.

A movement for the entire abolition of tests in England is rapidly gaining in power, several heads of colleges, professors and others, both in Oxford and Cambridge, giving it their hearty support.

Mr. Gilfillan has been making himself ridiculous by his attack on the Confession of Faith. Dr. Johnston and Dr. Charles J. Brown, of Edinburgh, and Prof. MacGregor, recently appointed in the New College, have replied very effectively to the charges brought against our Standards. Mr. Gilfillan is not a man to be silenced by argument, however convincing.

The *Irish Churchman* records the conversion of five Irish Roman Catholic priests, and their admission during the month of January, of this year, into the Irish Church, in Dublin.

It is interesting to observe that on the morning of Victor Noir's assassination by Prince Pierre Buonaparte, M. Ollivier, the French Prime Minister, was engaged in conversation with Father Hyacinthe on the important question, especially at the present time, of the Gallican liberties.

Union Prayer Meetings, in connection with the Evangelical Alliance, were held in Berlin and in other parts of Germany at the beginning of the year. These meetings are comparatively of recent date in Germany, which borrows the idea of things of the kind from the example of British and American Christians. They are likely to prove permanent in many places.

In accordance with the circular of Merle D'Aubigne, urging that lectures upon the errors and pretensions of Ultramontane Catholicism should be delivered in all Protestant communities during the time of the sitting of the Papal Council, himself, M. Bungener and M. Pronier have delivered, in Geneva, four stirring addresses, dealing principally with the Syllabus, Infallibility dogma, &c.

At the Œcumenical Council, the Bishop of Savannah has been bold enough to combat the Pope's *schemata*, defended by Archbishop Manning, that look like a re-statement of the objections to Galileo. He said: "Before I was a Bishop I was a mariner; before I was taught theology I learned the exact sciences. As a man of the age and of progress, I protest against the doctrines of the Jesuits, which are not those of the Church of Jesus Christ. The Church cannot put science in the index."

The Waldensian Church has lost a great man in Dr. De Sanctis. A professor of theology in the Romish Church, he left it in 1847, and, despite the many attempts made to regain him by Pope and Cardinals, remained firm in his adhesion to the Reformed Church. Since 1853 he had been connected with the Waldensian Church, first as pastor at Turin, and afterwards as professor at Florence. He was a man of great mind and extensive learning, highly esteemed by all classes in the Christian world.

The Waldensian Church has 31 stations, 22 ministers, 11 lay evangelists, 55 teachers, 1,984 members, and an annual income of 7,775 Italian lire, or 1,625 dollars.

In Spain the truth has been having free course among all classes of the people. At a communion service in Madrid during the month of January, two hundred and six persons joined in commemorating Christ's dying love. Large crowds throng the church and other places where the Gospel is preached, both on the Sabbath days and throughout the week. At Seville

the institution for the training of ex-priests and laymen for the work of the ministry in the Protestant Church, counts fourteen students who are studying Hodge's *Outlines of Theology*, *History of the Reformation in Germany and Britain*, and *Lives of the Early Spanish Reformers*. Bible women are pursuing their holy calling with success in different places. The island of Minorca has thousands of Protestants who are loudly calling for the Gospel. Alhama, a brother in exile of Matamoros, who had been labouring in connection with the Evangelization Society in Granada, was twice arrested at the instance of violent Catholics, on charges of conspiracy and returning from exile before the expiration of his sentence. Both charges failed, and the result has been great good, for, while in prison, Alhama preached to the prisoners, to the number of one hundred and fifty, making a deep impression upon many. He is now back at his work in Granada. Marshal Prim is determined that no king shall be appointed who cannot be fully trusted on the question of religious liberty.

In Constantinople lately a question of religious liberty was decided favourably by Ali Pasha, the Turkish Prime Minister. A Mahomedan woman refused to leave her husband, who, originally a Christian, then a Mahomedan, had returned to the Christian faith, although by law no Christian may have a Mahomedan wife. Threats were used without avail, and at last she was forcibly separated from her husband. She returned to him, and abjured Islamism, and remained steadfast, although offered a home and 150 piastres from the Government for her support. Other attempts were made to remove her, but the decree of the Prime Minister, which is looked upon as a great victory for religious liberty, was "Let her go where she wishes."

Upwards of four hundred Chinese children are taught in nine Sunday Schools in San Francisco. The children seem very desirous to learn English, and to receive all the instruction given to them.

The German Jews in New York are learning the principles of Reformed Judaism, a kind of rationalism, from Dr. Einhorn. This doctrine prevails extensively in Germany among the more intelligent of the Jewish people.

Sweden has not yet learned the lesson of religious toleration. A layman, who had been preaching and baptizing, which latter certainly he had no right to do, in Dalecarlia, has been fined somewhat heavily for "disseminating religious doctrines contrary to the pure evangelical faith" of Lutheranism.

It is feared that the Sectarian spirit of the High Church party in the Church of England will be the cause of much evil and opposition to the true progress of the Gospel in Madagascar and other places where numbers have been brought under the influence of the truth. The German Koles Mission, the American Nestorian Mission, and others have to complain of the unseasonable and unreasonable interference of other bishops than those recognised in the acts of the primitive Church. There is plenty of fallow ground for these people to break up, calling for their utmost exertions, and promising more honourable success than they can expect to gain, while settling upon the lands of another, and entering upon that for which devoted men have long laboured, sowing the ground with blood and tears.

In Ireland a special meeting of the General Assembly has been held. A spirit of unanimity prevailed. The great majority were in favour of commutation. From the proceeds of the commutation fund, aided by the fund which they are in process of raising throughout the Church, it is expected that there will be a stipend of £100 for each minister, exclusive of

what may be done by his own congregation. Deputies have been appointed to attend the General Assembly of the Presbyterian Church in the United States in May. We trust they may also attend the meeting of our own General Assembly.

The Presbyterian Church in Canada, in connection with the Church of Scotland, has sustained a great loss in the removal by death of Rev. Dr. Mathieson, of St. Andrew's Church, Montreal. Dr. Mathieson's influence was long felt in the Church to which he belonged, and he deservedly enjoyed high respect. Strongly attached to his own Church, he had a benevolent and kindly heart, and will be long remembered by many, not only in Montreal, but throughout Canada.

Home Ecclesiastical Intelligence.

CALLS, &c.

The Rev. F. McCuaig, of Ratho and Innerkip, has been called by the congregation of *Clinton*; the Rev. W. Forest has been called by the congregation of *East Tilbury*; the Rev. H. Currie has been called by the congregation of *Manilla, &c.*; the Rev. A. Rowat has been called by the congregation of *Gloucester and Russel*; the Rev. R. F. Burns has received a call from the congregation of *Cote Street, Montreal*.

CHURCHES OPENED.

WEST BRANT.—A new stone church was opened on the 26th January at West Brant, to accommodate about 300 persons. The opening services were conducted by the Pastor, the Rev. D. Duff.

The membership being comparatively small, though steadily increasing, to attain their desire, they themselves, and the friends of the cause, freely contributed of their labour as well as means. The opening services were auspicious alike as to weather, numbers, and results.

BOSTON CHURCH, ESQUESING.—The very handsome and commodious church erected by the congregation of Boston Church, Esquesing, was opened on Sabbath, 30th January. Besides the pastor, the Rev. D. Stewart, the Rev. W. Meikle, of Oakville, and the Rev. J. Little, of Nassagaweya, officiated at the opening services. The church is handsome, substantial and commodious, and is a credit to those who have erected it.

WHITBY.—A neat and commodious church, erected by the congregation of Whitby, was opened for public worship on Sabbath, 20th ult. The Rev. Dr. Thornton preached in the morning, and Rev. J. McTavish in the afternoon and evening. We trust that the congregation may soon obtain a faithful minister to labour amongst them.

WARWICK, KNOX'S CHURCH.—On Sabbath, 2nd January, the new edifice erected by the congregation of Knox's Church, Warwick, was opened for public worship, to the great joy of many connected with the congregation. The services were conducted, in the absence of the Rev. J. Scott, of London, by Rev. E. Bauld, the Pastor, who preached in the morning, the Rev. Mr. Salmon (Congregationalist) in the afternoon, and the Rev. Mr. Broley (Methodist) in the evening. Although the day was

stormy, the attendance was good, and the collections amounted to \$45. A very successful social meeting was held on the Tuesday following. Refreshments in abundance were provided by the ladies, and afterwards appropriate addresses were delivered by Rev. Messrs. Thompson, Donaldson, Little, McGuire, Broley, Gibson, and by Hon. A. Vidal, the addresses being interspersed with pieces of music well executed. The proceeds amounted to \$132, and a subscription list was started which realized \$344. The Church cost in all \$1,650, and the following sums have been realized: 1st subscription, \$665; 2nd do., \$344; bazaars, &c., \$289 59; soiree, \$132; Sabbath collections, \$45: in all, \$1,475 59, leaving a balance of \$174 41. The building is of brick, with stone foundation, built in the Gothic style, and presenting a pleasing and tasteful appearance.

SOUTH LUTHER.—On Sabbath, 6th February, the new church erected in South Luther was opened for public worship by the Rev. W. S. Ball. It is a neat and substantial frame building, capable of containing 250 persons. The attendance at both morning and evening diets was large, and after the contributions at the opening, there remained but \$76 due on the building, which cost \$600. This station, along with that in Amaranth, will soon become a self-sustaining charge, and the people deserve all commendation and encouragement in the noble efforts which they are making to sustain ordinances in that new settlement.

PROGRESS OF CONGREGATIONS, &c.

CENTRAL CHURCH, HAMILTON.—Dr. Ormiston's. The annual meeting of this Congregation and the Anniversary of the Missionary Societies connected with it, were both recently held. The meetings were well attended, and were alike pleasant and profitable.

The following is an abstract of the financial accounts then rendered by the Committees:—

The entire sum raised by the congregation during the year for all purposes, \$8,697.94—an average of \$15.55 per member.

For congregational purposes, \$6,542.18—an average of \$11.68 per member.

For Missionary and Benevolent Purposes, \$2,155.76—an average of \$3.87 per member.

Contributions to the schemes of the Church, \$1,006—Home Missions, \$450; Foreign Missions, \$70; Knox College, \$306; French Canadian Missions, \$75; Kankakee, \$20; Widows' and Orphans' Fund, \$50; Synod and Presbytery Fund, \$35;—\$1,006.

Contributed by the Sabbath School, \$246—Home Mission, \$100; Foreign Mission, \$50; Knox College, \$16; Free Church, \$40; Nova Scotia, \$20; Union S. S. Mission, \$20.

Contributed to other Missions, \$390; and to Benevolent Institutions, &c., \$759.

LONDON, ST. ANDREW'S CHURCH.—The annual report of St. Andrew's Church, London, refers specially to the erection of the new church which was recently opened for public worship. The cost of the church was \$24,912 04, the subscriptions to the Building Fund being \$13,892. During the year, the amount raised by the congregation was \$8,967 62, exclusive of \$505 received for sale of the old church and the Gaelic Church and lot. While the congregation has done nobly in the erection of such a substantial and commodious place of worship, we rejoice to see that in other

respects it is advancing. During the year there have been added to the communion roll 67 members, the entire number now being 459.

TORONTO, GOULD STREET CHURCH.—The Annual Missionary Meeting was held on the evening of Monday, the 31st January, the Rev. John M. King, Pastor of this congregation, in the chair. An interesting report, stating the results of the past year's operations, and urging increased liberality for the current one, was read by Mr. William Kerr, Secretary and Treasurer of the Missionary Society. It appeared that \$664 57 had been taken up in monthly contribution or special donations during the year. On the recommendation of the Session, the following allocation of this amount was sanctioned by the congregation:—For Home Missions, \$250; for Knox College, \$150; for Prof. Young's salary, \$120, for University Scholarship, for Fund, \$60—special contributions, viz.: for Foreign Missions, \$45; for Kankakee, \$20; for Synod Fund, \$13 57; for French Canadian Mission, donation by a member, \$6. The Report stated that in addition to this sum, \$29 had been remitted for Evangelistic purposes, by friends in Scotland formerly connected with this congregation, and \$62 had been contributed by the congregation for the aged Ministers' and Widows' Fund, which with \$156 63 raised by the Sabbath School for Missionary purposes, bring the contributions of the congregation for the year, on behalf of extra congregational schemes of Christian effort, to \$912 20. The meeting was then addressed in an able speech by the Rev. Wm. Inglis. The Rev. Messrs. Reid and Fletcher were unavoidably detained.

The Annual Soiree of the Sabbath School was held on Wednesday of the following week, and was addressed with excellent effect by the Rev. William Inglis, Mr. Blaikie, Superintendent of Knox Church Sabbath School, and by Messrs. Bryce and Douglas Fraser, Students of Knox College. The money collected by the Sabbath School was allocated as follows:—For Indian Famine Fund, \$33 81; for Mission Church, Toronto East, Building Fund, \$57 81; do. Current Expenses, \$15; for Orphanage, Beaur, India, \$24 92; for French Canadian Mission, \$10; for Calabar, \$10; for Saskatchewan Mission, \$5 09.

On the evening of Tuesday, 8th February, a social meeting of the congregation was held to celebrate the entire liquidation of the debt on the Gould Street Church. The meeting was a very pleasant and happy one. The Pastor, the Rev. J. M. King, presided, and addresses were delivered by Rev. G. Cochrane (Wesleyan), Hon. J. McMurrich, Rev. D. Inglis of Hamilton, and Rev. Dr. Ormiston. The Choir, under the direction of Mr. Douglas, performed a number of pieces of music with great skill and effect.

We may state that the congregation was organized July 6th, 1853, with a membership of 13. The church, with price of site, cost \$20,519. The amount of interest paid has been \$7,191, and the entire amount of money raised by the congregation since its formation has been \$51,777. We heartily congratulate the congregation on its success; and we doubt not it will now go on to do still more for the extension of the Redeemer's Kingdom. Let us hope, too, that the example of Gould Street Church will stimulate and encourage other congregations to throw off the incubus of debt, that their whole energies may be devoted to missionary and evangelistic work.

ENNISKILLEN.—This congregation, now under the pastoral charge of the Rev. James Thom, was formerly united with Bowmanville. We are requested to state that the missionary contributions, which were generally

credited, through an oversight, to Bowmanville alone, were raised by the united congregations. Of \$149 67, for several missionary objects, credited in the RECORD for May, 1868, the amount of \$54 35 was from Enniskillen; of \$81 82 acknowledged in the RECORD for January, 1869, the amount of \$33 50 was from Enniskillen; and again, of \$192, acknowledged in the RECORD for March, 1869, the sum of \$82 05 was from Enniskillen. Of the entire sum of \$423 49, the amount of \$169 90 was from Enniskillen.

JARVIS AND WALPOLE.—On the 24th January, the Rev. John McRobie, of Jarvis and Walpole, who had recently taken possession of the very commodious manse erected by the people of his congregation, was waited upon by a number of friends, who, after partaking of refreshments which they had themselves provided, presented him with an address expressive of their warm attachment to him as their Pastor, together with a purse containing over \$100, with several useful and valuable articles for Mrs. McRobie. We have heard much of late of the spirit and liberality of the people of Jarvis and Walpole.

ALLISTON.—On the 11th instant, a number of the members and adherents of the congregations of Alliston, Burns' Church and Angus, waited on their Pastor, the Rev. J. W. Hislop, and after expressing their high appreciation of his services as their Pastor, presented him with a valuable and handsome cutter.

PORT BURWELL AND VIENNA.—On the 28th December there was a social meeting of the congregations of Vienna and Port Burwell held in the church at Port Burwell, when addresses were delivered by Rev. J. Calder, Mr. McRobbie, Student Knox College, Rev. Mr. Whitcomb, Methodist, N. C., and Rev. Mr. Fairchild, Episcopal Methodist Minister. The proceeds amounted to \$76 31. There was a meeting held also on the 31st in the Odd Fellows' Hall, Port Burwell, when addresses were delivered by Messrs. Calder and McRobbie, on which occasion the sum of \$30 was realized. Both sums were appropriated to the reduction of the debt on the church at Port Burwell.

ORO, WILLIS' CHURCH.—On the evening of the 24th December, a number of the young people connected with Willis' Church, Oro, waited upon Mr. and Mrs. Johnstone, and presented them with a valuable token of their esteem and attachment.

MELROSE AND LONSDALE.—The Rev. John Turnbull, of Melrose and Lonsdale, was lately presented with a purse of \$25 by the people connected with the preaching station at Ebenezer Church, in token of their appreciation of his services.

RESIGNATION OF REV. G. LAWRENCE, OF ORONO.—We deeply regret to learn that in consequence of failing health, the Rev. G. Lawrence has been obliged to resign his charge. Mr. Lawrence has laboured diligently and successfully as a Pastor for upwards of 30 years, and the result of his labours is seen in a large and influential congregation. All who know Mr. Lawrence deeply sympathize with him in his affliction.

ZORRA.—A religious movement has been in progress for some time in the large congregation under the pastoral charge of the Rev. Donald McKenzie. Special services have been continued for several weeks, attended by large numbers. The highly respected pastor anticipates great spiritual results.

DEATH OF THE REV. WALTER SCOTT, OF FLORENCE.—We quote the following paragraph from the *Bothwell Saturday Review* of 12th February:

"It is with feelings of regret that we have this week to announce the death of Rev. Walter Scott, of Florence, which happened on Saturday last, after only a few days' illness, of inflammation of the lungs. Mr. Scott was a minister of the Canada Presbyterian Church, being pastor of Richmond Hill, then of Lachute, and lastly of Dalhousie congregations, retiring from the active duties of the ministry a few years since. He was an earnest, faithful preacher, warmly attached to the principles of his Church. His funeral on Monday last was one of the largest ever seen in Florence. The services were held in the Presbyterian Church there, which was quite crowded, being conducted by the pastor, Rev. R. H. Warden. All the ministers of the district, of every denomination, were present, including Revs. Messrs. Gunn, Johnson, Bates, Lyman, &c. The bereaved family have the sympathy of the whole community in their sore affliction."

REV. C. CHINIQUY IN MONTREAL.—The labours of Mr. Chiniquy, of which we gave a brief notice in last *Record*, have been eminently successful, the meetings being largely attended by French Canadians, and many having been led to receive the Gospel in its purity. As the result, the French Canadian Missionary Society have arranged to retain Mr. Chiniquy in Montreal and neighborhood for six months. The Priests have been doing their utmost to lessen the influence of Mr. Chiniquy, but in vain.

In connection with this we may remind all congregations that have not yet remitted for the Kankakee Mission, that their contributions are required for the prosecution of the important work at St. Anne's and Kankakee. We trust all the congregations will contribute promptly and liberally.

SABBATH OBSERVANCE.

The Committee on Sabbath observance has issued the following circular to ministers, with reference to the important subject committed to their oversight by the Supreme Court of the Church.

ELORA, January 25th, 1870.

Reverend and Dear Sir,

You are, no doubt, aware that while such as have any due regard for the honor of God and have right views, as they only can have, of what is essential to the security of our most precious interests, spiritual and temporal, have hitherto had too much reason to mourn that the Sabbath is not generally hallowed as it ought to be in this Christian country, they have now more reason than ever to entertain the most serious apprehensions in consequence of the great and increasing amount of Sabbath desecration in connection with the traffic on our principal Railways.

The Synod of the Canada Presbyterian Church having had its attention directed to the subject by representations from various quarters, and having instructed its Committee on Sabbath observance to seek the co-operation of other Evangelical bodies in calling forth an expression of Christian sentiment of the people of Canada with the view of checking a great and growing evil, we now address you in the name of that Committee, in the hope that you will take part with your ministerial brethren and other leaders of public opinion whose sympathies are with you in the matter, in seeking to awaken the public mind to a sense of the danger which threatens our Canadian Sabbath, and in securing, at an early convenient date, an expression of sentiment upon the subject in your locality. The Committee respectfully suggest that public meetings be held as soon as it is possible in each case

to make suitable arrangements, some time in February, and that the meetings be followed by remonstrances and petitions addressed to the proper quarters.

In seeking your co-operation in a general movement on behalf of our Sabbath, we take it for granted that you are persuaded with us, that the Sabbath is now a sign between God and the men and nations that serve Him, as it was between Him and His ancient people—that the Sabbath is an institution so peculiar that, while its due observance is a very important part of the revenue of honor which is due to God, there is such a connection between a regard for it and a regard for God in all other respects, that those who hallow the Sabbath are invariably those who honor God in other things, and those who hallow it not, are, as invariably, those who honor Him in nothing; and that if men, in their heedless pursuit of gain and pleasure, defraud God of the tribute of honor that is due to Him, a time will come when He will make it appear how blind they have been to their own interests. Believing, as we do, that the Sabbath traffic referred to has no other root than men's preference of their worldly interests or their carnal pleasures to the honor which is due to God, and that if it is continued, He will, sooner or later, proceed to judgment; and believing, at the same time, that the community is largely pervaded by sound sentiment on the subject, which requires only to be awakened and brought to bear on those who have the immediate and authoritative control in relation to the evil which we deplore, we earnestly desire a united and simultaneous expression of that sentiment, in the hope that it will not be disregarded. It may be too much to expect that Mammon should give way before the first remonstrance of the Christian people of Canada, but if the friends of the Sabbath be led, under a sense of the importance of the interests involved, to combine their efforts and to persevere in them, much good will result, and they may eventually succeed in securing a victory pregnant with blessing to the country.

JAMES MIDDLEMISS,
GEORGE SMELLIE.

We have much pleasure in calling attention to the appended letters from the Right Rev. B. Cronyn, D.D., Bishop of Huron; Rev. James Richardson, D.D., one of the General Superintendents of the Methodist Episcopal Church; and Rev. H. D. Powis, Chairman of the Congregational Union.

(We omit the letters. They all express warm sympathy in the object, and a willingness to co-operate in whatever means may be necessary for checking the evil.—EDITOR.)

Proceedings of Presbyteries, &c.

PRESBYTERY OF SIMCOE.—This Presbytery held its Quarterly Meeting within the Barrie Presbyterian Church, on the first day of February, at eleven o'clock a.m. All the Ministers within the bounds and four Elders were present. A large amount of business was transacted.

Among items of more general interest were the following:

1. The most important matter was the resignation of first Essa and first West Gwillimbury congregations by Mr. W. Fraser, one of the Clerks of the General Assembly. After the hearing of parties, and of Mr. Fraser's statements the Presbytery agreed to loose him from first Essa, and to continue his pastoral relation with the first West Gwillimbury congregation. A feeling of relief and gratitude pervaded the Court when it was found possible to retain Mr. Fraser within the bounds. The whole proceedings in the case were creditable both to

him and to the congregations to which he has ministered for upwards of thirty years.

It may stir up others to devise liberal things when it is stated that the first West Gwillimbury congregation, only numbering about forty members, have agreed to raise a stipend of \$540 per annum.

2. Arrangements were made to organize a congregation in Cookstown, in accordance with a petition from forty members residing in the locality.

3. Mr. J. Greenfield laid on the table his resignation of the congregation of Bowmore. Having some months ago demitted the charge of Stayner, it was agreed to consider both resignations at the quarterly meeting in May next.

4. The Very Reverend Principal Willis, LL.D., was unanimously nominated as Moderator of the ensuing General Assembly.

5. A cordial and unanimous vote of thanks was moved to the Students' Missionary Association of Knox College, for their kindness in supplying with Gospel ordinances certain destitute districts within the bounds of the Presbytery.

6. The Representative Members of the General Assembly were chosen as follows:—

The Ministers selected were those who answer to the figures 1, 4, 7, 10 on the Presbytery Roll, and the Elders chosen were such as correspond with the figures 2, 5, 8, 11. The ministers thus selected were found to be Messrs. W. Fraser, J. Gray, G. Craw, and W. A. Johnston, and the Elders those belonging to the congregations of Messrs. J. Wightman, J. Ferguson, J. K. Hislop, and M. Fraser.

It was also decided that, if it be ruled that Mr. W. Fraser is ex-officio a member of the Assembly, Mr. J. Wightman take his place.

7. Reports from three of the Missionary Districts were received, and thanks tendered to the Conveners. The other Conveners were requested to hand in theirs at next meeting.

8. The Session Records of three congregations were examined, and those members who had failed to hand in their Records were enjoined to do so at next meeting.

9. The answers to the queries on the State of Religion, drawn up by the committee appointed by the Supreme Court, were ordered to be sent without delay to the Clerk of Presbytery.

10. It was unanimously agreed to transmit to the Synod of Toronto the Overtures on the Religious Training of the young, on the Aged and Infirm Ministers' Fund, and on the Muskoka Mission. Members of Presbytery were appointed to support these Overtures before the Synod appointed to meet in April.

11. A petition, signed by 126 persons, was presented from Muskoka, asking for the re-employment of Mr. W. Wright as Missionary there. Mr. Wright was heard at length in support of the petition. It was agreed, meanwhile, to take no action in the matter. Certain parties were appointed to enquire into the position and circumstances of the Mission.

12. Mr. James Stewart, formerly minister of Knox Church, Oro, having presented a certificate of good standing from the Free Church Presbytery of Perth, was unanimously received, and appointments given to him in the Mission Field. Circular letters, if necessary, were ordered to be issued in his behalf.

13. The next ordinary meeting was appointed to be held on the first Tuesday in May, within the Barrie Presbyterian Church, at eleven o'clock, a.m.

14. A Special Meeting was also appointed to meet in the same place, and at the same hour, on the first Tuesday of April. JOHN GRAY, *Presb. Clerk.*

PRESBYTERY OF STRATFORD:—This Presbytery met at St. Mary's, on the 12th January, the Rev. D. Waters, M.A., LL.B., Moderator. There were nine Ministers and four Elders present.

The Rev. W. Doak, late minister of Avonton and Carlingford, being present, was invited to sit as a corresponding member.

A Committee, consisting of Messrs. Boyd, Convener, Musgrave, and Croly, was appointed to receive and digest the replies of Sessions to the questions of the Synod's Committee on the State of Religion, and submit a report at next ordinary meeting.

The Rev. Principal Willis was nominated by the Presbytery as Moderator of the next General Assembly.

Messrs. Maepheron, Allan, Findlay, Croly and M. Ballantyne were appointed a committee to visit Burns' Church, and ascertain the state of the field in that neighbourhood, and at the same time to hold a Missionary meeting in Harrington.

A report from the Rev. A. F. Kemp, of the meetings held by him within the bounds, to advocate the claims of Home Missions, was read and received. The thanks of the Presbytery were tendered to Mr. Kemp, and the Clerk was directed to notify the Convener of the Home Mission Committee that Mr. Kemp has done the work assigned him.

It was agreed to choose representatives from this Presbytery to the General Assembly, and also appoint a permanent clerk at next ordinary meeting.

The Presbytery then adjourned, to meet in Stratford, on Tuesday, 12th April, at 11 a.m. J. W. MITCHELL, *Clerk ad interim.*

PRESBYTERY OF OTTAWA.—This Presbytery held its last regular meeting at Almonte and Ramsay, on the 1st and 2nd Feb. There were present 9 ministers and 5 elders. The first Sederunt was occupied with the transaction of general business. Reports were given in of the various appointments which had been fulfilled since last meeting. It was decided not to revise the list of questions for conducting Presbyterial visitations, until all the congregations within the bounds had been visited. Answers to the list of questions on the state of religion were called for, and a few were handed in.

Leave was granted to the congregation of Knox Church, Ottawa, to fall from their call to the Rev. D. Inglis, of Hamilton.

The Rev. W. McLaren, of Belleville, was unanimously nominated as moderator of the Synod of Montreal, to meet in May next.

It was agreed to defer the nomination of the Moderator of the General Assembly until next meeting. The Presbytery then proceeded to appoint delegates to the General Assembly. For their guidance in this matter, the following resolution was passed:—"That the rule to be followed in the case of ministers be that one-half of the ministers with charges be appointed by rotation, and the other half by election, and that in the case of an odd number, the odd one be in favour of election.

Messrs. Crombie and Steele were accordingly appointed by rotation, and Messrs. Moore and Jas. Whyte by election. The following Elders were also elected: Mr. George Hay, of Knox Church, Ottawa; Mr. W. Taylor, of Bank St. Church, Ottawa; Mr. A. Clarke, of Smith's Falls, and Mr. A. McArthur, of Carleton Place.

The Clerk was instructed to cite the Rev. Messrs. Furlong and Sutherland, preachers of the Gospel, to appear at the next meeting of Presbytery and show cause why they did not fulfil their appointments within the bounds of the Presbytery.

Mr. Burns was appointed Interim Moderator of the Session of Dalhousie and Sherbrooke, and Mr. Steele of the Session of McNab and Burnstown, and both were instructed to dispense the communion in these respective congregations at their earliest convenience.

Moderations in calls were granted to the congregations of Knox Church, Ottawa, McNab, and Bristol.

In the evening, after sermon by Mr. Moore, the visitation of the congregation of Almonte was proceeded with. In regard to it, the Presbytery agreed to record the following deliverance.—The Presbytery, in review of the Presbyterial visitation of the congregation, desire to express their great satisfaction with the pre-

sent religious and financial condition of the congregation. They would notice with special approbation the healthy state of the congregation—the fact that during the whole of its existence, now somewhat over two years, the Session has not been called to exercise discipline on any of its members; and that the work of the congregation has been carried steadily forward, notwithstanding the special difficulties they have had to contend with, in the experiment of building up a new congregation; and the entire success with which their efforts have been crowned.

The Presbytery would note with satisfaction the spirit of liberality and self-denial which has appeared in the efforts of the congregation in the support of the ministry, and the erection and finishing of a new church, and they sincerely trust that they may abound in this grace more and more. The Presbytery would, however, affectionately commend to the Session the division of the congregation into districts, and the duty of the Eldership to make themselves thoroughly acquainted with the spiritual condition of the adhering families, with special reference to the observance of family worship, and the godly training of the young. In conclusion, the Presbytery would affectionately commend pastor and people to the grace of God, praying that he may be fully restored to health, and that he and they may be strengthened and encouraged in the work in which they are engaged, and that as they have begun, so they would steadily strive to walk worthy of the Lord, unto all well-pleasing, being fruitful in every good work, and increasing in the knowledge of God, being strengthened with all might according to His glorious power, and that great grace, mercy and peace may be upon them all.

A call was laid upon the table, to the Rev. A. Rowat, from the congregations of Russel and Gloucester, and after the commissioners had been heard, it was sustained.

On the following morning the Presbytery met in the church in Ramsay, and after sermon by Mr. Tait, entered upon the visitation of that congregation. The usual questions were put, and at the conclusion the following finding was agreed to:—“The Presbytery desire to express their gratification with the present state of the Ramsay congregation as represented by the different representatives at this examination. The attention to Sabbath School instruction, and the interest taken in the young, are worthy of commendation. They also express satisfaction with the general good feeling and cordial co-operation among office-bearers and people. At the same time they would earnestly recommend that there be more direct and systematic effort of the Elders in visiting the members in their respective districts; that the congregation be urged to the cultivation of the spirit of liberality, and suggest that benefit would be found from systematic giving to the schemes of the Church. It is also recommended that some means be taken to render the external appearance of the church more attractive. Finally, the Presbytery commend pastor and people to the God of peace, who is able to keep them from falling and to preserve them faultless before the presence of His glory with exceeding joy.”

It was agreed to make application to the General Assembly for leave to receive as a minister of this Church the Rev. William Freeland, LL.D., minister of the associate Reformed Church, U.S., and the clerk was instructed to issue the usual circulars.

Messrs. Crombie, White and Steele were appointed a committee to examine the remits of Synod anent the Board of Examiners, and the Reception of Ministers, and report at the next meeting.

Mr. Moore's resignation of the office of Convener of the Home Mission Committee, of which notice had been given at the previous meeting, was accepted, and the thanks of the Presbytery tendered to him for the efficient manner in which

JAMES CARSWELL, *Presb. Clerk.*

he had fulfilled his duties. Mr. Carswell was appointed to fill his place.

In consequence of the amount of space taken up with receipts of moneys, &c., we are compelled to leave over the proceedings of several Presbyteries, which are in type.

| | | | |
|------------------------------------|---------|------------------------------------|---------|
| Napier..... | \$ 6 48 | { Alma | \$10 00 |
| Brooke..... | 3 02 | { Cummock..... | 5 00 |
| Euphemia | 1 61 | Hamilton, Central Ch..... | 75 00 |
| { Belmont | 14 00 | E. London | 1 00 |
| { Yarmouth | 12 00 | Fergus | 50 00 |
| Markham, Melville Ch..... | 10 45 | Guelph, Chalmer's S. S. per In- | |
| Brucefield | 50 60 | stitute | 40 00 |
| Garafraxa | 7 00 | Brucefield do. do..... | 7 50 |
| Hastings | 10 00 | Garafraxa..... | 4 00 |
| Toronto, Gould Street | 250 00 | Limehouse S. S..... | 10 75 |
| Templeton | 6 32 | Member of Gould Street, Toronto | 6 00 |
| J. McLaurin..... | 10 00 | Dunnville S. S. | 3 65 |
| Jas. McLaren, Buckingham..... | 20 00 | St. Catharine's..... | 10 00 |
| Cumberland | 5 42 | Madoc, St. Peter's & St. Paul's. | 6 00 |
| Bear Brook..... | 1 35 | Toronto, Bay Street | 10 00 |
| Duncansville | 8 12 | " " " S. S..... | 10 00 |
| Friend..... | 3 84 | Elora, Knox's..... | 13 00 |
| St. Catharine's..... | 60 00 | Medonte, &c..... | 5 85 |
| Toronto, Bay Street | 30 31 | Waddington, Am. Cy..... | 20 25 |
| " " " S. S..... | 20 00 | N. Easthope..... | 41 00 |
| Egmondville | 16 00 | Eramosa, less dis..... | 11 52 |
| Mt. Pleasant, Chingaucouys, less | | | |
| dis..... | 14 00 | | |
| S. Keppel | 7 00 | | |
| Madoc, St. Peter's & St. Paul's... | 40 07 | BEACHVILLE DEBT. | |
| " St. Columba | 8 00 | Rev. D. McKuer, adl. | 3 00 |
| Harrington..... | 6 50 | | |
| Ottawa, Bank St. | 70 00 | MISSIONS OF FREE CHURCH. | |
| Prescott | 19 00 | Chatham, Adelaide S.S. for India | 10 00 |
| Elora, Knox's..... | 21 00 | A. Duff, Blackwood, " | 9 40 |
| One-half amt. left in Treasury of | | | |
| late Erskine Ch. Woodstock | | MISSIONS OF NOVA SCOTIA CHURCH. | |
| Miss. Soc'y..... | 6 00 | Bay Street, Toronto | 25 00 |
| W. Gwillimbury, less dis | 55 32 | " " " | 20 00 |
| Bayfield | 11 00 | | |
| { Chalmer's Ch. Dunwich..... | 19 56 | FOR CHURCH AT DERBY. | |
| { Lizzie Gordon..... | 3 00 | Bay Street, Toronto | 27 00 |
| { Charles Begg..... | 1 20 | | |
| { Lobo, Melville Ch..... | 7 05 | FUND FOR REV. J. G. CARRUTHERS. | |
| { N. Carradoc..... | 4 81 | Bond Head..... | 8 53 |
| Mosa, adl..... | 14 50 | Rev. J. Hume | 2 00 |
| Williams, adl..... | 23 37 | Mono C. | 3 00 |
| Nairn..... | 4 35 | Lake Shore..... | 6 45 |
| Waddington, Am. Cy..... | 48 55 | Rev. J. Hanran | 2 00 |
| Dunbarton | 24 00 | | |
| Eramosa..... | 30 00 | | |
| | | MONTREAL COLLEGE. | |
| | | The following sums have been re- | |
| | | ceived by W. King, Esq., Treas. :- | |
| | | | |
| | | ENDOWMENT FUND. | |
| | | Daniel Wilson..... | \$20 00 |
| | | Wm. Stephen..... | 25 00 |
| | | Wm. Gunn | 25 00 |
| | | S. Paxton..... | 2 50 |
| | | Leads..... | 6 00 |
| | | | |
| FRENCH CANADIAN MISSION. | | | |
| Beverly | 9 84 | | |
| Galt, Knox's S. S., for Student. | 112 00 | | |
| " " Female Association | | | |
| for Pupil..... | 30 00 | | |
| Erin and Caledon | 12 00 | | |
| { Grafton | 7 00 | | |
| { Vernonville | 5 00 | | |
| Contents of late Eva Hayward's | | | |
| Miss. Box, Ingersoll..... | 1 20 | | |

| ORDINARY REVÈNUE. | | | |
|-----------------------------------|---------|------------------------------------|---------|
| Huntingdon and Athelstane..... | \$25 00 | Cote St. Church, Bal..... | \$10 00 |
| Indian Lands..... | 15 00 | A. McGibbon | 50 00 |
| Kenyon..... | 10 50 | W. King | 50 00 |
| Mills Isles..... | 2 00 | STUDENTS' AID FUND. | |
| Waddington..... | 8 20 | J. McLennan | 70 00 |
| Bristol..... | 40 00 | Geo. Rogers | 15 00 |
| Dalhousie Mills..... | 8 75 | W. King..... | 15 00 |
| Rev. A. Henderson, St. Andrew's | 5 00 | Rev. J. M. Gibson..... | 5 00 |
| St. Andrew's..... | 4 50 | Moneys received by the Students' | |
| Kemptville..... | 5 00 | Missionary Society of Knox College | |
| Cote de Neiges..... | 4 50 | since the 1st Feb. : | |
| Cote Street Church..... | 298 12 | Per Mr. Scott, Mr. Jas. Corbett, | |
| Inverness..... | 20 00 | Perrytown..... | \$ 1 00 |
| Cornwall..... | 22 20 | Per Mr. Somerville, Warsaw. . . | 11 00 |
| Bank St. Church, Ottawa..... | 82 48 | Mrs. Willis..... | 15 00 |
| Knox's " "..... | 100 00 | Per Mr. Cameron, Barton Stone | |
| | | Church..... | 32 00 |
| LIBRARY FUND. | | Total, \$59 00 | |
| Rev. A. Henderson, St. Andrew's, | 5 00 | G. BRUCE, | |
| SCHOLARSHIP FUND. | | <i>Treas. Students' Miss. Soc.</i> | |
| Scottish Reformation Society..... | 36 49 | | |

RECEIPTS FOR THE RECORD UP TO 20th JAN.

Rev. G. S., Fingal, \$9 60; W. Q., Galt; Rev. W. M., Garafraxa, \$10 00; W. D. L., Ripert, \$2 20; A. S., J. McK., A. E., West McGillivray; Rev. P. G., Orchard; S. S. M., Pembroke; J. S., Dingle; Rev. H. C., Holstein, \$6 06; J. S., J. S., Oshawa; J. M., Brooklin; Mrs. M., Pt. Abino; P. B., Drummondville; R. A., Wyoming; W. R., Wanstead; J. W., Shakspeare, for \$15 00; P. McJ., Shakspeare, \$2 00; Rev. D. P., St. Andrews, \$3 85; Rev. J. D., Richmond Hill, \$3 30; Mrs. D., Cold Springs; P. T., Gore's Landig; Rev. A. McL., Blyth, \$15 00; Rev. J. D., Alma, \$13 00; Rev. A. C. G., R. M., Cote des Neiges; J. G., Adderly; Rev. R. D. McK., Utica; J. W., J. H., St. Anns, \$1 00; J. M., Baltimore; W. R., Fenella; Rev. J. P., Kirkwall, \$11 70; Rev. K. A., Chatham, \$5 40; W. A. A., P. N., Dumbarton; D. C., Rockwood, \$1 00; Rev. J. L., Nassagaweya, \$9 00; A. M. & Co., Montreal, \$100 00; A. D., J. McD., Kertch; J. D., J. W., Wanstead; T. D., Orillia, \$4 80; Per T. G., Bowmanville, \$2 20; T. L., Miss T., Scarboro; Messrs. R., Quebec; W. M., A. L. R. T., T. H., A. J., J. B., Baltimore; A. L., Mono C.; J. H., Ratho, \$1 20; J. McL., Williamstown; J. McB., Teeswater, \$1 20; W. R. T., Hanover; J. McK., H. McD., Chatsworth; A. P., Galt, \$20 00; J. W. R., Telfer, \$1 40; E. C., Port Stanley, \$2 00; A. McK., W. G., Admaston; J. S., Ayr, \$15 00; A. McK., Goderich, \$1 00; Rev. P. D., \$1 40, Mrs. F., Colborne; S. McG., Springbank, \$2 20; J. B., Nairn; A. R., Glammis; W. McI., F. McM., A. W., Mrs. E. M. St. Mary's; J. L., Drummondville, \$3 25; J. B., D. L., Toronto; R. B., Bradford; Mrs. K., Vankleekhill; A. McL., A. B., Waterford; Rev. M. F., Barrie, \$12 00; Rev. D. B., Bradford; J. H., Danforth; T. G. S., Mt. Forest; Rev. J. McM., Mt. Forest, \$6 00; A. B., Oshawa; W. M., Seaforth, \$1 00; D. C., Pine River, \$1 20; P. R., Hamilton, \$5 60; J. N., Westover; Mrs. C., Strabane; Rev. C. F., G. B. Goderich; Rev. A. S., Kilmarton, \$10 25; S. F., Aberfoyle, \$3 39; P. N., Welland Port; J. M., Smithville; Dr. C., J. M., G. L. M., Lachute; C. W., Bond Head; Rev. R. H., Motherwell, \$15 00;

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Rev. A. McL., Crieff, \$3 50; M. M. E., Tilbury, \$1 20; Messrs. G. & B., Longwood, \$5 50; Rev. J. A., Norval, \$16 00; C. C., H. H. B., Bristol; J. G., Woodstock; Rev. G. C., Tapleytown, \$7 80; A. S., Cobourg, \$1 10; R. F., Drumbo; D. G., Stayner; W. H. R., Seneca; Rev. F. W. F., Otisville; Miss E., Miss I., Miss H., R. C., Mrs. M., Toronto; W. McL., Belleville; J. McK., Ailsa Craig; Rev. G. S., Fergus, \$16 00; J. I. P., Kincardine, \$1 65; S. C., Mrs. C., Seaforth; J. B., Ottawa, \$11 83; J. D., Auburn; N. O. B., Mt. Albert; F. McR., Pomona; D. McB., Aberarder, \$2 75; A. H., Logierait, \$6 07; J. McP., Esquesing, \$1 20; Miss W., Colville; R. S., Brampton, \$2 00; A. B., W. G., Mrs. N., T. A., W. D., W. S., J. D., Adair; J. McK., Jarratt's Corners; S. F. S., J. S., G. M., D. B., Harrowsmith; T. McK., Guelph; Rev. A. A., Georgetown; J. M. Campbellville; A. C., Toronto; Rev. T. McG., Glenallan, \$7 60; W. J., Peterboro, \$26 00; W. A., Dr. McD., C. T., Culloden; per G. T., Thamesford, \$4 00; Rev. J. B., Toronto; J. M., Brooklin; per Rev. W. C., Port Dover, \$9 90; Rev. A. B., Blantyre, \$10 00; Rev. W. B., Eramosa \$10. J. McL., Burnstown, \$1 00; J. H., J. S., St. Louis; R. D., Edmonton; Mrs. T., Camilla; A. L., A. C., A. T., T. T., J. T., Miss W., Rev. W. McC., Mono Centre; Miss E. M., Princeton; per F. McL., Vankleekhill, \$7 85; J. E., J. D., Chatsworth, \$1 80; Wm. McK., Nissouri, \$1; A. W., Elora, \$14; G. O. J. R., J. McL., J. H., J. O., A. A., Coldsprings; J. R., J. M., McN., J. C., Richmond Hill; R. B., M. J., Rev. R. McA., A. L., Wick; Rev. R. D., Speedie; Rev. J. S., Miss H. V., Napanee; Rev. J. A. T., Erin, \$2 34; D. M., Freilton; Mrs. R., Strabane; G. B., Grimsby, \$1; J. S., Streetsville, \$1 50; per J. F. W., Vienna, \$5 55; Rev. J. H., Toronto; per A. G., Ingersoll, \$7; J. M., J. C., Glenyon; A. R., C. F., D. R., Coldsprings; J. McE., Mt. Joy; F. N., Fitzroy, Harbour, \$1 20; J. McG., P. Albert; W. S., Hamilton; D. C., Colborne; W. L., Hornby; D. McC., Cayuga; J. G., Rosebank; J. W., Thistletown; J. S., Scotch Block; W. M., York Mills; Mrs. J. N., Mono C.; N. S., Whittington; Rev. P. G., Coleraine; Mr. G., Milton; G. B., Hammetsholme; R. A., Cornwall, \$1 10; A. W., York Mills; J. M., H. M., A. M., Ashworth; J. O. McG., Seneca; Rev. J. T., Melrose, \$8; Mr. M., Edmonton, \$1 20; A. S., Campbell's Cross; J. R., R. R., J. T., G. B., Mohawk; A. U., J. H., Chatham; J. Y., Durham; G. F., Glenmorris, \$4 40; R. L., St. Jerome; J. C., Bond Head; Rev. H. G., Mr. B., Gananoque; J. E., Dunkeld; H. W., South Monaghan, \$6 54; J. K., J. McL., A. McT., D. K., Vernon; W. K., Bristol, \$1 10; R. McE. M. McP., \$2; J. M., Acton; J. H., Crowland, \$2 80; Rev. A. C., Clarke, \$19; Rev. J. D., Adelaide, \$5; W. S., Erie; R. S., Watford, \$2 20; D. G., Woodville, \$1 10; Rev. A. C., Belmont, \$7 60; A. R., Church Hill, D. P., F. McR., W. S., Rev. N. McK., M. F. B., Mrs. K., H. C. D., W. H., W. D., J. McL., A. McR., Mrs. P., Wardsville, \$2; J. L., R. A., Newbury; Mrs. G., Vroomanton; J. McM., Purpleville; W. S., Miss P., Whitby; R. S. C., Duffin's Creek; Rev. W. C., Kinmount; L. L., Pt. Stanley, \$4; J. M., Brucefield; J. D., Drummondville, \$7; R. B., Oakville, \$6 10; per W. D., Kingston, \$32; J. K. Mt. Forest; Mrs. C., Iona; Rev. D. C., Kirkhill, \$8; W. H., Camlachie; C. G., Primrose, \$2; G. S., Latona; J. B., Sandhill, \$1; W. B., Toronto, \$1; A. S., Carlton Place; J. W. J., St. Thomas; J. McF., Galt, \$6 50; W. B., Birr, \$10; per D. S., Concord, \$5 50; M. McC., Dalkeith; Librarian of Queen's College, per Rev. G. C., Hillsdale, \$2 70; per H. McL., Blyth, \$4 40; W. W., W. T., Dumbarton; Mr. B. Scarboro'; Rev. M. B., Harpurhey, \$14; W. McF., Strabane; H. H., J. W., Cookstown; Rev. G. C. Lyndoch, \$1 65; F. R., Montreal; per Rev. D. W., Madoc, \$10 15; J. G., J. S., J. C., Jos. J., G. J., Walter's Falls; Mrs. C. Port Dalhousie; H. McK., Seneca; W. K., Harrington; J. F., G. H., D. M., \$1; Longwood; Mr. McM., Cowel; W. R. J., J. C., sen., S. C., A. C. jr., Bond Head; J. S., Tecumseth; per Rev. P. G., Widder, \$11 83.