

THE
HOME AND FOREIGN
RECORD

OF THE

Canada Presbyterian Church.

VOLUME VIII.

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OF THE
CANADA PRESBYTERIAN CHURCH.

No. 1.

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Vol. VIII.

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HOME MISSION COMMITTEE.

In another place will be found an abstract of the proceedings of this Committee at its last meeting. From that account it appears that while the number of Mission Stations is about the same as formerly, there is an increase of eight supplemented congregations; also, that the grants are only in two instances reduced, and in more than three times that number increased. The number of vacancies or stations ready for settlements is also increasing—forty-eight as against forty-two of last quarter—and that although twenty settlements have been made or are about to be made since April last. The list of probationers is the same in number as for last quarter, thirteen, or not one-fourth part of the number of vacancies. *If all our probationers were settled, there would still remain about thirty congregations unprovided with ministers.* The amounts which have been ordered to be paid for the last half year are, for mission work, \$3,098 90, and for supplemented congregations, \$2,144, which, with contingent expenses and reports not received, will amount in all to not less than \$5,500 for the summer half-year.

In view of these facts, the attention of all the ministers and office-bearers of the Church, as well as our Christian people, is called to the following considerations:—

As the next half-year will show a considerable increase in the supplements to ministers, although the mission work will be very much less than for the summer, still not less than \$5,000 can secure payment of the sup-

plements and grants promised. The balance in hand in October was only about \$2,200; and in order that on April 1st there may be a balance sufficient to meet the expenses of next summer's operations, the contributions to the Central Fund for this year will require to be at least twenty-five per cent. in advance of last year. As it is now, many of our missionaries and ministers will not be paid till the contributions are received by the Treasurer, Mr. Reid. The Committee have resolved not to run the Fund into debt, believing that however severely some may suffer from payments being delayed, the evil on the whole will be less than if their operations should be embarrassed, and the Fund burdened with a weight of debt. If, however, congregations who have the money in hand, and who can remit immediately, would do so, and if all would send their contributions as soon as possible, the delay of payment to our ministers and missionaries, who can ill want their little allowance, need not be long. It is hoped that this will be duly considered.

Many congregations have applied to have their supplements raised to \$600, and some Presbyteries have pressed the Committee to do this with great urgency. In a very few instances this has been done. The Committee, however, thought that there were *special* circumstances which warranted these grants. As a general rule, \$500 with a manse has been regarded as the *maximum* grant, or \$550 without a manse. The Committee would rejoice to make the salary of all our ministers \$600 with manse, *but unless the income to the Central Fund be nearly doubled, this cannot be done.* In ordinary cases \$500 will be granted as a *minimum*, on the application of Presbyteries.

It is manifest, from some papers received, that Presbyteries do not always deal sufficiently with congregations, with the view of eliciting their liberality. We have two instances now in which supplements have been generously returned or declined when congregations increased their part of the stipend, though in neither case was the minister receiving \$500 with manse. The general tendency, however, is to obtain as much as possible by way of supplement, and to spare the people. In the judgment of the Committee, in any of the older settlements of Ontario, where the rate of contribution does not come up to at least \$5 per member, and \$6 per family, no just claim for supplement exists. The people are not doing what they can—the Presbytery should take action.

It is expected that supplements in prosperous congregations will be gradually decreasing. Presbyteries have reported few such cases, but it should be steadily kept in view, so that as soon as possible the charges may become self-sustaining.

The report last year presented to the Synod showed that many congregations did very little for the Central Fund, and some few nothing at all. If all our congregations this year act liberally, we may hope next year to make the *minimum* stipend \$600. But if there is not a decided increase of contribution, considering the increase both in the number and amount of supplements and grants, the Committee, however reluctantly, will, in April next, be under the necessity of reducing the present rate of grant, small as it is, by ten per cent.

In view of the inadequacy of supply, it is hoped that Presbyteries will endeavour to give occasional services in the vacancies and Mission Stations by visits from the ministers within their bounds; and it seems in this respect only fair that the ministers of congregations receiving supplement should be sent occasionally on this service.

The attention of Presbyteries is further called to the fact that several of the probationers have had their names removed from the list, viz., Messrs. Troup, A. McLennan, Forlong, Dawson, Dunlop. In justice to those who, in accordance with the regulations of Synod, have put their names on the list, and are visiting the vacancies in regular order, often to their own inconvenience, it is only right that men whose names are not on the list should not be allowed to forestall them in the best vacancies of the church; and the Committee direct the attention of Presbyteries, and particularly of those who make out the appointments, to the following injunction of the Supreme Court:—"That Presbyteries be strictly enjoined not to grant employment to probationers or ministers without charge, except such as come to them through the Committee."—Synod minutes 1867, page 56.

JOHN LAING, *Convener.*

OUR STATISTICS—No. 2.

In dealing with the actual statistics of our church, is it possible to get at the real number of our communicants? as, from various causes, some few congregations rarely take the trouble of sending returns. Does this arise from the fact that they live in a spiritual atmosphere so far above their sister churches that they cannot condescend to come down to so commonplace and earthly a subject as figures and finances? Or is there some sore spot whose nakedness they desire not to expose to the gaze of the *profanum vulgus*? Or is there so great an inaptitude for business and system that the matter is overlooked? Two causes seem chiefly to operate in producing these deficiencies—the change of state from a vacant to a settled charge, a short time before the close of the financial year, and some difficulty arising which mars the prosperity of the congregation, so that it is often easy to put the finger on the blank opposite to certain charges, and exclaim, "Here are strife and trouble."

We have, however, notwithstanding these obstacles, succeeded, by reference to former Reports and other collateral sources, in ascertaining the number of communicants belonging to the 252 settled charges, to amount to 42,653. To these are to be added those returned in the excellent Home Mission Report, 2,469; making, in all, 45,122.

This gives an average of upwards of 162 to each pastor; but this general average varies considerably in each Presbytery, and it is of importance to inquire how far a connection subsists between this average and the amount of stipend. This can only be made plain to the eye by presenting the matter in a tabular form:—

Presbytery.	Av. Communicants.	Av. Stipend.
1. Montreal	144.....	\$653
2. Ottawa.....	170.....	605
3. Brockville	147.....	593
4. Kingston	129.....	638
5. Cobourg.....	159.....	559
6. Ontario	115.....	533
7. Toronto.....	163.....	621
8. Hamilton.....	203.....	751
9. Paris	164.....	675
10. Guelph	228.....	619
11. London	152.....	594
12. Stratford.....	144.....	645
13. Huron	160.....	564
14. Grey	155.....	516

These figures plainly show that there is not that close connection between the number of communicants and the amount of stipend which is generally supposed. Had the number of families connected with each charge been fully given, the comparison might have been advantageously extended to them. But the question that excites most interest is that of ways and means. Are our ministers adequate¹ paid? It is lamentable that we should be constrained to answer this in the negative. There has, indeed, been a gradual improvement in the Stipend Fund since the union, but it is wholly inadequate to cope with the growing advance in the expense of the means of living. The average, over the whole church, is found to be \$614; and by adding thereto the addition made by the supplemental fund, it reaches \$634. The average contribution from each communicant is \$3.77. Having attained to this no very extraordinary height of liberality, it is proposed to make the minimum stipend \$600 without, or \$500 with a manse. From the fact that upwards of eighty pastoral charges are below this low standard, strenuous and strong efforts will require to be put forth, before so desirable an object can be realised. In an active age like this, to work a congregation efficiently, a man's whole energies are required; but, if from having an inadequate income, a double struggle has to be carried on, against the assaults of poverty, and the powers of evil, it is impossible for any man to do his pastoral work with proper energy and thorough earnestness, or even rightly to carry out the apostolic injunction, "Give thyself wholly to these things." Any student of human nature can easily detect the close relationship between an adequate remuneration of ministerial labours and the abundant supply of labourers for the vineyards of the Lord. One proof of this may suffice. There are only two religious bodies in the Dominion that have a sufficient number of recruits to supply the wants of their fields of labour. These are the Roman Catholics, and Wesleyan Methodists. Leaving the former out of view, it is well known that the latter have had, during the past few years, more candidates for the ministry than they could conveniently employ, and that, during more than one year, they have been obliged to delete their list. Why is this? The chief cause is not the fact of their standard of admission and of qualifications being lower than that of other denominations, but consists in the circumstance of their being the best paid ministry in the country. Their system of finance and ministerial support is such, that no minister within their ranks, if at all efficient, has less than \$600; and while their nominal salary is small, the perquisites and extra allowances are so allocated as to swell the amount up to the sum that we have indicated. In their case, too, the ministry is largely recruited from the pastors' households. On the other hand, this is rarely the case throughout our Zion—perhaps, on the principle stated by the little boy, who remarked, "I would not like to be a minister, they all seem so poor; for all those that I see at my minister's house have shabby coats on." And many whom we know are desirous of seeing their sons "wagging their paw in the poopit" (to use a homely Scottish phrase), refrain from pressing them, lest they should be afterwards upbraided for consigning them to a life of poverty and suffering. For a state of things so sad as this some remedy is urgently needed; and he who can suggest the panacea, and apply it practically, may well be regarded as one of the most useful benefactors of Christendom. In this connection two facts are deserving of notice. The first is, that the liberality of our cities, towns and villages, far exceeds that of the rural districts. Were the contributions of the country to make any near approach to those of the

towns, the difficulty would be at once removed. In stating this circumstance, we do not wish to reflect upon the agricultural community, who constitute the bone and sinew of the country. There are, doubtless, causes that may account for this difference in liberality between city and country congregations. It is the difference of circumstances, however, that accounts for it. For, group together, miscellaneously, a hundred members of a town with a hundred of a rural charge, and you will find that, in substantial wealth, and in the amount laid by from year to year, the latter, with, indeed, far less outward show, are superior to the former. But the farmer, on the other hand, having less money passing through his pocket, and having the chief support of his family derived from the farm, commits the double error of attaching an undue value to money, as compared with produce, and of giving his minister the credit of having (in cloud-land) a store, which, like his own farm, supplies him with nearly all his necessary provisions. On the contrary, the citizen, having everything to purchase, is well aware of the nature of family expenses, and makes allowance for them in contributing towards ministerial support.

But we feel that we would be doing injustice to our people did we not allude to another cause of inadequate pastoral support. In common with all our brethren in the ministry, we confess that we are men of like passions with our people, and plead guilty to many shortcomings in duty. Have we not among us those who are not so faithful, zealous and earnest as they ought to be? A brother minister once remarked to us, "I always find that, wherever a pastor is labouring earnestly, and with his whole soul in the work, the question of financial difficulties rarely arises; but when there are coldness and half-heartedness in the work, troubles, pecuniary and otherwise, are sure to occur." We do not presume to say how far the observation of our fellow-labourer is correct, or to pass judgment on our brethren. His remark is, at least, worthy of prayerful consideration—the more especially as he is a notable example of what devoted earnestness can accomplish, when crowned with the divine blessing.

There is one column in the tables from which we shrink with instinctive dread and dislike, and whose increase and decrease we watch with the same interest as the farmer scrutinizes the weather in the most critical state of his crops. Need we explain this column to be that headed "Arrears actually due?" While exhibiting a considerable diminution, since special attention was called to the subject, yet it still exceeds \$5,000, or about 1-32 of the whole fund. The difficult problem to solve is, what is to be done with it? and, like the squaring of the circle, when one obstacle in the way is removed, another unexpectedly arises. But is it not possible to wipe out these arrears?

On examining them, it is seen that more than three-fifths of the amount are found in the Presbyteries of Montreal, Grey, and Ontario, and that in the other Presbyteries a very small effort would place them in the same position as those of Paris and Stratford. What we suggest is this: It will be found that by dealing with the defaulting congregations, they will, in almost every case, be ready to liquidate one-half of their indebtedness. Let the Presbytery assume the other half, and raise it by assessment on the members. The following table will show how small the amount required from each Presbytery will be:—

	Debt.	Share of Presbytery.	Assess't per cent.
Ottawa.....	\$180. 00.....	\$ 90 00.....	about 5 cents
Brockville.....	250 00.....	125 00.....	15

	Debt.	Share of Presbytery.	Assess't per cent.
Kingston.....	\$132 00.....	\$66 00.....	about 5 cents.
Cobourg.....	220 00.....	110 00.....	5
Toronto.....	268 00.....	134 00.....	3
Hamilton.....	90 00.....	45 00.....	2
Guelph.....	137 00.....	68 50.....	2
London.....	136 00.....	68 00.....	2
Huron.....	296 00.....	148 00.....	4

In giving the apportionment for each communicant, an approximation is only possible, and fractions are avoided. It will be seen, however, that with the exception of Brockville, the assessment stated is so low as to be within the means of each Presbytery.

In the Presbyteries not included in the above list, there are cases that call for a Presbyterial visitation and faithful dealing with pastor and people. They are as follows:—

MONTREAL.—Winslow, St. Eustache and Grand Frenière, and Metis.

ONTARIO.—Cartwright and Ballyduff.

GREY.—Thornbury and Griersville, Rocky Saugeen, &c., and Proton.

If the Presbytery find themselves unable to settle any of these cases, they ought to be brought up before the Synod and finally disposed of. Much good, too, might be done by Presbyteries keeping vigilant watch over the financial state of each congregation, calling for financial returns every year, visiting at once those that may be falling into arrears, and instituting such measures as they may deem necessary to meet the case. It should also be understood that any minister not reporting arrears due from year to year, should be put out of court and lose a right to them. It might also be of service if the Committee on Statistics should have power to deal with all congregations in arrears, through their respective Presbyteries, and adopt measures for getting them removed.

We have dwelt at considerable length on this point, because of its great importance, as well as of its intimate connection with ministerial supply, comfort, and usefulness. Have we not thus laid ourselves open to the charge so often and so falsely brought against the Lord's servants, of looking too closely after the loaves and fishes, and of neglecting the higher concerns of Zion? So far from this being the case, we feel that it is the low state of religion among us, combined with a grasping covetousness and growing worldliness, that constrains us to deal with this question of finance at all. Were the Church in a healthier spiritual state; were the Holy Spirit poured out in Pentecostal power, the wave of Christian liberality that would roll across the Church would not only sweep away every vestige of arrears, but also so augment the means of subsistence of our ministers as to enable them to live without maintaining a constant struggle with the pinched form of poverty. All, then, that we have stated on this painful subject, presents most powerful motives to prayer for a revived spirituality within the Church, and indirectly constitutes, from every penury-struck manse, the earnest cry of the prophet, "Oh, that thou wouldst rind the heavens and come down!" Were we to uncover some of the dwellings of able, respected ministers of our Zion, and disclose to view the anxieties, the gnawing cares, the numerous sorrows, and the heart-breaking crosses connected with the daily contest with the wolf of want, we could present a picture of patient suffering, heroic endurance, of self-sacrifice and self-denial, which make them perpetual martyrs, and which entitles them to the warmest sympathies of God's saints; as well as clothe with shame those whose nigardliness may have reduced them to such straits.

But, lest any should suppose that our statements are too strong or too highly colored, we observe that there are many charges which devise liberal things for their pastors, so that they enjoy comparative comfort, and that in the way of Christian liberality, we are ahead of the other denominations. If we continue to make the same progress as during the last few years, the hope may be cherished that the ministers who are now entering on a course of preparation for the work, will suffer few of the privations and hardships of the early pioneers, who have borne the burden and heat of the day.

But space and time warn us to postpone any further remarks to a future occasion.

COMMITTEE ON THE STATE OF RELIGION.

The Committee on the state of Religion request the Presbyteries of the Church to return to the Convener, before the first of March, answers to the following questions, and thus aid them in discharging the duty entrusted to them, viz: of presenting to the Synod a correct picture of the condition of the Church in respect of its highest interests, in order that thanks may be rendered to God for mercies received, and measures taken to correct such evils as may exist, and to rouse the whole body to a livelier frame and more entire devotedness to God.

They would also take the liberty of suggesting to ministers that the questions be read to the congregations:—

1. Is family worship observed morning and evening in the houses of the members of the Church?
2. Do the members attend the weekly prayer-meetings?
3. Do they regard themselves as responsible for the conversion of their families to God, and do they devote themselves to bring them up in His nurture and admonition?
4. Do they work for mutual edification, and the conversion of others?
5. Are they growing in Christian liberality?
6. Are the Sabbath-schools well attended, and do the teachers aim at the conversion of their pupils?
7. Is the Shorter Catechism used in the families and in the Sabbath-schools?
8. Is there any marked change in the religious condition of the congregations within the past two years?
9. Do you know of any causes which seem to prevent the young from receiving the Gospel, and making a public profession of their faith in the Saviour?

JOHN MacTAVISH, Convener.

Woodville, Ontario, October 6th.

Missionary Intelligence.

FRENCH CANADIAN MISSIONARY SOCIETY.

We are glad to be able to report a most encouraging state of things in relation to this important mission. The difficulties hitherto retarding efforts put forth to evangelize the French Canadians are rapidly and sensibly becoming less formidable. The opposition of the Romish Priesthood

to the circulation of the Scriptures is less effectual than ever. The people in many parts of the Society's field appear very anxious to procure copies of the Sacred Word, crowding round the baskets of the colporteurs until the supply is exhausted. The majority of the copies circulated are paid for. Indeed, such is the desire of the French Canadians for the Bible, and such the failure of the efforts of the priests to prevent them obtaining Protestant versions of it from the colporteurs, that the Romish Bishop of Montreal, in a recent Pastoral, directs that a supply of the Bishop of Quebec's edition should be kept at all their book stores. This encouraging state of things, under God, may be traced to the prayerful, persevering efforts of the Society through a long series of years. God's Word is not returning to Him void, but accomplishing the thing whereto He sent it. Its entrance amongst the French Canadians is dispelling that Romish darkness which has so long kept from them the light of the Cross. During the last few months several interesting conversions have been reported.

The Providence of God is also working with the methods of His Grace for the liberation of this interesting people from the spiritual thralldom in which they have so long been held. The confederation of the Provinces is indirectly leading a large proportion of the French Canadians to assert their personal and political freedom. This is making a way for the spread of the Gospel. Civil and religious liberty always go hand in hand. Foreseeing this state of things, the General Committee last year felt it important to increase their staff of laborers by the addition to it of six Colporteurs and two additional Teachers. These have been secured. The Colporteurs are to be stationed at Three Rivers, Quebec, and Riviere du Loup, thus occupying permanently a large portion of the Mission field only visited heretofore occasionally. The Teachers are for Point aux Trembles, where the Society now concentrates its most important educational efforts. The Rev. D. Coussirat's class of students has been removed there from Montreal. Two of these young men are being trained for the Ministry, two for the work of teaching, and the other for colportage. There are several others entering the preparatory superior classes of the other School, with a view to Missionary work.

The Rev. A. Gory, of Alençon, France, takes charge of the Institutes at Pointe aux Trembles, with the Rev. J. Arnu, of France, as Assistant Teacher in the boys' school, and Madame Meret as Directress of the girls. It is intended to add superior classes to those of an elementary character, to which hitherto the instructions in the School have been confined. This well-known establishment, which God has so largely blessed in the work of this Mission, is now in a most complete and satisfactory condition.

The Committee have also felt the importance of using the Press in their work. They have therefore decided upon removing Mr. Rivard from Pointe aux Trembles to the Depository on Craig Street, Montreal. Extensive repairs and alterations are being made in the building, so as to render it more suitable for the purposes for which it is intended. The Committee hope to be able to print tracts and an illustrated monthly periodical, and otherwise to employ the printing press in the spread of the Gospel.

The Montreal Station is becoming a point of great interest, a large number of Romanists often attending Divine worship—especially on Sabbath evenings.

To meet the expenditure thus about to be incurred, the Society earnestly appeals for increased pecuniary help. To Canadian Christians does this work belong of evangelizing a million of their fellow-subjects of French

origin. It is therefore to be hoped that the Committee will be fully sustained in their noble efforts to prosecute vigorously the enterprise in which they are engaged.

The General Secretary goes to Britain this winter, to deepen interest amongst the friends of the Society there. The Rev. J. T. Byrne visits the United States—chiefly New England—in order to enlist the sympathy of American Christians. Col. Haultain has accepted the Canadian Agency. We hope our churches in Ontario and Quebec will give him a hearty welcome.

In the absence of Rev. Mr. McDonald, the General Secretary, the Rev. A. Young, of St. Joseph Street Church, has agreed to act as General Secretary, *pro tem.* The Rev. Mr. Vernon has just arrived with six colporteurs from France. These will be stationed at Three Rivers, Quebec, and Riviere du Loup. The schools at Point aux Trembles have opened with encouraging prospects; the school for boys under the Rev. Messrs. Gory and Cornu, recently from France, and that for girls under Madam Moret. The class for training students for the work of the ministry, and as teachers, has opened encouragingly, under the Rev. D. Coussirat, Professor.

The General Committee have ever felt the importance of prayer in connection with their work. With God rests the power of blessing every Bible circulated, every word spoken, and effort put forth. Will not the friends of this Mission think of the perishing million in Quebec as they pray at the family altar, in the closet, or in the social circle, and say "Thy Kingdom come" amongst these French Canadians? A. M.

MISSIONS OF THE FREE CHURCH OF SCOTLAND.

AFRICA—NATAL.—The Rev. J. Allison, missionary at Natal, communicates the cheering intelligence that he had baptized thirty-six native converts in one day. The converts, with but two exceptions, were all young unmarried men. Mr. Allison mentions that some time ago there had been a spiritual visitation, not unlike in its character, though less in extent, to that which occurred at Kilsyth under the preaching of W. C. Burns.

CAFFRANIA.—The Rev. J. Laing, of Burnshill, gives interesting and encouraging accounts of his work. He speaks of a roll of candidates for baptism amounting to ninety-six. Twenty-four of these were soon to be admitted to the Church. Mr. Laing has a number of out stations, which he visits from time to time.

BRESLAU—REV. MR. EDWARDS.—The Rev. Mr. Edwards, missionary to the Jews at Breslau, has been compelled by the state of his health to retire from the scene of his labours at Breslau, and to repair to Reimerz. He is suffering from an affection of the chest and throat.

MISSIONS OF UNITED PRESBYTERIAN CHURCH.

The October number of the *Record* contains communications, several of them highly interesting and encouraging, from Jamaica, from Old Calabar, from Caffraria, and from India. Although no event of any special interest is communicated, still it is pleasing to find that the good work is everywhere advancing. The Rev. H. Goldie, writing from Old Calabar, dwells on the disadvantages and difficulties connected with missionary operations in that part of Africa, but acknowledges with gratitude that the Mission of the United Presbyterian Church has been the most successful among the

native tribes in that part of the continent. He bewails the lack of agency, and earnestly hopes that additional labourers will soon be sent, so that the work may be carried on with greater efficiency.

The Rev. Teyo Soga gives an account of the commencement of missionary operations at the new station of Tutuka, where he had been about a month, and where the prospects were highly encouraging.

MISSIONS OF IRISH PRESBYTERIAN CHURCH.

Both at Surat and Ahmedabad the missionary work, especially in the educational department, is in an encouraging state. At each place there is an English school, and several vernacular schools. The school books used are all full of lessons in religion, and the truths of christianity are freely set forth. The good seed is thus brought into contact with the susceptible minds of the young Hindoos. At Ahmedabad the number in attendance had largely increased during the year. At the date of the report the number in attendance was 355.

MISSIONS OF ENGLISH PRESBYTERIAN CHURCH.

CHINA.—In our last number we referred to the outrages perpetrated in the mission in Formosa. By the latest accounts we learn that, notwithstanding the persecution which had raged against the christians, the work was advancing, four converts having been brought into the christian fold. The catechist, Tiong, who had been imprisoned, was released. Patients were coming again into the hospital. Of the four converts, three are refugees from persecution, and desire, notwithstanding, to confess Christ yet further by entering the Church.

General Religious Intelligence.

ENGLAND—DAY OF SPECIAL PRAYER.—The Evangelical Alliance appointed Thursday, 1st October, as a day of special prayer in connection with the approaching elections.

LORD NAPIER.—Lord Napier, of Magdala, recently visited Scotland, and was presented with the freedom of the city of Edinburgh. In his address, which breathed a decidedly christian spirit, he referred to the success which so many Scotchmen abroad achieved, and ascribed it mainly to the liberal facility of education within the reach of every class.

PROGRESS TOWARDS ROMANISM.—In various ways the progress to Romanism in the Church of England is manifested. The most recent manifestation is the manner in which some of the harvest festivals have been celebrated. The services, which were in some respects ludicrous, were throughout after the type of Rome.

REV. DR. COOKE OF BELFAST.—Dr. Cooke still continues in a state of great prostration. His friends appear to regard his condition with the greatest anxiety.

THE IRISH CHURCH.—The Report of the Irish Church Commissioners has just appeared. It estimates the annual net income of the church at

£581,000; the numbers at 693,357; the beneficed incumbents at 1509; and the stipendiary curates over 500. There are 1074 benefices with a net income under £300, 421 under £200, and 297 under £100. A majority of the Commissioners recommend the suppression of two Bishoprics and one of the Archbishoprics, and various other reductions. We presume Parliament will go a good deal beyond the recommendations of the Commission.

A GOOD SUGGESTION.—In view of the changes anticipated in connection with the *Regium Donum*, Dr. Morgan, of Belfast, suggests that if the use of tobacco were given up, the loss of the support formerly received would be more than made up. He shows that while the endowments from the State amounted to only £40,000, the sum expended on tobacco by the families composing the Assembly is at least £140,000 per annum, with probably twice as much paid for strong drink.

REVOLUTION IN SPAIN.—Seldom has a revolution been brought about so speedily and peaceably as that which has just been effected in Spain. The reign of the Queen, distinguished by nothing good, has been declared at an end, and the people will have an opportunity of saying what form of government they prefer. Whatever the result may be, things cannot go back to the old system, either religious or political. Already freedom of worship, freedom of the press, and various other reforms have been adopted. We trust the leaders of the people may be wisely guided in this crisis of the nation.

PRESBYTERIAN UNION IN THE UNITED STATES.—From the fact that so many Presbyteries of the Old School Church are voting disapproval of the Basis of Union, it is evident that the present basis must be regarded as defeated. The churches may, however, unite simply on the Standards as a basis. The Presbyteries of the New School are generally voting in favour of the terms of union now proposed.

ARRIVAL OF THE REV. DR. MCCOSH.—Dr. McCosh has arrived at Princeton, and has been inducted as President of the College. His welcome was in every way highly gratifying.

Home Ecclesiastical Intelligence.

KNOX COLLEGE—OPENING OF SESSION.

On Wednesday, October 7th, the usual day, Knox College was opened for Session 1868-9. The attendance both of students and visitors was large.

The introductory lecture was delivered by the Rev. Professor Caven, who chose for his subject, "The connection between the Interpretation of Scripture and Systematic Theology."

The object of the lecturer "was to show the importance of a correct interpretation of Scripture in regard to the connection of Exegetics with Systematic Theology—with Theology considered as a science." We should have been happy had we been able to give the discussion of the Rev. Professor in full, but our limited space makes this impossible.

It was remarked that "Systematic Theology is not a mere philosophy, nor the application of philosophy to religious questions, nor the attempt to

make the teaching of Scripture quadrate with a set of philosophical opinions." Metaphysics and Theology have quite different starting points, and differ considerably in their methods. The metaphysician derives his materials from consciousness and observation—the theologian from authority, from "Thus saith the Lord."

While, however, Theology submits itself to authority, it does not forfeit its claim to be regarded as scientific, for it attempts more than simply an analysis of the documents in which the Christian faith is contained. "It seeks to give the sense of many passages in one proposition, and to put its proposition together so as to bring out their mutual relations—so that one may cause its light to shine upon another. Nor is good and necessary inference forbidden, nor obviously legitimate logical process proscribed, for this were not to avoid rationalism, but to imply the abnegation of reason"

"The exposition of Scripture precedes the attempt to construct a system of Biblical doctrine. The work of the interpreter must be finished before that of the Theologian begins."

The lecturer having dwelt upon this at some length, noticed various classes of speculatists and systematic writers in Theology, who either rejected or did not sufficiently recognize this dependence of systematic Theology upon the interpretation of Scripture, such as Deists, Rationalists, Socinians, Broad School men. After having shown how each of those classes erred in this respect, some remarks were made upon works of sound Theology, which are sadly disfigured by the inaccurate use of Scripture which characterizes them, passages of the Word of God being often adduced in support of statements with which they have scarcely anything to do. Modern Theological writers, it was said, are not so guilty of this, though occasionally they still err in the same way.

After expressing his confidence that systematic Theology will still derive benefit from the progress of exegetical study, without needing to be entirely recast, the lecturer concluded in the following terms:—"Let no one understand us to teach that a good knowledge of interpretation is all that is necessary to secure sound and vital Theology. It is quite conceivable that Biblical criticism and exegesis in all that pertains to them should be carried to great perfection, and yet very essential pre-requisites to theological science be wanting. There must be spiritual life in order to the maintenance of sound doctrines in the successful cultivation of Theology. If the deepest and strongest forces of the moral nature are wrongly conditioned, and tend in a wrong direction, they cannot be restrained and conducted aright by any knowledge of the letter of Scripture. For we must have observed that the same unbelief and irreligious feeling which deteriorates systematic Theology, prevents also the interpretation of Scripture, so that Biblical scholarship *alone*, will no more preserve in its purity and integrity the one than the other. Let us, therefore, not forget that unless the mind is under the teaching of the Holy Ghost we may be left at once to deal unfaithfully with Scripture in the exposition of it, and to exhibit an edifice of theological doctrine composed of materials which shall be all consumed in that day of trial and revelation which is to come."—(The above brief abstract we take from the columns of the *Globe*.)

We rejoice to say that the attendance this session is more than usually large. A number of students who have finished their literary course, some in University College, and some elsewhere, have entered the first Theological Class, while a very large number are in the preliminary department, under the Rev. G. P. Young. The entire number in the Theological de-

partment may be stated as about thirty, and the number in the preparatory department as about forty. Besides these, there are in various stages at University College from fifteen to twenty young men, studying avowedly with a view to the ministry. Several of these have enjoyed scholarships, provided by the Church. For some years past, scholarships have been awarded after competitive trial, and no doubt the effect has been highly encouraging. Those who have been put in possession of the means, could in few ways do so much good to the Church, as by encouraging the scheme of scholarships. We trust we shall have to record from time to time many contributors to this object.

With Principal Willis and Professor Caven in the Theological department, the Rev. J. J. A. Proudfoot is associated for the first half of the session in the carrying on of the classes, including those in Church History, formerly under the charge of Dr. Burns. The work has been auspiciously begun, and we feel that we can heartily congratulate the Church on the number of students, and the encouraging opening of the session.

MONTREAL COLLEGE.

INDUCTION OF REV. D. H. McVICAR, AND OPENING OF SESSION.

The Presbytery met at 7 o'clock in Erskine Church, for the purpose of inducting the Rev. D. H. McVicar into the Professorship of Divinity in connection with the Presbyterian College, Montreal. There was a large attendance, the space in front of the pulpit being occupied by ministers belonging to the Presbytery of Montreal.

The service was commenced by the Rev. Mr. Clark, who gave out the 46th Psalm—"God is our refuge and our strength"—and afterwards read the second chapter of the second Epistle to Timothy; and the Rev. Mr. Wardrope engaged in prayer.

REV. W. B. CLARK'S SERMON.

Rev. Mr. CLARK announced as his text Hosea IV., 6v., "My people are destroyed for lack of knowledge." He said that if it be true that knowledge is power, it is equally true that ignorance is imbecility. Both are eminently true of religious knowledge, which exercises the most commanding influence on man intellectually and morally. And as man's spiritual nature is the spring and guide of all his actions, they would at once see the importance of correct religious knowledge being imparted. The communication of such knowledge was like turning a strong full current into a narrow sluggish channel, the waters of which were not only disturbed in consequence, and received increased momentum, but were purified by the agitation which was thereby occasioned. The consequences of withholding religious instruction were most deplorable. They had only to look around in order to see how true was this statement. From the earliest times, provision was made for the impartation of religious knowledge. Noah was a preacher of righteousness; the patriarchs imparted religious knowledge to those around them; and doubtless, as men multiplied after the flood, some provision was made for the instruction of men in Divine things. It was in the time of Abraham that the first allusion was made to a regular ministry, that patriarch giving tithes to "a priest of the Most High God." That

there was a regular provision for religious instruction in the time of the patriarchs might be inferred from the vow which Jacob made at Bethel, that of all that God might give him, he would surely consecrate a tenth to God. There could be no doubt on the subject when they came down to the date of the establishment of the Jewish system. Under it there was undoubtedly provision for instruction in Divine things. Only a few of the priests were required to be in Jerusalem at any one time for the purpose of performing sacrificial duties, and the rest were resident in the cities allotted them, where they were doubtless employed in the work of instructing the people in religious truths. Little was said about this part of the office of the priests. But if God required parents, under severe penalties, to attend to the religious instruction of their children, would He not require the same diligence in the work of teaching from those whom he set apart as His representatives? The priests were the custodians of the law, and as such, at stated seasons, had to read the Scriptures in the presence of all the people. So, when Jehoshaphat wished to revive religion in the land, he sent priests through all the cities of Judah. It was, doubtless, part of the priestly office to instruct and convert the people. The priest is spoken of as the messenger of the Lord, just as in apostolic times the minister of a Church was called the "Angel," which is the Greek word for messenger. The work of the Jewish priest was similar to that of the Christian minister. The strictly priestly work—that of offering sacrifice—was suited to the age, which was characterized by limited knowledge of Divine things. But that age has passed away, and it is the glory of the Church of the present day that it has outgrown the necessity of these emblematic helps. It was, continued the preacher, the glory of the Church with which they were connected that they could do without these helps, and endeavoured to bring the mind into immediate connection with the truth. For a Church in the present day to resort to ritualism was the same as for a man to go back to the use of crutches after recovering the use of his limbs. He spoke at some length in opposition to the theory which is held by some, that the work of teaching was confined to the prophets, whose habits, he said, were migratory, and whose office was very similar to that of modern Evangelists. The prophets were men raised up to meet emergencies, to make up for deficiencies in the work of instructing the people, and, in times of neglect and indifference on the part of the priests, to supply what should have been done by them. As a writer had observed, the great distinction between the prophets and the priests was inspiration. The regular religious instruction of the people was no work of the prophets. The agency of the prophets in the kingdom of Judah was only of a subsidiary kind. In the text there was an awful exposure of the evils of popular ignorance of Divine things, and a denunciation of those who were mainly responsible for that ignorance. The necessity of a correct knowledge of sacred things is as great now as it ever was. The knowledge of God can only be maintained by the labours of pious and able men, stationed permanently among the people. A minister must be pious, as the first condition of usefulness, but that is not all that is required; he must also be able to teach—not only capable of guiding, but also of creating public opinion. If he is behind the age, he cannot command the respect and confidence of his people. In the present age, and especially in a young country like this, a minister of the Gospel must have his mind fully furnished, and be able to confute error whenever it may arise. It is indispensable that a man be truly religious; but, superadded to this spiritual qualification, there must

be an enlargement of mind by the possession of all attainable knowledge. Hence the importance of seats of sanctified learning where the minds of men already converted may be enriched with all necessary human knowledge; and hence the duty of all Christians to encourage and sustain the schools of the Prophets. For their own interests Christian people should do this. The preacher concluded by congratulating the people of Montreal on the self-denying liberal part which they had taken in the work of religious instruction by the establishment of the Presbyterian College.

The 40th psalm was then sung by the congregation.

Rev. Mr. CLARK then read the communication from the Synod to the Presbytery of Montreal, and the action to be taken by the latter in the event of Mr. McVicar's acceptance of the office of Professor of Divinity. The other documents relative to the appointment were also read.

Mr. McVICAR having replied to the usual questions,

Rev. Mr. McLAREN, of Belleville offered the induction prayer.

Rev. Mr. CLARK then declared the Rev. D. H. McVicar formally inducted into the professional office.

PROFESSOR McVICAR'S INAUGURAL ADDRESS.

Rev. Professor McVICAR rose to deliver his inaugural address. He stated that he had chosen the subject of miracles for discussion on that occasion. He would not attempt a full or exhaustive discussion of the subject, but would principally deal with recent attacks upon the doctrine. These he would have to view in connection with past controversies on the topic, as the errors of the present would, in most cases, be found to arise out of the errors of the past. The scepticism of the present day was making desperate efforts to get rid of the supernatural, and to banish God from the actual control of the affairs of the universe. The doctrine of the existence of God, which lay at the bottom of this controversy, was established by the three following arguments: There was, first, the argument from the contingency of the world—viewing the world simply as a world. There was, then, the argument from the doctrine of final causes—viewing the world as *such* a world. And there was, lastly, the argument from human consciousness. He did not intend to enter upon a criticism of these several arguments, which were all valuable, and which had all done good service. In his opinion, the third argument should stand first, as the most important and the most conclusive. He did not hesitate to pronounce the first and second, standing alone, inconclusive. The question of the Divine existence was virtually settled before that of the contingency of the world, or its marks of design were taken up. From his innate consciousness a man arrived at a conviction of the existence of God. Looking at the attributes he possesses, he sees they imply the existence of a Being of infinite knowledge, power, and holiness. We believe, continued the speaker, that the human mind does cognise the divine existence, and that it arrives at the conclusion that in God "we live, and move, and have our being." And the conclusion is, in like manner, arrived at, that this Being is energising all things, putting forth His energy in a uniform way. But can He depart from His ordinary mode of operations? He can, for to deny it would be to place His laws above Himself. A miracle, to define it almost in the language of Hobbes, is a special work of God, aside from His ordinary operations, and it is done for the purpose of accrediting a messenger sent by Him. It was held by Christian teachers generally that such operations had actually and often

taken place. The reverend gentleman then referred to the miracles attributed to Moses, Elijah, Elisha, and Christ, and continued: If miracles were impossible, all these fundamental positions of their religious belief must be abandoned. He would ask them to examine the reasonings of David Hume, on which little progress has been made by those who had succeeded him. Hume's main position was that a miracle is incapable of proof. The existence of certain general laws is established by universal experience. If it is asserted that they are set aside, there must be stronger proof than that which establishes the existence of these laws, which is impossible. But is a miracle, in a strict sense, a violation of natural laws? The speaker contended that it was not. Natural laws were simply the usual method of God's working. As a matter of fact, the majority of our Saviour's miracles were restorations of natural laws, and not violations of them, as Hume insinuated. To be blind, lame, leprous, dead, was not natural; it was not a normal state of things. To give sight to the blind, speech to the dumb, life to the dead, and so forth, was a restoration of natural laws—a bringing things back to their normal state. Hume's point was, that miracles were contrary to experience. This, however, was not true. The most that could be said was that they were contrary to the experience of the majority of men; that the majority had no experience of miracles—which was a very different thing from saying that they were contrary to universal experience. Suppose that the majority of men had no knowledge of the existence of the individuals comprising that congregation, would it follow that they were not existing? Or if a criminal on his trial in Montreal were to allege that thousands in the city were not aware of his guilt, would that establish his innocence? Universal experience, properly speaking, is the experience of those in a position to be cognisant of the event in question, and such experience is available in respect to every one of the Christian miracles. Again, Hume contended that we know that the laws of nature are firm and unalterable, while human testimony may be false. He is perfectly willing to accept human testimony when applied to natural laws, but he discards it when applied to miracles. Hume's reasoning, however, is abandoned by modern sceptics as being fatal to all human testimony and knowledge. The Rev. Baden Powell, one of the leading writers of this school, abandons the position, and, seeming to accept the miracles recored in the Bible as possessing a certain evidential value, endeavours to explain them by natural laws. The lecturer would meet him, however, on the ground that natural laws and scientific explanations were insufficient to account for the miraculous works of Jesus. They were miracles which could not be explained but on the supposition of Divine interference. To show the manner in which science itself contributes to the establishment of the reality of miracles, the reverend gentleman quoted from Hugh Miller's "*Footprints of the Creator*." He continued,—they could not allow Powell and those who agreed with him to assume, as they did, that Christ availed himself of His superior knowledge to perform works which, deemed miraculous at the time, are now seen to be referable to natural causes. A second supposition put forward by Baden Powell was that the narratives of miracles bear more or less of a parabolic and mythic character. This was practically the ground taken by Strauss, Renan, and other continental critics. In opposition to this it was to be affirmed that the narratives, so far from being parabolic, bear every appearance of historical truth upon their very surface, and that no amount of ingenuity can discover anything but historical reality and precision beneath the surface. Let them examine, for example, the account

of the cure of the blind man, and see if they could reasonably pronounce it a mere myth. Baden Powell was willing, however, in some circumstances, to accept miracles for the sake of the doctrinal truths associated with them, accepting the miracles as matters of faith, and not as matters of which the senses could take cognizance. This admission was qualified by the statement that the miracles in question are not insisted on in their physical details, but in their spiritual import and bearings. The speaker contended that this is contrary to the express statements of Christ Himself, and that as concerns the resurrection of Christ—a subject specially alluded to by the writer—Paul, in the fifteenth chapter of the first Epistle to the Corinthians, presents the physical details in the clearest possible light. The learned Professor thought that there was encouragement to be derived from the fact that the ground taken by Hume had been abandoned by subsequent writers, who, in the main, sympathized with him. The subjects of most importance in the religious controversies of the present day were those to which he had referred; first—Is a miracle capable of proof? and, secondly, Can we explain the miracles of the Bible by a reference to mere physical laws? They could cognise the Eternal as the ever-present and ever-acting cause of their existence, and, given this, could rise to the truth that He can act when and how He pleases, and thence to the truth, that of the possibility of miracles.

At the close of the inaugural lecture, the Rev. Mr. McVicar stated that the amount so far contributed towards the endowment fund of the College was over \$20,000, that more than \$10,000 had been paid in and invested, and that the College Board were taking steps to secure the payment of the remainder of the sum, and to increase the endowment. There were eleven bursaries of from \$50 to \$60 each at the disposal of the Board, and these were about to be competed for. He had received the names of twenty-three students who proposed to study for the ministry, the most of whom had already arrived in the city. It was with much gratitude he had to announce that the Board had appointed his esteemed friend, the Rev. Mr. Gibson, to assist him in the department of exegetical theology. He had further to state that it was proposed to enlarge the library by the addition of from 400 to 500 new volumes.

The Rev. Mr. HENDERSON then pronounced the benediction.

We understand that the numbers in the various classes are the following, viz.: Moral Philosophy, 19; Apologetics, 12; Systematic Theology, 8; Exegetics, (taught by Rev. John M. Gibson, M. A.,) 9; Homiletics and Pastoral Theology, 8. Of the 23 mentioned, four are pursuing their preparatory studies.

DESIGNATION OF REV. W. AITKEN.

The designation of the Rev. W. Aitken, as a missionary to British Columbia, took place in Erskine Church, on the evening of the 6th ult.

The Rev. W. B. Clark, of Quebec, presided, in the absence of Rev. Dr. Taylor, who was detained by indisposition. Addresses were delivered by the Convener, Dr. Dawson, Principal of McGill College, and by Rev. Thos. Wardrope, of Ottawa, who in appropriate terms bade a formal farewell to the missionary. Rev. W. Aitken then responded in a short speech.

The missionary was then commended in prayer to the Grace of God by Rev. Professor McVicar, and the proceedings terminated in the usual manner.

The meeting was a very interesting one, and all seemed deeply impressed with the service.

Mr. Aitken sailed from New York on the 20th by the steamer *Henry Chauncey*. We hope ere long to hear of his safe arrival.

These and many other substantial tokens of kindness from his people, during his pastorate of eight years, must be highly gratifying to Mr. Mc-Vicar, indicating as they do the kindly and considerate feelings always cherished by the congregation of Cote Street Church to their pastor.

CALLS GIVEN.

Millbank, to Rev. J. E. Croly, B.A.; *St. Mary's*, to Rev. D. Waters, (L.L.B.); *Glenvale, &c.*, to Rev. H. Crozier; *Dunneville*, to Rev. R. Fleming, of Farnham; *Rockwood and Ellen Mills*, to Rev. E. Reeve.

CUMBERLAND.—The Rev. M. Lowry was, on 20th June last, inducted into the pastoral charge of the congregations of Cumberland and Bearbrook. The Rev. J. Whyte, of Osgoode, preached and presided, Rev. J. Gourlay addressed the pastor, and Rev. W. Moore the people. The congregations paid in advance one quarter's stipend. Since the induction nineteen members have been added to the church. An extensive revival of religion is now in progress, in the course of which upwards of eighty have professed faith in Christ. Large congregations have assembled every evening, the meetings being alternately in the two Presbyterian churches in the place. The labours of Lord Cecil and others have been greatly owned and blessed of the Lord.

MOORE.—About nine months ago, the Presbyterian Church at Bear Creek, Township of Moore, was destroyed by fire in a mysterious manner. Immediate steps were taken to replace the structure destroyed. It says much for the self-reliant and liberal spirit of Rev. Mr. McDermid's people, that they subscribed enough in a few days to build a large and handsome church, and within nine months have been able to build and occupy their new place of worship. The new building was opened on Sabbath Sept. 27th, by the pastor of the church, the Rev. Peter McDermid. The Rev. gentleman read the 8th chap. of 1st Kings, containing the account of the dedication of the Temple of Solomon, accompanying the reading with excellent remarks as to the duty of Christians erecting suitable buildings for the worship of God, and afterwards preached a most excellent and eloquent sermon from Jeremiah xxxi., 3rd verse. "I have loved thee with an everlasting love;" thus solemnly dedicating the building to the worship of God. Although the morning was wet, a very large congregation assembled, embracing many from Sarina, and other neighbouring congregations, and many were obliged to stand outside during the services. The new church is built of wood, and is in the Gothic style, having a belfry tower in front. The size is about 36 x 60 feet. It is seated to hold comfortably about 300 worshippers. We congratulate the congregation on their public spirit, and trust that they and their pastor may long enjoy peace and prosperity.

CORRECTION.—The amount of \$10, credited in a recent number of the *Record* to Williamsburgh congregation, for the Montreal College, should have been credited as a donation from Rev. A. Melville and Mrs. Melville.

COLUMBUS.—Last week a deputation of the Presbyterian congregation of Columbus waited upon the pastor, the Rev. J. B. Edmondson, at the

manse, and presented him with the sum of \$200 as a token of respect and appreciation of his services.

MUSKOKA.—The Rev. W. Wright gratefully acknowledges the receipt of the following books, &c., for the Muskoka Mission, viz.: from James Campbell, Esq., Toronto, one Sabbath School Library, and four dozen of Bateman's Hymns, with music; from Rev. W. Reid, a package of religious periodicals, fifty copies of shorter catechisms, and fifty preparatory catechisms for children.

Mr. Wright takes this opportunity of stating that he has recently visited Toronto, Streetsville and Hamilton, for the purpose of collecting funds in aid of the churches now being erected at the North and South Falls. Contributions were received to the amount of \$238.50, of which sum J. Campbell, Esq., gave \$50. Mr. Wright gratefully acknowledges the aid he has received from friends in the places mentioned. The churches are in course of erection; but some funds are urgently required, otherwise the work of both must be stopped. Contributions, which will be acknowledged, may be sent to Rev. W. Wright, Muskoka Falls P.O., or to Rev. W. Reid, Knox College, Toronto.

COTE STREET CHURCH, MONTREAL.—We learn that the Rev. D. H. McVicar, formerly pastor of this Church, received from his late flock the sum of \$400 on the occasion of his induction as Professor of Theology, in the Presbyterian College, Montreal; and that some of the ladies of the congregation availed themselves of the absence of Mr. McVicar and family from the city, during the summer vacation, to place in his house rich and beautiful carpets.

GUELPH, KNOX'S CHURCH.—The corner stone of the new place of worship erecting for the congregation of Knox's Church, was recently laid. Dr. Ormiston, with the Pastor, Rev. W. S. Ball, Rev. R. Torrance, and other ministers, took part in the services.

DEATH OF REV. GEO. RIDDELL.—It is with deep regret that we announce the death of the Rev. Geo. Riddell, of Newtonville and New-castle. His death took place on the morning of the 21st ult. He had suffered for about three weeks from fever, which latterly assumed a typhoid form. Mr. Riddell was a most excellent man, a good preacher, a diligent pastor, and one of the most exact and painstaking men in the Church. His death is universally regretted. He leaves a widow and one son.

NEW SCHOLARSHIPS, KNOX'S COLLEGE.—Two new scholarships have just been established,—one of \$50 per annum, by J. Loghrin, Esq., of Eramosa; and the other, also of \$50 per annum, by Rev. J. Harris, one of the fathers of the Church.

SABBATH SCHOOL CONVENTION.—The Sabbath School Convention recently held in St. Catharines was, by all accounts, highly interesting and successful. The discussions were of a practical and useful character. The reports presented were on the whole encouraging. D. W. Beadle, Esq., of St. Catharines, is President for the year. The next meeting of the Convention takes place at Belleville.

DAY OF THANKSGIVING.—Thursday, 22nd ult., was, by appointment of the Moderator of Synod, observed throughout the Church as a day of Thanksgiving for the harvest and other blessings. At Knox College, there was a Thanksgiving Service, attended by the Professors and a very large body of Students. A very appropriate address was delivered by Principal Willis, from Genesis viii: 21, 22.

Proceedings of Presbyteries.

PRESBYTERY OF STRATFORD.—The quarterly meeting of the Presbytery of Stratford, was held at Stratford, on the 29th Sept., the Rev. Robert Hamilton, Moderator. There were 10 ministers and 7 elders present.

A call from the united congregations of Molesworth and Listowel, signed by 110 members and 38 adherents, to Mr. J. W. Bell, Probationer, was sustained; and the Presbytery agreed to apply to the Central Fund for \$100 per annum for two years to supplement the stipend to \$600 per annum, and that in the event of this amount not being granted, to guarantee said amount of \$100 for two years.

A call from the congregation of Mornington, to Mr. John Edgar Croly, Probationer, signed by 89 members and 97 adherents, was sustained, and a committee was appointed to prescribe subjects for ordination trials, in the event of these calls being accepted.

A petition was received from the congregation of Widder Street Church, St Mary's, praying for the moderation of a call to a minister, and promising a stipend of \$1000 per annum, and a manse, free of rent and taxes. A committee was appointed to moderate in a call, on the 14th Oct., at 11 a.m.

On revising the grant from the Central Fund to the united congregations of Elma Centre and West Monckton, after reading papers and hearing parties, the Presbytery agreed to apply to the Central Fund for \$100 to supplement the stipend for the current year; and should this amount not be granted, to guarantee said amount for this year. The grant to Burns' Church, East Zorra, was revised, and it was agreed that no change should be made. The Presbytery adjourned to meet at Stratford, on Tuesday the 10th Nov., at 11 o'clock, a.m.

WILLIAM DOAK, *Presbytery Clerk.*

PRESBYTERY OF KINGSTON.—This Presbytery held its regular quarterly meeting in Brock Street Church, Kingston, on the 13th and 14th of October. The principal business transacted is as follows:—

The call from Camden and Sheffield was accepted by Mr. Pritchard, and the Presbytery, after hearing and sustaining his various trials, appointed his ordination and settlement, to take place in Camden, on the 27th of October. The clerk reported that he had made due application, as instructed, for supplement to Camden, but had not received any answer. There was laid on the table a call from Glenvale, Harrowsmith, and Glenburnie, in favour of the Rev. Hugh Crozier. The amount promised for support is \$481 50. The call was sustained, and the clerk instructed to forward it to Mr. Crozier.

The condition of affairs in Trenton and Consecon being considered, the Presbytery decided that, in view of the peculiar circumstances of the people, and in compliance with their request, they be removed from the list of vacancies, and placed on the list of Mission Stations, and that they receive missionary supply as soon as possible. At his own request, Mr. Baikie was transferred to the Presbytery of Hamilton, to be taken on trial for license.

Arrangements were made for the Presbyterial visitation of the following congregations, viz.:—of Belleville, on Tuesday, the 12th day of January next, at 7 p.m.; of Melrose, on Wednesday, the 13th, at 11 a.m.; of Lonsdale, on same day, at 3 p.m.; and of Madoc, on Thursday, the 14th, at 11 a.m. It was decided to hold a Missionary meeting in Madoc, on the evening of the same day, at 6.30 p.m. At the request of the Rev. A. Lees, a deputation of Presbytery was appointed, with power to organise congregations in Carlow and adjacent townships in North Hastings, to ordain elders, and dispense the sacrament of the Lord's Supper. The committee consists of Messrs. Scott and Wishart, with Mr. Lees as assessor.

A collection on behalf of the Presbytery Fund was ordered to be taken up on the third Sabbath of January next.

Mr. McMechan reported that two Trustees had been appointed in Demorestville, to take charge, along with the existing one, of the church property there, in accordance with the terms of the trust deed, and that the church had lately undergone a considerable degree of repairs. The revised Draft Act for the constitution of a General Assembly and District Synods, was considered and approved of *simpliciter*.

Messrs. Gordon, Smart, and Chambers, were appointed a committee to make arrangements for Missionary meetings in Lansdowne, Storrington, and Pittsburgh; and Messrs. McLaren, Scott, and Campbell, a committee to make arrangements for all the remaining meetings that have not yet been appointed.

THOMAS S. CH. MBERS, *Presbytery Clerk*.

PRESBYTERY OF GREY—This Presbytery held its regular meeting, at Owen Sound, on the 22nd and 23rd of September,—Mr. J. Cameron, Moderator, in the chair.

The Presbytery, through its Moderator, expressed its satisfaction at seeing Mr. Stevenson among them once more, after his trip to Scotland. Mr. Stevenson responded. Mr. Gauld brought forward the case of Mr. Danby, an applicant from the Episcopal Methodist Church, for admission to our Church, with the view of entering Knox College. A committee was appointed to confer with Mr. Danby, consisting of Messrs. Tobine, Stevenson, Gould, and Mr. Mitchell, elder. At a subsequent sederunt, this committee gave in a report, with the following recommendation, which was adopted by the Presbytery: Considering the facts of the case, the committee recommend, that, inasmuch as Mr. Danby does not purpose entering Knox College sooner than January next, he study the distinctive principles of our Church, in the meantime; that Messrs. Brown and Gauld be a committee to superintend his studies; that this committee report at next meeting of Presbytery, and that the applicant (Mr. D.) be then present.

A committee was appointed to examine students, with a view to their entering College. This committee, afterwards, reported that they had examined Messrs. Ritchie and Winter, students, who had laboured within the bounds of the Presbytery, during the summer recess, on the several subjects connected with their respective courses, and it was, so far as it went, satisfactory. The report was received, and leave granted the committee to sit again, for the examination of other students, or entrants.

An application was read from Proton, praying for the moderation in a call. The application was received, and Mr. C. Cameron appointed to discharge this duty at his earliest convenience.

Application was made, from North Keppel and Sarawak, for moderation in a call. Messrs. Stevenson and Dewar were appointed to this work. Application was also made by Amabel, to be permanently connected with Port Elgin, under the pastoral care of the Rev. A. Frazer. Parties were ordered to be cited to appear at next meeting.

Messrs. Bremner, Frazer, and Duff reported that they had, according to appointment, dispensed the sacraments of Baptism and the Lord's Supper, in certain mission stations. Mr. Brown gave in a written report of his visit to Williamstown and Collingwood Mountain. The report was received, and on its recommendation, Messrs. Brown, Gauld, and Mr. Mitchell, elder, were appointed to take steps, to form a session at Williamstown, and dispense the Lord's Supper amongst them. Mr. Brown was also appointed Moderator of the session.

Mr. Dewar brought forward a motion, of which previous notice had been given. That the minute, "Be it resolved, that this Presbytery always did, and do still recognize Knox Church, Sydenham, as an organized congregation of this Church," be annulled.

It was moved, in amendment, by Mr. Smith, That we re-affirm our finding at the last Durham meeting, in respect to the congregation. The vote being taken, the amendment by Mr. Smith was carried. Mr. Dewar, joined by Mr. Brown, protested, and appealed to the Synod for reasons given in. A committee was appointed to prepare answers to the reasons.

Home Mission matters were considered, when it was agreed to apply for two probationers, for the ensuing six months, and that each minister give a Sabbath each quarter to the Home Mission field.

Applications, from supplemented congregations, were received, their statistics attested, and committees appointed to visit Normanby and Port Elgin congregations, with the view of having them removed from the list. Delegates appeared from South Keppel, presenting subscription lists, promising the sum of \$303 and asking supply. It was moved by Mr. Stevenson, and agreed to, that these stations deserve commendation for the spirit they have displayed, and the utmost support the Presbytery can afford them; and that the necessary means be immediately taken to congregate them and prepare them for calling a settled minister; and that the Home Mission committee be instructed to do what they can in order to facilitate their obtaining the services of a located missionary among them. Mr. Frazer was appointed to visit them, and organize them into a congregation. It was agreed that a vote of thanks be given to the Trustees of the Wesleyan Methodist Church for the use of their chapel on this occasion.

The Presbytery then adjourned to meet at Durham, and within the church there, on the last Tuesday of December, at three o'clock, p. m.

A. FRASER, *Clerk of Presbytery.*

PRESBYTERY OF MONTREAL.—This Presbytery met, and was duly constituted at Montreal, in Erskine Church, at ten o'clock forenoon of Wednesday, the seventh day of October, 1868, the Moderator, the Reverend Daniel Paterson, in the chair. There were four sederunts; and during the course of the session there were present, with the Moderator, twenty-two Ministers and three Elders, and Professor D. H. McVicar, members of court; besides three corresponding members, namely, the Rev. W. McLaren, Rev. Robert Binnie, and Rev. James Whyte.

Inter alia,—The quarterly Home Mission report was read, received and carefully considered, and action taken thereupon in the interest of vacancies and mission stations. The Rev. D. Gordon brought in his promised motion respecting the use of instrumental music alleged to be resumed in Knox Church, Montreal; and, after discussion had been interrupted by the adjournment of court, and the induction of the Reverend Professor D. H. McVicar, at the evening sederunt, Mr. Gordon craved, and obtained leave, to withdraw his motion, because Dr. Irvine and Mr. Rowan had, without being solicited, frankly made the avowal in the court,—that the use of instrumental music was resumed in Knox Church, Montreal. The Reverend Alexander Young then put, as a leading motion, what he had before offered as an amendment, viz: "That inasmuch as the whole question of instrumental music, as an aid in the public worship of God, is now before the Synod of this Church; and inasmuch as no decision has yet been come to by the Superior Court on the subject,—this Presbytery do not, in the present circumstances of the case, enter upon the consideration of this matter."

Mr. Gordon moved, in amendment.—"Inasmuch as the Presbytery has received all the information demanded, by Dr. Irvine and Mr. Rowan, Elders,—agree to refer the whole matter simpliciter to the Synod." The amendment carried, and Presbytery determined accordingly to refer the matter simply to the Synod,—appointing Mr. D. Gordon and Mr. John Gordon to state the reference before the Superior Court. At the beginning of the fourth sederunt, Dr. Irvine asked and obtained leave to enter his dissent with reasons, both in his own name and in the name of those who might adhere to him.

Mr. Andrew Milne having undergone trials in a manner approved by the Presbytery, was duly licensed to preach the Gospel.

A scheme was submitted and adopted for the Presbyterial visitation of all the congregations and mission stations within the bounds, by deputations to Districts, and during the coming winter; a revised and improved list was presented and adopted in the interest of the Presbytery Expense Fund; and an exhibit of the present state of the said fund was given in, showing a balance in hand of eighty-one cents.

John McGirr was examined as a candidate for the ministry and approved, for certification to the Board of Examiners appointed by the Synod.

It was resolved that the next ordinary meeting of Presbytery be held at Montreal, in Knox Church, at ten o'clock forenoon of the fourth Wednesday of January next; that then be received draft of a General Assembly and District Synods be considered, and the Session Records of the city churches, again called for, be reviewed.

The Moderator declared the Court adjourned, to meet in Knox Church, Montreal, on the twentieth day of October instant; specially to bring to an issue the case of Mr. Alexander Thompson, and to dispose of a call addressed by the congregation of Dunnville to the Rev. Robert Fleming; and closed the diet with the benediction.

JAMES WATSON, *Clerk of Presbytery.*

LONDON PRESBYTERY.—This court met at Chatham, on the last Tuesday of September last.

An encouraging feature of the proceedings was the examination of students on their way to Knox College. Ten students presented themselves; five of these are from Mr. Chiniquy's mission.

Mr. Cameron, Catechist, after a most satisfactory examination was licensed to preach the Gospel.

Messrs. Nicoll, Beckett, Caven, and Peter McDermid, were appointed to visit Wallaceburgh, exchanging with the Missionary there at their mutual convenience.

Mr. McLaren, studying under the direction of the Presbytery, was examined, and had the following new subjects prescribed, viz:—1st and 2nd chapters in Genesis (Hebrew); also 4th and 5th Psalms. Hodges' Outlines; 7th and 8th chapters Church History, 2nd, 3rd and 4th centuries.

A petition from Komoka, for supply, was referred to the Home Mission committee, with instructions to grant such supply as they may be able to give them till next meeting.

A petition from Corunna and Mooretown, praying for a change in the present arrangement of service, was laid on the table and read. The Presbytery appointed a committee consisting of Rev. John Thompson and Elder, Rev. Peter McDermid and Elder, to proceed at a time suitable to themselves, and examine the matter, and report at next meeting.

Mr. McDermid was appointed to dispense the Lord's Supper at these stations on the last Sabbath of October.

Mr. Kemp moved—That considering the necessity and importance of the missionary and evangelistic work in the destitute parts of the Presbytery, a committee be appointed to enquire into, and report at next meeting, the means available for this end, and to present a definite method for carrying out this object. The Presbytery agreed to the same, and appointed the following committee:—Messrs. Kemp, John Scott, McKinnon, Ministers; and Messrs. Clark and Bartlett, Elders. Mr. Kemp, Convener.

Messrs. Harden, Simpson and Clark were appointed a committee to mature a plan for holding missionary meetings, and to report at next meeting. Mean-time leave was granted to any congregation to hold its meeting before that time.

G. CUTHBERTSON, *Presbytery Clerk.*

PRESBYTERY OF HURON.—The Presbytery of Huron met in Knox Church, Goderich, on Tuesday, the 13th ult. A petition from McKillop was read asking the Presbytery to moderate in a call in that congregation. Mr. Jones was appointed to moderate in a call in McKillop on as early a day as possible. A petition from Seaforth was read, in which the congregation requested liberty from the Presbytery to fall from the call addressed to Mr. Simpson, of Knox Church, Hamilton. The Presbytery granted the prayer of the petition. The congregations of Tiverton and Greenock, hitherto forming one charge, were, in answer to the prayer of a petition sent to the Presbytery, separated and formed into two distinct charges. A special meeting of the Presbytery is to be held in Tiverton ch. ch, on Tuesday, 27th prox., at eleven o'clock in the forenoon. A call is then to be moderated in. Mr. McNabb to be present and preside. Messrs. Young and McLean were appointed to moderate in a call at Seaforth whenever the congregation is ready. The attention of the Presbytery was called to the fact that Presbyteries were restricted by the Synod as to the subjects upon which they were to examine students. A committee was appointed to examine the decisions of the Synod upon this subject, and to report.

It was agreed that the Presbytery's Home Mission Committee draw up a full statement of the Home Mission work of our Church, to be read by each minister to his congregation on some Sabbath before the collection for this fund is taken up; and that each congregation be allowed to hold missionary meetings as it may deem best. A circular from the Presbytery of Simcoe was read, relating to Mr. J. Cook. After some consideration, it was decided, that the Presbytery having taken into consideration a circular from the Presbytery of Simcoe, anent the employment of Mr. Cook in the Home Mission field, consider it highly inexpedient and irregular to receive Mr. Cook in the manner proposed.

A. D. M'DONALD, *Pres. Clerk.*

PRESBYTERY OF TORONTO.—A special meeting of this Presbytery was held on the 25th of August, when the resignation by Mr. Howard D. Steele of his charge at Orangeville and Mono Mills was accepted, and Professor Caven was appointed to preside at these places on the first Sabbath of October, to announce the decision of the Presbytery, and to declare the charge vacant.

An ordinary meeting of the same Presbytery was held on the 6th and 7th of October, when a large amount of business was transacted.

Mr. Dick, as convener of a committee appointed on a reference from the Session of Scarborough, reported the following finding, which the Presbytery adopted, viz: In regard to this case of Mr. Wm. Muir, the Presbytery, considering that the matter of the validity of the divorce procured by Mr. Muir is still pending before the civil courts, deem it prudent to refrain from coming to any final decision as to Mr. Muir's ecclesiastical standing; yet having regard to the fact that the difficulty as to recognizing by our own civil courts of the divorce obtained by Mr. Muir in the United States is purely legal, and does not rest on moral grounds, the Presbytery leave it to the Session of Scarborough to act according to their own sense of what is right and prudent as touching the retaining of Mr. Muir in the communion of the church, until the matter may come before the Presbytery for final adjudication.

Mr. Gregg reported that he had preached to the congregation of Yorkville, and moderated in a call, which came out unanimously in favour of Mr. John Campbell, probationer. The call was read, which was found to be signed by thirty-five members and thirty adherents. A promise was also given of \$800 in the meantime. The conduct of Mr. Gregg was approved of. The call was sustained, and put into the hands of Mr. Campbell, who was present, and accepted by him; after which, subjects of trial for ordination were assigned to him.

A letter was read from Mr. Matheson, of Red River Settlement, declaring his acceptance of the call from the congregations of Osnabrock and Colquhoun

Settlements. A deliverance was come to by the Presbytery, agreeing to Mr. Matheson's translation, and the Clerk was instructed to transmit said deliverance to the Presbytery of Brockville.

Mr. Pringle reported for a committee previously appointed to organize a congregation at Cheltenham, that said Committee had fulfilled the appointment, and had constituted a membership of nineteen persons. The committee were thanked for their diligence in this matter.

Several reports were submitted and read by Mr. King, Convener of the Presbytery's Home Mission Committee. These reports were received, attested by the Clerk, and ordered to be transmitted to the Home Mission Committee of the Synod.

Messrs. George Bruce, John Somerville, Wm. Rothwell, Wm. McKay, John Battisby, Alexander McRae, and James Hughes, all of them desirous of entering the course of Theological study at Knox College, applied to the Presbytery for preparatory examination. A committee was appointed in terms of their application, and the committee having afterwards reported entire satisfaction, the said young men were ordered to be attested to the Board of Examiners.

Application for a moderation in a call from the congregation of Boston church and Milton. The application was complied with, and Mr. Ewing was appointed to preach and moderate in a call at such a time as he and the Session might determine upon.

Mr. James Barron was received as a probationer of the church, and recommended for employment to the Synod's Home Mission Committee—authority having been given by the Synod to take him on trial for license, and the Glasgow Presbytery of the Free Church of Scotland having licensed him to preach on the 1st of July last.

An application was read from Mr. John W. Nelson, a licentiate of the church of the Lower Provinces, praying to be received as a probationer of our Church. In connection therewith satisfactory certificates were read from the Presbytery of Halifax. After some consideration, it was agreed to receive Mr. Nelson as a probationer within the bounds of the Presbytery, but previous to any further steps that he be requested (conformably to standing rules) to meet and confer with Presbytery at its next ordinary meeting.

Mr. Edward Reeve, as applied for, was taken on trial for license: and after having gone through all his trials, and given satisfaction to the Presbytery, he was licensed in the ordinary way to preach the gospel.

Mr. A. T. Holmes, formerly minister of Second Brampton and Temple Church congregations, applied by letter for a certificate of his ministerial standing; and the Clerk was instructed to grant the certificate craved.

Various other matters were taken up and disposed of, but not of a kind to require notice here.

A special meeting of the same Presbytery was held on the 20th of October, with a view to receive the trials for ordination of Mr. John Campbell. His trials were received accordingly: and the Presbytery, being entirely satisfied therewith, appointed his ordination to take place at Yorkville, on Tuesday, the 3rd of November, at 2.30 p.m. Mr. Croll to preach, Mr. Wallace to preside and give the charge, and Mr. Dick to address the congregation. An ordinary meeting was also appointed to be held the same day, in Knox Church, Toronto, at 11, a.m.

R. MONTEATH, *Presbytery Clerk.*

MEETING OF HOME MISSION COMMITTEE.

The Home Mission Committee met on Tuesday, the 6th October, and transacted much important business, of which the following is an abstract.

1. The list of *Mission Stations* was revised, with changes as follows:

There were removed from the list—Bay of Chaleurs, Edwardsburgh, and Iroquois, Tecumseh, Orangeville, Beachville, Botany, Parkhill, Elmira, Derby.

There were added to the list, with grants—Islay, associated with Kirkfield,

whole grant, \$2; Munsie's Corners and Sandhill, \$2; Barton Church, Dumblane, \$2; Tay and Tiny Group, Port Severn, &c., Conchiching Group, \$2; Hanover, &c., \$2.

Grants were increased—Upper Ottawa to \$4; Haliburton, \$4; Goderich Gaelic, \$5; N. Hastings, \$4.

2. The list of *Supplemented Congregations* was revised, with the following changes:

Put on list—Bay of Chaleurs, with supplement, \$200; S. Gower and Mountain, \$75; Orangeville, &c., \$130; Yorkmills, &c., \$50; Cambray, \$150; Thorold, \$50; Drummondville, &c., \$50; St. George, \$100; Molesworth, &c., \$50; Tecumseh, \$50; Camden and Sheffield, \$150.

Supplement increased—Cumberland, to \$150; Verulam, to \$175; Percy, to \$100; Dunnville, to \$100; Bradford, to \$100.

Supplement reduced—Uxbridge, to \$75; Lindsay, to \$150.

Removed from list—Renfrew, Bethesda and Alnwick, Kincardine.

3. The list of vacancies was made out, viz.:

Montreal....	2	Roxbury and Finch, Vankleekhill.
Ottawa....	5	Dalhousie, Pakenham, Ramsay, Smith's Falls, McNab, Per h.
Brockville.	5	{ Newboro and Westport, Spencerville, Osnabruck, Lyn, W. Winchester.
Kingston...	2	St. Columba Church, Glenvale.
Cobourg...	3	Lampbellford, Fenelon Falls, Centreville and Millbrook.
Niagara.....	3	Ashburn and Utica, Claremont, &c., Whitby.
Toronto....	4	{ Orangeville, Newmarket, Boston Church and Milton, Laskey and King.
Hamilton..	2	Thorold, and Dunnville.
Paris.....	1	Stanley St. Ayr.
London....	5	Detroit, E. Tilbury, Parkhill, Lucan and Biddulph, Carlisle.
Guelph....	2	Rockwood and Eden, Chalmer's Church Guelph.
Stratford .	3	St. Mary's, Millbank, Molesworth and Listowel.
Huron.....	3	Leasforth, McKillop, Trenton and Greenock.
Grey.....	7	{ Egremont, Brant, Dumblane, Sydenham, Bigbay, Keppel, Hanover, &c.
Simcoe.....	1	Bradford.

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The following is the list of Probationers and their distribution for the quarter:

Name of Probationer.	October.		November.						December.				January.	
	18	25	1	8	15	22	29	6	13	20	27	3	10	
1. J. Rennie	Gu.	Gu.	Gu.	Gu.	Gu.	Gu.	L.	L.	L.	L.	Hu.	Hu.	Hu.	
2. D. Davidson	Sim.	Sim.	Sim.	Sim.	T.	T.	T.	T.	T.	Ha.	Ha.	Ha.	Ha.	
3. D. J. McInnes	L.	L.	Gy.	Gy.	Gy.	Gy.	Gy.	Gy.	Gy.	Gy.	Gy.	Gy.	Gy.	
4. Jas. Howie	Ott.	Ott.	Ott.	Ott.	Cob.	Cob.	Col.	Cob.	Cob.	Cob.	Ont.	Ont.	Ont.	
5. H. Crozier	S.	S.	S.	T.	T.	T.	Hu.	Hu.	Hu.	Hu.	Hu.	Hu.	Hu.	
6. D. Sutherland	B.	B.	B.	B.	B.	B.	B.	K.	K.	K.	E.	K.	K.	
7. J. A. F. McBain	L.	L.	S.	S.	P.	P.	Ha.	Ha.	Ha.	T.	T.	T.	T.	
8. James Barron	L.	L.	L.	L.	L.	L.	S.	S.	S.	S.	S.	S.	S.	
9. J. P. Baikie	K.	K.	K.	K.	Ott.	Ott.	Ott.	Ott.	Ott.	Ott.	Cob.	Cob.	Cob.	
10. A. Milne		Ott.	Ott.	Cob.	Col.	Cob.	Col.	Ont.	Ont.	Ont.	Ont.	T.	T.	
11. H. Currie	Gy.	Gy.	Gy.	Gy.	Gy.	Gy.	Gu.	Gu.	Gu.	Gu.	Gu.	Gu.	Gu.	
12. H. D. Steele	Hu.	Hu.	Hu.	Hu.	B.	B.	B.	B.	B.	B.	Ott.	Ott.	Ott.	
13. D. B. Cameron	L.	L.	L.	L.	L.	M.	M.	M.	M.	M.	M.	M.	M.	

The half-yearly reports were considered, corrected, and ordered to be paid to the amount of \$3098 90. Supplements were ordered to be paid to the amount of \$2114.

JOHN LAING, *Convenor.*

COMMISSION OF SYNOD.

We have been requested to publish the following minutes of the Commission of Synod in the case of appeal from Ramsay, which was before the meeting of Synod in June:

At Ramsay, in the Church there, on Thursday, the twenty-fifth day of June, in the year one thousand eight hundred and sixty-eight, at half-past twelve of the clock in the afternoon, the Commission appointed by the Synod to issue the appeal of Miss Baird against the decision of the Session of the congregation at Ramsay, met at the call of the Convener, and was constituted by prayer.

Sederunt—Rev. John Laing, convener; Rev. Wm. McLaren and Rev. John Burton, ministers, and R. Edmondson, M.D., elder. Rev. John Laing was appointed Moderator, and Rev. J. Burton, Clerk. The minute of Synod appointing the Commission was then read. A letter from Dr. Holden was also read, excusing his absence.

The parties in the case were called to the bar.

Miss Baird appeared with her brother, William Baird, who was permitted to appear along with his sister before the Commission. Mr. Andrew Toshach and his wife appeared; also, the Session of Ramsay, represented by Rev. William McKenzie, moderator; Messrs. James Kellough, James Yule, David Wylie, and John Graham, elders.

The Commission proceeded to consider the case *de novo*. Miss Baird then entered her complaint, that a document had been laid before the Session of Ramsay, containing anonymous charges against her character: she laid before the Commission a copy of her original complaint, which upon being compared with the copy as engrossed upon the Ramsay Session book, was found to contain an additional paragraph. Mr. McKenzie explained that he had not professed to enter a copy of the complaint, but simply the substance thereof. Miss Baird proceeded at length to narrate the varied steps in the case as it appeared before the Session, stating her several objections to the proceedings, and laid several documents before the Commission. Mr. and Mrs. Toshach were also heard at length.

Mr. McKenzie and Mr. Graham were also heard on behalf of the Session; after which, it being six o'clock, the Commission adjourned to meet again at half-past seven.

At half-past seven of the clock, upon the evening of the same day, and in the same place, the Commission met as adjourned, and was constituted by prayer.

Sederunt as before.

Miss Baird then entered a formal complaint, in the following terms:

I, Jane Baird, charge Andrew Toshach with malicious falsehood, inasmuch as he did in the month of November, 1866, and in his own house, assert that it was on the recommendation of a certain Mrs. Wyatt, that two children, named James and Mary Ann Rivet, were sent to us from the Ladies' Benevolent Institution, Montreal; which statement is untrue, because the children were sent to us in consequence of a certificate in our favour, furnished by the Rev. Thomas Wardrope, of Ottawa.

June 25th, 1868.

(Signed,) JANE BAIRD.

The following witnesses were then sworn, their evidence taken down, read over to them, and by them subscribed, for the complainant: Mr. John Baird, Mary Ann Rivet, and William Baird.

For the defence, Mrs. Jane Wyatt.

For the complainant in reply, Mr. John Baird and Mary Ann Rivet, recalled; and Mr. Robert Yule.

The Commission also called Mr. James Toshach and Rev. William Aitken, and recalled Mrs. Jane Wyatt.

Miss Baird here stated, that to complete her case, it was as necessary to have the evidence of the Rev. Messrs. Courty and Moore, who were not present.

Mr. McLaren enquired "what do you wish them to prove?" Miss Baird replied, "to prove that Mrs. Wyatt said that the children could have been obtained on Mr. Wardrope's certificate alone, and could not have been obtained on Mrs. Wyatt's recommendation alone."

The Commission were unanimous in the opinion, that the evidence on the points in question was sufficient to warrant them to proceed to judgment, and resolved to do so.

The parties were removed from the bar.

After consultation, the Commission unanimously adopted the following finding:

1st. That the matter of complaint originally was trivial in itself, and ought not to have been made the subject of Church discipline.

2nd. That when once taken up by the Session, and entered on the records, the charge should not have been disposed of in the absence of the complainant, and without due citation of parties, as it appears was done.

3rd. That there have been irregularities in the proceedings of the Session, both when acting without and with the assessors from the Presbytery, which have increased the difficulties.

4th. That much matter wholly irrelevant has been introduced by the parties interested, from time to time, by which feelings of an uncharitable character have been engendered and inflamed.

5th. That though the evidence in the case is in some measure contradictory, those contradictions affect only minor points, and do not at all bear against the veracity of Mr. Toshach.

6th. That the charge of malicious falsehood made against Mr. Toshach has not been substantiated by the evidence, inasmuch as it is manifest that he had been informed by Mrs. Wyatt, that she had used her influence to have the children sent to Miss Baird's care, and that it does not appear that at the time when he made the statement complained of, he was aware that Mr. Wardrope had given a certificate to Miss Baird; and further, there is no evidence that Mr. Toshach ever denied that Mr. Wardrope's certificate was the principal ground of the children having been sent, but only affirmed that Mrs. Wyatt's influence had been exerted in obtaining the children, which statement is borne out by evidence.

7th. That nevertheless, in view of the variations in statement which Miss Baird met with, and the reticence of parties, there appears to be such colour for the charge as goes far to justify Miss Baird in seeking an explanation.

In view of these facts, the Commission therefore instructs the Session of Ramsay, in justice to Miss Baird, to cancel on the record all reference to this case.

At the same time, the Commission cannot refrain from expressing its most unqualified condemnation of the manner in which charges of falsehood have been rashly uttered, and discrepancies in statements have been unduly magnified, to the great prejudice of Christian charity. In conclusion, the Commission enjoins on all parties the duty of forgiveness towards each other, even as they hope to be forgiven, and as God for Christ's sake hath forgiven us.

The Commission further order this deliverance to be read from the Ramsay pulpit, in the forenoon of Sabbath, the fifth day of July next, by the officiating minister, the Rev. Mr. Dawson.

The parties were again called to the bar, and the deliverance was read unto them by the Moderator.

The Session of Ramsay, and Mr. Toshach, signified their acquiescence in the finding.

Miss Baird said, "I leave it as it is."

Mr. McKenzie craved extracts on behalf of the Session.

Mr. Toshach and Miss Baird also craved extracts.

The extracts were granted.

Miss Baird, being questioned by Mr. McLaren, said that she fell from her charge against Mrs. Toshach.

The minutes were then read and approved, and the Commission closed at half-past one of the clock, on Friday morning, the moderator leading in prayer.

JOHN LAING, *Moderator.*

JOHN BURTON, *Clerk.*

Communications.

THE LATE MR. ALEXANDER MCKERRACHER.

Mr. Alexander McKerracher, the subject of this narrative, was a native of Glenlyon, Perthshire, Scotland, and was much beloved and respected by all who knew him.

He was first awakened to a sense of his sin and danger under the preaching of Mr. John McAlister, who was then minister of Glenlyon. He was ordained to the eldership in the congregation of Glenlyon, and continued to exercise said office with great credit to himself and congregation until he removed to Killin. After Mr. McKerracher settled in Killin, the congregation, under the pastoral care of Mr. Alexander Stewart, called him to the eldership. He held said office until his removal to Canada in the year 1853. Having arrived in Canada, he remained for two years in Esquimes, where he was much edified by the preaching of Mr. McLachlan, who is now in Beaverton. Mr. McKerracher then removed to Brant, in the County of Bruce, and was one of the first settlers there. His christian life and character soon gained for him the wide-spread respect and favour of all who knew him. For the last eight years he conducted a prayer meeting. At first he was very diffident in the use of English, but soon had great liberty. Mr. McKerracher died at his residence, in Brant, on the 29th day of March, 1868, after a period of twelve days' sickness.

During his sickness he was easy and composed in mind. He enjoyed much of the presence of his Lord, and said he was going home. A few days before his death he told his friends that the coming sabbath would take his soul to glory, and so it was: for next sabbath, about 4, p.m., he entered into his rest, and we doubt not but he was carried by angels to Abraham's bosom. Many Christian friends visited him in his sickness, and he took great pleasure in their devotional exercises. Mr. Bell, the missionary there at the time, visited him often, and his services were greatly appreciated. Mr. McKerracher, just before his death, commended his beloved wife and family to the Lord, "who is a father to the fatherless, and a husband to the widow." His whole heart, for years, had been bound up in the prosperity of the congregation, of which he was a respected and zealous elder. He was much concerned about the settlement of Mr. D. Duff, who had received a call from Brant congregation. Although no word of Mr. Duff's acceptance of the call had reached him when he died, yet he expressed his assurance that he would accept it, and so he thanked God for a minister to the congregation. Mr. McKerracher leaves a wife and five children to mourn his removal. Three died before himself; the last boy on the fourth of March, 1868.

Communicated.

Notices of Publications.

HYMNS OF FAITH AND HOPE.—By Horatius Bonar, D.D. Third Series. New York: R. Carter & Bros. Sold by D. McLellan, Hamilton.

Dr. Bonar has long been known as one of the most popular and copious writers of hymns and religious poetry of the time. The present volume, of 324 pages, contains a great variety of compositions, not indeed all belonging to this class of hymns, but all fitted to please and edify the reader. The volume contains metrical versions of a considerable number of the Psalms. Although they have not the vigour of the ordinary version, they are smooth, and, at the same time, sufficiently literal to be regarded as translations, and not paraphrases.

THE ATONEMENT.—By Rev. A. A. Hodge, D.D. Philadelphia: Presbyterian Board of Publication.

This volume, which has now been for some time before the christian public, may be regarded as one of the best works on the Atonement which the Theological student can possess. The larger part, containing twenty-one chapters, is occupied with the consideration of the nature of the Atonement; and the remaining portion, embracing seven chapters, discusses the design or intended application of the Atonement. The orthodox view is set forth and vindicated in a very lucid and satisfactory way; and the various theories of those who assail the Calvinistic system are fairly stated, and successfully refuted. We trust that in those days, when new views and new ways are disseminated, such a book as this will be studied with care by our Theological students, and by others. It is well fitted to vindicate the ancient faith of the Presbyterian Church, and to sustain the right interpretation of her standards.

THE WEAVER BOY WHO BECAME A MISSIONARY.—By H. G. Adams. New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton.

In this volume of 390 pages we have an interesting account of the life, labours and travels of the celebrated missionary, Dr. Livingstone. The narrative breaks off while it was still uncertain whether the adventurous missionary was dead or alive. We trust that the Dr. may be spared to give an account of his last great journey through the unknown plains of Africa, and to labour still more in the field of African discovery; and that any future edition of the work before us may have several interesting chapters added to its table of contents. As it is, it is a most interesting and useful book, especially for the young.

THE HOMILIST.—A monthly Pulpit Review, \$2.50 per annum.

THE PULPIT ANALYST.—A monthly magazine designed for Preachers, Students, and Teachers, \$2.00 per annum.

These are two publications very much of the same character, and having the same object in view. They contain discourses, outlines of sermons, specimens from the foreign pulpit, and critical remarks on portions of scripture. They are useful for students and preachers, and frequently present interesting and striking thoughts. They may be obtained through Mr. Grafton, Bookseller, Great St. James St., Montreal.

GOD'S DECREE OF ELECTION NO DISCOURAGEMENT TO FAITH, AND NO EXCUSE FOR INACTION.—An Expository Discourse by Rev. M. Willis, D.D., LL.D.

Of this discourse it may be said that it answers its title. It clearly teaches what, from the title, it might be expected to teach; and that is no unimportant lesson. Many, who think of the doctrine of God's decree of Election with reverence as a doctrine most surely to be believed among us, are nevertheless haunted by a suspicion that it is calculated to discourage sincere and anxious inquirers. A careful perusal of this discourse is well calculated to remove the erroneous impression referred to, and to lead to wiser conceptions of the doc-

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G. BRUCE, *Treasurer.*