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THE HOME & FOREIGN RECORD

OF THE
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ORATIO.

S. AMBROSII.

(Spes mea, Christe Deus, hominum tu dulcis amator.)

The following is a very literal translation of the above hymn by Ambrose of Milan, a celebrated father of the Latin Church. He was called by the voice of a child, in a popular assembly convened for the election of a bishop, over which he, as governor of the province of Milan, presided, to occupy the office himself, and the multitude at once responded with cries of “Ambrose for Bishop.” After a vain resistance, he distributed his property among the poor, was baptized, and became one of the most exemplary of the fathers of the Church. His firmness, and indifference to persons were notably exhibited in his conduct towards the Emperor Theodosius the Great, whom he compelled to do public penance for the massacre in Thessalonica. He died A.D., 397, greatly bewailed and lamented.

PRAYER OF AMBROSE OF MILAN.

My hope, O Christ my God, dear lover of lost men,
 Light, way, life, safety, peace, glory of all Thine own,
 Once here, poor souls to save, what load oppressed Thee then!
 Flesh, bonds, cross, wounds, death, grave, by these didst Thou atone.

And when the third day dawned, death vanquished, Thou didst rise;
 Appear to wondering eyes, weak, doubting hearts restore ;
 In forty days didst seek the kingdom of the skies ;
 A King Thou reignest there, alive for evermore.

O scatter earth-born clouds, lift burdens off the mind ;
 Fix, Lord, the thoughts that err in many devious ways ;
 O give me the true heart, heavenward to rise and find
 Peace in my Saviour's love, and Thine shall be the praise.

CHINA AND CHINESE MISSIONS.

[CONTINUED.]

If ecclesiastical tradition is to be relied on, China was in advance of many lands long since thoroughly Christianized in receiving the offer of the Gospel. Two of the Apostles are reported to have travelled far into the East, and there to have laid down their lives in their Master's cause. These are Bartholomew and Thomas. There is little foundation for the story in the case of the former ; but the Syrian and Chaldean Christians have traditions that Thomas penetrated to China. In the Epitome of the Syrian canons he is said to have preached the Gospel at Kambalu, which is Pekin ; and the Chaldean ritual states that "By the blessed Thomas the Kingdom of Heaven was extended and opened to the Chinese." From a very early period a body of Christians, originally from Syria, and preserving the Syriac as their ecclesiastical language, has existed on the Malabar coast of the Indian peninsula. In the acts of the famous Council of Nicæa (the first œcumenical), held in Bithynia of Asia Minor, in the year 325, under Constantine, the first Christian Emperor, it is recorded that Johannes, Bishop of India, signed his name to the decrees. The Portuguese, who took possession of this region in 1498, when Vasco da Gama doubled the Cape of Good Hope, and who still have settlements there, with Goa for their capital, furnish us with the earliest modern accounts of these Syrian Christians. Vasco da Gama arrived at Cochin on the Malabar coast, in 1503, and there saw the sceptre of the Christian king, for the Syrian Christians had formerly regal power in Malayala. On this coast he found a hundred Christian churches, the clergy of which were, at a later period, accused before a Romish archbishop of marrying, refusing to acknowledge more than two sacraments, Baptism and the Lord's Supper, to invoke Saints, worship images, or believe in purgatory, and of recognizing only two orders of the clergy, *Kasheeshas*, bishops or presbyters, and *Meshumshanas*, deacons. The inquisition soon came to the aid of the archbishop, with all the horrors of fire and imprisonment; yet Dr. Claudius Buchanan in 1806 found Syrian churches in the dominions of the Rajah of Travancore still holding to their old standards, side by side with those of the hated Roman communion. The Syrian Christians point out in Cranganore the place where the Apostle Thomas is supposed to have landed when he came from Aden in Arabia ; and in Paroor, near at hand, is the church which bears his name, the oldest in Malabar, on the site of which he preached before he went to St. Thomas' Mount on the coast of Coromandel, where he suffered martyrdom. The Syrian Metropolitan of the Malabar coast, as in a sense the successor of the apostle of the East, has always subscribed himself "Metropolitan of all Hindustan and China."

The Rev. Charles Gutzlaff speaks of an old Chinese work, the *Shin-seen-tung-keën*, a history of all religions, in which Christianity is set forth as the faith of a small and obscure sect. Arnobius, an African teacher of rhetoric, who became a convert to Christianity in the end of the 3rd or the beginning of the 4th century, and who wrote seven books against the gentiles or heathen, which display much Christian ignorance as well as secular erudition, mentions the Ceres as, at that time, a Christian people. These are supposed to be the Chinese, whom the ancients knew by the names Seres and Sinenses. It was at a later period, however, that anything like an extensive mission found its way to the Celestial Empire. This was sent out by the Nestorian Christians. Who were they?

Towards the close of the 4th century, while the great Theodosius, the emperor dear to the Christian Church, was on the throne of the East and West, while John Chrysostom was the great preacher of the former, and Ambrose of Milan the resolute disciplinarian of the latter, young Nestorius sat with Theodoret, afterwards the famous Church historian, in the theological school of Antioch, at the feet of Theodorus, who at last exchanged his professor's chair for the Bishopric of Mopsuestia in Cilicia. While Uiphilas, the Visigothic bishop, translated the Bible into the language of his barbarous countrymen, and taught them an Arian Christianity that denied the equality, and thus the divinity, of the Son; and while Martin of Tours, the apostle of the Gauls, inculcated monasticism and other species of will-worship, Nestorius drank in from the lips of Theodorus a theological system that was afterwards called by his name. The school of Alexandria had called the Virgin Mary *the Mother of God*, thus confounding the divine and human natures of our Lord; and the school of Antioch, in which Diodorus, of Tarsus, the city of Paul, had taught Theodorus, maintained the opposition to this doctrine which he had inaugurated. But the men of Antioch went too far in their opposition, and, instead of holding that "Jesus Christ was and is God and Man in two distinct natures and one person," they seemed to believe that He combined in himself two distinct persons as well as two distinct natures. Nestorius soon became the patriarch of Constantinople, a kind of Eastern pope, and in his new sphere promulgated the doctrines he had been taught in Antioch. This roused the ire of Cyril, the patriarch of Alexandria, a fierce, turbulent man, who persecuted the Jews, and caused the death of the female philosopher Hypatia. He induced Theodosius the Second, the grandson of the great emperor, to call an œcumenical council (the third) at Ephesus, over which he himself presided, and by which Nestorius was condemned and deposed. The two great controversies that had occupied the minds of theologians in the East and West, and which were settled at this time, were those of Cyril with Nestorius, and of Augustine with Pelagius; but Cyril was a very different man from Augustine, and Pelagius from Nestorius, although the opinions of the two former triumphed and the two latter suffered together by the decrees of the same council. The unfortunate heretic, as he is called by all the Catholic historians, although in reality he seems to have been but an ardent controversialist, rash in his utterances, was, by a refinement of cruelty, banished to a desert of Egypt, within the ecclesiastical jurisdiction of his enemy, Cyril, who never lacked the ability to collect a band of ruffians ready to perform his will. Such a band tore the deposed patriarch from his asylum, and so severely ill-treated him that he died in the year 440. The Syrians felt deeply the condemnation of their famous school, whose teachings, they said, came down

from the time when the disciples were first called Christians in their chief city, and which had given to the Church Diodorus, Theodorus, Chrysostom, Nestorius and Theodoret. They were indignant at the conduct of John of Antioch, the unworthy namesake of Chrysostom, and fellow-student of Nestorius and Theodoret, who had forsaken his Master's teaching, and joined not only in the condemnation of Nestorius but also in the persecution of his followers. The very sufferings of Nestorius himself drew forth all their sympathies. Persecuted by John, they went to Mesopotamia and founded the school of Edessa, whence they are sometimes called Chaldaic Christians; and, when the zeal of orthodoxy found them out there, they removed to Nisibis, within the boundaries of the Persian Empire, where Christianity had long existed on sufferance and in subjection to frequent persecutions of the Magi. In the year 496, Seleucia, a city of Susiana, became their headquarters, and from it and Nisibis, farther to the east, they spread over the whole of Persia, superseding the Catholic party, from whom they formally separated in the year 499. The Nestorian Church, persecuted and struggling for bare existence, was nevertheless essentially a missionary church. In Syria, Arabia, Mesopotamia, Armenia, even in distant Tartary its congregations were found within less than two centuries after the withdrawal of the Persian Church from the jurisdiction of the patriarch of Antioch. In 640 the great Mahomedan wave, which removed many a candlestick out of its place, swept over Persia, and left little more than a remnant of a once flourishing Church, which survives to this day. The American Board of Missions began the work of evangelization among the Nestorians of Persia and Armenia in 1833, and has met with great success. Mr. Perkins, one of the earliest missionaries, says, "The pious Nestorians are also doing something in the line of missionary effort. For several successive years they have united with us in sending Nestorian missionaries to the district of Bootan, on the River Tigris, about 300 miles westward from Oroomiah. To give a missionary character to this ancient Church, once so celebrated for its missionary efforts, has ever been the strong desire of our hearts; and it possesses good materials for that purpose." Such is the Church with which the Syrian Christians of India have been connected from the early days of Nestorianism, and which sent into China the first body of Christian missionaries.

The historian Mosheim, in his book on the history of the Tartar Church, cites certain authorities to the effect that Timotheus, the Nestorian patriarch from 778 to 820, sent out many missionaries to India, Tartary, Cathay, and China. One of them was David, Metropolitan of China; but of him we know little more than his name. If, however, we are to believe the genuineness of a Chinese monument, there must have been a Paul to this Timothy, who began the work long before. It is indeed stated in the chronicle which Mosheim quotes that the patriarch Salibazacha sent out a metropolitan in 714; but the Chinese inscription takes us farther back still. The Jesuit missionaries, whom we shall have occasion to refer to in their place, discovered a marble slab, ten feet long and five broad, which was dug up at Se-gan-foo, in the Province of Shense, in 1625, which they have been accused of fabricating. It is not likely that they would fabricate anything in the interests of Nestorianism. Kircher describes this stone:—"The top of the slab is a pyramidal cross. The heading of the inscription consists of nine Chinese words formed into a square, and is thus translated: 'This stone was erected to the honor and eternal memory of the Law of Light and Truth, (Urim and Thummim),

brought from Ta-cin (Judea or Syria), and promulgated in China.' The principal inscription is in Chinese characters, and consists of twenty-eight columns, each containing sixty-two words. It first states the fundamental principles of Christianity, and then recounts the arrival of missionaries in 636, their gracious reception by the King, Tae-tsung, their labors and success, and the principal events of the mission for 144 years, or till 780." There were two persecutions, which the Christians shared with the Buddhists; one in 699, three years after Olopuen, the chief of the Nestorian missionaries, arrived; and the other in 713. On either side of the main inscription and at the foot are subordinate epigraphs, one in Chinese, and the other, occupying the side and base, in Estrangelo-Syrian characters, giving catalogues of the presbyters and deacons in the Chinese Church." "The tablet purports to have been erected in 781, in the second year of Kienchung, the ninth emperor of the Tang dynasty; Kingsing, a priest from the church in Tatsing (India), being the author of the preface to the proclamation issued by the Emperor Taetsung in favor of Christianity. The proclamation is dated in the 12th year of his reign, corresponding to the year of Our Lord 639. Making all due allowance for the inflated language of this document it seems probable that there were at this time Christian churches in the chief cities of the Empire. A translation of the scriptures is said to have been in the library of the palace." One or two things in the inscription excite suspicion. "The statements respecting India are glaringly incorrect. The Nestorians are represented as using images and praying for the dead—whereas they abhor image worship; and Christ is spoken of as having succoured the confined spirits." It is possible, however, that the word images is a mistranslation of the original; although the persecuting emperors issued edicts against the image worshippers, a term that seems to have included the Christians with the disciples of Buddha. Whatever the value of this inscription may be, it seems beyond doubt that Christians of the Nestorian communion were in China in the 8th century. We have already seen in a previous article that two Arabian travellers of the 9th century mention the massacre of Christians, together with Mahomedans, Parsees, and Jews in 877. In the year 845 Wutsung ordered 3,000 priests from Tatsing (India) to retire into private life; but these in all probability were priests of Buddha. Indeed Buddhism is so like a corrupt Christianity that the emperors sometimes confounded the two. About the year 1000, a famous Khan, of Chinese Tartary, was converted by the Nestorian missionaries to the Christian faith, and all his subjects, who do not seem to have numbered more than a quarter of a million, professed the same. After his baptism he received the name of Prester or Presbyter John. We have already had an instance of a Nestorian ruler in the Christian King of Malabar, whom Vasco da Gama saw at a later period. This Christian State flourished until the year 1202, when Zenghis Khan, the chief of a Mongol horde, married the daughter of Un-Khan, the last of the Tartar Khans, who was known by the name of Prester John, and quarreling with his father-in-law, put him to death, annexed his dominions, and began a career of conquest. Within a short time the whole of northern China, or Cathay, Chinese and Independent Tartary, the north of Persia, and the Russian Province of Astrachan fell under the sway of the Mongol, who was equally indifferent to all religions, regarding himself and his sword, which was perpetually bathed in blood, as chief divinities. He and his successors, Oktai Khan, and Kublai Khan, who overthrew the Mohamedan Empire in Persia and

Mesopotamia, took possession of the whole of China, sent their forces through Hungary, Poland, and Silesia, subdued or made tributary all the Provinces of Russia, and even looked with wistful eye from the shores of the Adriatic across to the very Papal States, were tolerant to Jews, Mahomedans, and Christians, whether their church were Roman, Greek, or Nestorian. Marco Polo, a distinguished Venetian traveller, about sixty years before our own Sir John Mandeville, journeyed in the East, and, about 1263, penetrated to Pekin. He spent about twenty years in China, at that time more accessible to foreigners than at any other period of its history; and at Chili-Kiang held a high office under Kublai Khan, the grandson of the famous Zenghis. In his work, which was first translated into English in 1579, he often speaks of meeting with Nestorian Christians in Tartary and China. Even before the time of Marco Polo the story that a Christian King, called Prester John, lived, or had lived, in the East, together with a desire to pacify the Mongols lest they should think of crossing the Alps and invading Italy, induced the Pope, Innocent IV., to send certain Dominican and Franciscan monks to the successor of Zenghis, who likewise found out the Nestorians, to the sorrow and loss of the latter. At the same time, Louis the IX., generally called St. Louis of France, sent an embassy after Prester John, inviting him to aid in the great crusade which he projected against the Saracens. But the original and independent Prester John had left the scene, and, not long after, the plague put an end to the crusading days of the French King. Marco Polo, however, relates that he found George, a descendent of Prester John, who was both a Christian and a priest, sitting on the throne of a part of his ancestor's original dominions, as a tributary of the Mongol Khan. Comestabularius, an Armenian, in a letter which he wrote to the King of Cyprus in 1248, speaks of Christians whom he had met in Tartary in great numbers, and expresses his belief that he had found the land whence the three kings came to Bethlehem; for had he not seen paintings of them in the churches, "one presenting the gold, a second the frankincense, and a third the myrrh." However, no Nestorian churches, no copies of the Syriac scriptures, nor any other traces of their presence remain to-day in China, and the same is true of all Christian missions before the time of the Jesuits. "The clearest evidence that a spurious sort of Christianity once reigned over a great part of Central Asia, we have in the striking coincidence of some rites of Buddhism with the superstitions of the degenerated Eastern and Western Churches." "It is to be hoped that many souls may have been saved by means of the Nestorian missions. There may have been much admixture of error in their teachings, but we have reason to believe that the flickering flame of true piety lingered much longer with them than with any other of the ancient Christian sects."

In a future article we hope to be able to sketch the history of the Romish missions, which have been foreshadowed in this, and thus complete the story of the preparation of the Gospel in China, before proceeding to treat of Protestant evangelization.

Missionary Intelligence.

LETTER FROM REV. G. L. MCKAY.

HONG KONG, Dec. 8th, 1871.

Rev. WM. REID.

MY DEAR SIR,—I address you this note before leaving for Swatow, Amoy, and Formosa, to let you know of my safe arrival here. We left San Francisco on the 1st of November, and did not see land until the 26th. We remained until the 28th at Yokohama, and then set sail again for China, and on Tuesday we arrived safely. The voyage on the whole was pleasant; and though occasionally unwell on account of sea-sickness, yet I was up every day, and was enabled to read and study considerably.

When at Yokohama, I called on two of the missionaries, and learned that teaching in English is nearly all they can do at present, on account of the Japanese government; but they are expecting great changes soon. The people are anxious to learn, especially English; but they dread the officials. Surely followers of Jesus in Christian lands are pleading with God for His own cause there; for Jesus must reign amongst that people, and every barrier must be removed for the entrance of the everlasting Gospel of God's Dear Son.

I have visited Canton already, and will leave shortly for Swatow.

I will write to you again from the particular field of my future labors, if God will still preserve and bring me in safety there. Thus far He has led me, though weak and helpless; thus far He has comforted me by His grace. I do rejoice that He has brought me to this dark heathen land to labor for Jesus.

That God may abundantly bless you in all your labors for His cause in my dear native land, is the earnest prayer of

Your humble servant,

G. L. MACKAY.

FREE CHURCH MISSIONS.

On the 7th of December last the 20th Annual Examination was held of the Madras Free Church Day and Boarding Schools. Lady Napier presided, and His Excellency the Governor, Lord Napier of Magdala, was among the visitors present. Eight schools are maintained by the mission, with an attendance of 784. Sixteen of the girls have passed the Government examination for female teachers' certificates, all of whom are native Christians.

The Bengal mission of the Free Church has ten stations, the chief being Calcutta, with five ordained missionaries. The Rev. Prasanna Kumar Chatterjea, of Chinsura, one of these stations, contributes some interesting extracts from his diary relative to a preaching tour along the river Hughli, to the RECORD for last month. Although favorably received by many, he found a good deal of opposition from high caste natives, and in some places came upon people who had never heard of the Gospel. Dr. and Mrs. Murray Mitchell also have been visiting Pachamba, a station on the new line of railway from Calcutta called the "Chord Line," which leads westward into the hill region. They recommend Pachamba as a favorable locality for mission work, as it is situated on the road to Parisnath, the holy hill of the Jains.

The Rev. J. G. Robertson, of Lovedale, Caffaria, writes announcing the admission of ten members into the Church, eight of them elderly persons. Nine others sought admission, but delay was recommended in their case.

UNITED PRESBYTERIAN MISSIONS.

A special subscription is being made in the United Presbyterian Church on behalf of the widow and children of the late Rev. Tiyo Soga, whose last request in regard to his children was that they should be trained up for spheres in which they might be useful to his countrymen.

Missionaries are still wanted for Caffraria, Trinidad, India, China, and Old Calabar.

The annual income of the United Presbyterian Church for the past year was \$1,500,000. Of this sum \$155,000 was expended upon Foreign Missions. To this should be added, as showing the increase, a bequest of \$43,750, given specially for this scheme of the Church. The United Presbyterian Church gives to the cause of Christ more than four thousand dollars every day of the year.

ENGLISH PRESBYTERIAN MISSIONS.

The missionaries at Amoy were expecting, when they wrote, the arrival of the Rev. W. Campbell, a new missionary from the English Presbyterian Church. About the same time they might have looked for Mr. McKay. The troubles in Amoy are over, and the missionaries are busy at work again. Great care is exercised in receiving converts into the Church. By following a different rule, says the Rev. Hugh Cowie, our tens could easily be made hundreds. The same missionary records the baptism of five men at Baypay.

The Rev. Hugh Ritchie, of Takao, Formosa, tells of the baptism of eighteen persons, one of them a child, of Pethan and Alikiang. At Tangkang, a new station, fifty persons, at the lowest computation, are waiting on divine ordinances, and six were recently received into full communion.]

Home Ecclesiastical Intelligence.

CALLS, &c.

The Rev. D. H. Fletcher, of Scarboro', has been called by the congregation of *McNab Street, Hamilton*; Rev. J. McCall, of Dundas, has been called by the congregation of *Central Church, Hamilton*; Rev. W. A. Johnston has accepted a call from the congregation of *Rockburn, Q.*, and has been inducted; Rev. P. Scott has accepted a call from the congregation of *Hibbert*; Rev. W. Forlong has accepted the call of the congregation of *Henry's Church, Lachute*; Rev. J. McTavish, of Woodville, has again been called by the congregation of *Chalmers' Church, Woodstock*; Rev. J. Jones has been called to *Chalmers' Church, Mile End, Montreal*; Rev. W. McConnell has been called by the congregations of *Innisfil, &c.*

The following inductions have taken place:—Rev. W. P. Walker at *Ancaster East and West*; Rev. G. F. Steven at *St. Ann's and Wellandport*; Rev. J. F. Dickie at *Berlin*; Rev. W. A. Johnston at *Rockburn*; Rev. J. McFarlane at *Farnham*; Rev. N. McKinnon at *Belmont and Yarmouth*.

CONGREGATIONAL MEETINGS, &c.

CHALMERS' CHURCH, KINGSTON.—The amount raised during the past year was (including balance at beginning of year) \$2,753.61. The Sabbath school raised \$79. All debt on the church will be extinguished.

TORONTO, GOULD STREET.—The anniversary of the Missionary Association of this church was held on Sabbath, the 11th February, and on the following Monday. On the former day, sermons suitable to the occasion were preached—in the forenoon by the pastor of the congregation, and in the evening by Professor Inglis, of Knox College. The audiences, especially that of the evening, were large. The collection amounted to \$107. At the meeting on Monday evening an excellent report of the evangelistic and missionary work for the past year was read by Mr. Wm. Kerr, from which it appeared that, including the collection of the previous day, \$1,356.16 had been raised for the Schemes of the General Assembly of our Church, and \$1,699.38 for church-extension schemes in which the congregation is engaged in the city—making in all, \$3,055.54, a large advance on any former contribution of the congregation for similar purposes. The unappropriated moneys in the hands of the treasurer of the Association were allocated as follows: To Home Missions, \$557.11; to Foreign Missions, \$160; to French Evangelization, \$60, being \$20 to each of the three schemes recommended by the Church; to Knox College, \$280; and to University Scholarship Fund, \$60. Resolutions bearing on the Schemes of the Church for the extension of the Gospel at home and abroad, were then moved and seconded in able and telling speeches by Professors Caven and Inglis, Rev. Thos. Wardrope and Rev. Dr. Burns, and by the Honorables Vice-Chancellor Mowat and Geo. Brown. The audience was large and appreciative, and it is believed that a great impulse was given by the meeting to the interest of those present in the spread of the gospel in connection with the Canada Presbyterian Church.

OTTAWA, BANK STREET.—The report of Bank Street congregation for the past year is of a highly encouraging nature. Forty-two additions have been made to the roll, which now numbers 218. The Sabbath School has 21 teachers and officers, and 175 scholars. The ordinary income of the congregation was \$2,338 05, while for the reduction of the debt on the church there was raised \$1,893 46. The Sabbath School raised \$211 02.

COOKSTOWN.—The total receipts for the year ending December 31st, 1871, amount to \$966 43. The Missionary subscriptions for the year amount to \$64 57.

Cookstown, though a Mission station only two years ago, is now an organized congregation, and increasing rapidly. The congregation have collected about \$2,000 for the erection of a brick church, the cost of which will be nearly \$3,000. In addition to the above, the sum of \$300 has been collected by the Ladies' Mutual Help Society to furnish the interior of the church.

Forty-five members have been added during the past year.

AILS CRAIG—CHURCH OPENING.—The new church recently erected at Ailsa Craig by the congregation under the pastoral charge of the Rev. John Rennie, was opened for public worship on the 21st of January. The Rev. Thomas Goldsmith, of Seaforth, officiated morning and evening, and the Rev. James Malcolm, of London township, in the afternoon. On each occasion the church was filled to overflowing, while in the evening the crowd was so great that a separate service had to be organized in the Wesleyan Church, which was kindly granted for the purpose. The collection on Sabbath amounted to \$150 33, and the proceeds of the soiree on Monday evening to \$159 80, being in all \$310 13. The church, which is a plain but neat Gothic brick building with spire, is capable of seating comfortably 250 persons. The cost has been \$2,230, and it is very gratifying to add that the whole amount is provided for by subscriptions, together with the proceeds of the opening. This success has

been attained, not only by the commendable liberality of the congregation themselves, but also by the aid generously given by a few of the neighbouring congregations, who, being strong, lent a helping hand to the weak.

BRAMPTON AND DERRY WEST.—These congregations are improving financially, and we trust spiritually also. A year ago the Brampton congregation, at their annual meeting in January, was nearly \$70 in debt. This state of affairs led to a special meeting of the congregation in February, when it was unanimously resolved to adopt the weekly system, each member and adherent promising a minimum weekly contribution for the year. The result has been highly gratifying, the ordinary subscriptions being found to have increased over fifty per cent. By the new plan \$631 was paid in without anybody being asked for a penny. The following is an abstract of the treasury statement submitted at the annual meeting on the 15th January last:—Received from 63 subscribers, \$631 12, ordinary collections, \$63 78; proceeds Mrs. Whitehead's social, \$30; for manse debt—special collection, \$10 50; total, \$104 48. Ninety-six subscribers for Schemes of the Church, \$82 36; total receipts, \$817 76. Payments. Paid pastor, Rev. J. Pringle, balance of stipend due for 1870, \$44 99; do. stipend, 1871, \$450, do. supplement, \$50; total, \$500. Paid to Schemes, Knox College, \$12 40, Home Missions, \$26 77, Foreign Missions, \$12 10; aged ministers' widows, \$12 65, Assembly, \$7 74, French evangelization, \$10 70; total, \$82 36. Paid general expenses, such as sexton, improvements, fuel, light, insurance, repairs, miscellaneous, railway fares attending Church courts, Sabbath School, &c., \$149 66; special for manse debt, \$30; other expenses, \$10 50—\$40 50; total, \$817 51; balance on hand, 25c. A surplus of \$50 was voted to the pastor, Rev. James Pringle, and his stipend for the present year advanced \$100, making the amount promised from Brampton \$550. A deputation was appointed to visit Derry West, with a view to obtaining the co-operation of the friends there to make a similar effort to increase the stipend, and at a special meeting held there on the 1st of February, 1872, it was also unanimously resolved to adopt the weekly system, which was put into operation on the following Sabbath. Minimum subscriptions were promised, which will realize over \$200. It is hoped that between the two stations the stipend may be increased this year to \$800.—*Com.*

ELORA, KNOX'S.—The missionary contributions of this congregation for the past year amounted to \$300, being an increase over the amount for the preceding year of \$67 15. Last year a scholarship of \$60 was raised. The appropriation was as follows: Foreign Mission, \$59 50; Home Mission, \$49 00. Kankakee, \$38 50; Students' Missionary Society, \$10 63, Widows' Fund, \$42 00; Circulation of Bible in Spain, \$5 00, Knox College, \$34 50; French Evangelization, \$22 00; Point Aux Tremble, \$17 38; Outfit for Missionary, \$10 25; Expenses of Missionary Deputation, \$7 50, Commission and Postage, \$00 55; Cash on hand, \$3 19. Total, \$300. The whole amount raised by the Congregation, during the year, from all sources, amounts to over \$18,000.

KINCARDINE—SABBATH SCHOOL ENTERTAINMENT.—On the evening of Wednesday, 7th of February, a musical and intellectual entertainment was given in the Town Hall, for the benefit of Knox Church Sabbath School. Owing to the indisposition of the pastor, the chair was occupied by Mr. P. McInnes, the Assistant Superintendent. The programme consisted in part of a number of choice pieces of sacred music, which were well rendered by a choir of young people, members of the school, led by Mr. Kay the Superintendent, and accompanied on the Melodeon by Miss E. McKibbon. The intellectual part consisted of readings by Messrs. D. Cameron, D. FLEET, (of the Merchants' Bank), A. Andrews, M. McPherson and W. Kay; an address on Sabbath School work and a recitation by Mr. T. Robin, (late of Toronto); and a recitation and song of Welcome by three young girls, members of the school, which was one of the most attractive features of the evening. The net proceeds amounted to \$30, which will be spent in procuring an addition to the library.—*Com.*

REV. T. ALEXANDER, FORMERLY OF PERCY.—A farewell meeting was held on the 23rd Jan., in the Presbyterian Church, Warkworth, as a mark of respect to the Rev. Thomas Alexander, on the eve of his removal from Percy. The gathering was very large and respectable. After the usual opening exercises, the Rev. P. Duncan, of Colborne, was called upon to preside. A lecture was then delivered by the Rev. W. Macwilliam on "The Laws of Success." The subject was handled in a very able and interesting manner, and to the entire satisfaction of the large assemblage. A vote of thanks having been tendered to the lecturer, three addresses were successively presented to the Rev. Thomas Alexander;

1st. By office-bearers and adherents of his congregation.

2nd. By his female Bible Class.

3rd. By the community at large.

The several addresses gave expression to the respect and esteem in which Mr. and Mrs. Alexander have been held during their residence of nearly 14 years in Percy, and the sincere regret of all classes of the community at their contemplated departure. Mr. Alexander replied in suitable terms.

Accompanied with the addresses there was presented to Mr. Alexander a purse of \$110, and another to Mrs. Alexander of \$70—making in all \$180, which has since the meeting been raised to \$200 by kind friends in Hastings.

Mr. Alexander preached his farewell sermon on the following Sabbath.

GRAFTON.—A large representation of the Vernonville congregation lately visited the manse, at Grafton, and after spending an exceedingly pleasant evening, presented Mrs. Smith with a very handsome and valuable tea set, in token of their affection, and appreciation of her indefatigable labours, especially among the young of the congregation.

ANCASTER AND BARTON.—The contributions from Ancaster and Barton Church should have been reported as follows:—

Home Mission (Ancaster)	\$8 05
" (Ancaster S. S.)	10 25
Foreign Mission (Ancaster S. S.)	10 25
Home Mission (Barton)	7 64
" (Barton S. S.)	16 00

\$52 19

REV. F. L. PATTON.—The statement that the Rev. F. L. Patton had declined the call to a Professorship in the North Western Seminary at Chicago was incorrect. After mature consideration he has seen it to be his duty to accept the appointment.

FOREIGN MISSIONS.—We call attention to a communication from Adam Gordon, Esq., of Manchester, with reference to the support of Foreign Missions. Mr. Gordon has practically carried out the system which he recommends. He and his brother, Mr. W. Gordon of St. Helen's, have each paid \$50, the first instalment of \$500.

SYNOD OF MONTREAL.—The Synod of Montreal, of the Canada Presbyterian Church, will meet according to appointment at Brockville, and within the First Presbyterian Church there, on the 1st Tuesday of May next, at half-past seven o'clock in the evening.

Certified Rolls of Presbyteries, together with all changes during the past year, by death, demissions, inductions, translations, licensures, &c., and other papers for transmission to the Synod, or notification of the same, should be sent to the Clerk of Synod, at least eight days before the meeting.

MONTREAL, Feb. 8th 1872.

A. YOUNG, *Synod Clerk*.

SYNOD OF TORONTO.—This Synod will meet in Bay Street Church, on 3rd April, at 7.30 p.m. Rolls of Presbyteries, and all necessary papers, should be sent eight days before the meeting to the Clerk.

ORILLIA, 16 January, 1872.

JOHN GRAY, *Synod Clerk*.

THE SYNOD OF HAMILTON.—The Synod of Hamilton, will meet, according to appointment, in the City of Hamilton, and within McNab Street Church there, on the 1st Tuesday of May next, at half-past seven o'clock in the evening.

Certified Rolls of Presbyteries and all papers for the Synod, should be in the hands of the Clerk at least eight days before the day of meeting.

BRANTFORD, 1st March, 1872.

W. COCHRANE, *Synod Clerk.*

SYNOD OF LONDON.—The Synod of London will meet at London, in the 1st Presbyterian Church, on 1st Tuesday of May, at 7.30 p.m.

Certified Rolls of Presbyteries, with list of changes affecting the Roll, Licences, and all papers for the use of Synod, should be sent eight days before the meeting to the Clerk.

ST. MARYS, 24th February, 1872.

D. WATERS, *Synod Clerk.*

DELAYED ARTICLES.—We are reluctantly compelled to postpone several communications and the reports of several Presbytery Meetings.

KNOX COLLEGE.

TORONTO, 13th February, 1872.

MY DEAR SIR,

In name of the Board of Management of Knox College, I take the liberty of urging upon your attention, and, through you, upon the liberality of your people, the claims of that Institution.

It may not be necessary, perhaps, to remind you of the importance and necessity of maintaining in as high a state of efficiency as possible our theological halls, and of course of contributing to that end. But there are *two reasons* which seem to justify such an appeal: (1) The expenditure for the current year is greater than usual, in consequence both of the increase in the salaries of the professors, and of needed repairs upon the building, and therefore there is required a correspondingly larger income; and (2) the proposed Endowment Scheme may have interfered to some extent with the stated contributions. It is hoped that this may not be the case, because, whether the scheme is prosecuted immediately or not, the College must be supported at present in the ordinary way.

The prospects of Knox College are very promising, so far as the number of students is concerned. There are upwards of 45 in Theology proper, 25 in preparatory classes, and a considerable number taking a University course; so that there may be about one hundred thus engaged in preparation for the ministry.

The expenditure is estimated this year at about \$7,500. In order to meet this expenditure, the income of last year will require to be considerably increased. And surely, in the present outwardly prosperous condition of the country, there should be no difficulty in each congregation adding, for this purpose, somewhat to its former contribution. If the Lord invites us to pray that He would send forth labourers into His harvest, it is ours to provide, out of that which is His own, the means for the thorough and efficient training of such labourers.

I am,

Yours very sincerely,

ALEXANDER TOPP,

Convener.

OUR FOREIGN MISSIONS.

TO THE EDITOR OF THE RECORD.

DEAR SIR,—The Canada Presbyterian Church having at last found a suitable labourer to break ground in the Foreign Mission field in the person of Mr. Mackay, I trust the interest of the Church in the conversion of the heathen to Christ will be greatly quickened ; that, as an evidence of this, I trust that much prayer will be made in Mr. Mackay's behalf; and also that a great increase of liberality will be manifested, not only for the support of Mr. Mackay, but that the Foreign Mission Committee may be encouraged to speedily call for more labourers to publish the glad tidings to the nations yet unacquainted with "the way of peace."

For upwards of a year I have felt my mind much interested in behalf, especially, of the perishing millions of China, and in my own humble way have endeavoured, as opportunity offered, in public as well as private, to interest and awaken the sympathies of others for the countless souls perishing for lack of knowledge in the "Flowery Land." My special efforts have been to devise and propound a *partial endowment* scheme, to establish and maintain not only one, but several missions to the heathen, which I am persuaded can be easily done if my plan is favourably received and acted upon by fellow-believers. Observing that the great drawback hitherto has been either the want of funds or else the irregular, uncertain manner in which the mission funds have been contributed to, I propose that every head of a family in connection with the C. P. Church will be invited to give an *annual contribution* for the space of ten years, which may be done by adopting and filling up a form something like the one found below. Some may be inclined to cavil at the number of years over which the promise to pay extends, but I am persuaded that no serious objection will be found in this, by those who may *really* be desirous of promoting the great work. Promises to pay are daily entered into by business men, for periods of time of less or greater length, without a fear but that they will be able to meet their engagements. Farmers, likewise, do not hesitate for a moment to add another field or farm to what they may already possess, by a purchase, the payments of which frequently extend over ten years; and do so without a fear but that they or "their assigns" will duly meet and pay the specified sums. Such being the case, why should Christian men hesitate to carry *the same principle* into the Lord's cause, feeling assured that the work being His, He will undoubtedly grant the ability to pay, if first a willing mind can be found to make the promise with a *reasonable* prospect of being able to fulfil. Amidst great *apparent* difficulties God is evidently doing great things for China; and, respecting that nation, is making the Church's duty very plain; as witness His work in Formosa,—the action of the British Government, proclaiming protection to both missionary and convert.—the evident adaptation of the Chinese believer to become a missionary to his fellow countrymen; and lastly, from the great numbers now annually pouring into the western ports of this continent, and already finding their way to eastern cities in considerable numbers.

Believing that practice should accompany precept, I have initiated my scheme by filling up a form as annexed with \$50 per annum. My brother William, of St. Helens, has filled up another for the same sum, mutually trusting that if not spared in life to see the end of the ten years, the will and ability will be granted of the Lord to enable those who come after us

to redeem our promises to pay ; as recently placed in your hands. In conclusion, permit me to add a word of advice to any brother or sister who may be encouraged to make the attempt. Fill up a form for as much as you hope or reasonably think you may be able to pay, if it is only for \$1 a year, make the attempt ; but if for \$5, or \$10, or \$20 per annum, so much the better, only start with one or other of these sums, resolving in God's strength and grace that in whatever you may require to curtail your expenditure, your obligation *advisedly and solemnly* entered into, will not fail in its fulfilment ; and be assured that you will be blessed in your giving, and our beloved Church will be much honored of our Heavenly Father, in being enabled to send men, "full of faith and of the Holy Ghost," to tell the heathen, now perishing for lack of knowledge, of "the unsearchable riches of Christ." Yours, respectfully,

Manchester, 20th Feb., 1872.

ADAM GORDON.

FORM.

PLACE.

DATE.

Life and ability being granted of God, I promise to pay the Convener of the Foreign Mission Committee of the C. P. Church, the annual sum of _____ dollars, for the term of ten years. The first instalment of _____ dollars, now paid, the remaining nine instalments to be paid on the first day of January, of the next nine successive years. Said sums to be expressly used in establishing missions, and maintaining missionaries to preach the gospel to the heathen.

Signed,

THE PRESBYTERIAN COLLEGE OF MONTREAL.

A numerous meeting of leading laymen of the Canada Presbyterian Church in the Province of Quebec, was held in Montreal, on the evening of the 19th February, 1872, when the following resolutions were unanimously agreed to.

Resolved. That since it appears from the statement of the Rev. John Laing, that practical action in the Assembly's Endowment Scheme is likely to be postponed, and since the wants of the Montreal College are urgent, it is the judgment of this meeting, that the College Board should proceed at once to solicit subscriptions for the maintenance of one or more additional chairs, for not less than five years, and also for providing a suitable building for the College, it being understood that this movement shall not conflict with the Assembly's Scheme, should it be found practicable, but that the amount of such subscriptions shall be definitely secured to the Montreal College.

Resolved. Whereas, during the discussion of the Union of the Presbyterian bodies of the Dominion, the question has been raised as to the existence or continuance of a theological college in the city of Montreal, this meeting desires to give expression to the opinion which is believed to be general in the Province of Quebec, that the continuance and extension of the theological college in Montreal, are essential to the welfare of the Church in this section of Canada, and, consequently, that it is our duty to place said college in such a position with respect to permanency and efficiency, as to preclude the possibility of any such question being entertained.

Resolved. That all publicity through the newspapers be given to these resolutions.

Signed,
F. W. TORRANCE,
Chairman.

(True copy).

Signed,
F. W. HAULTAIN,
Secretary.

Proceedings of Presbyteries.

PRESBYTERY OF DURHAM—This Presbytery held their ordinary quarterly meeting at Durham on the 16th and 17th of January. Mr. Moffat, Moderator.

Mr. Macmillan reported, that, as appointed, he had moderated in a call in Carrick on the 26th December, and laid on the table a call, unanimously signed, in favor of Mr. William Blain, minister of the gospel, with promise of stipend of seven hundred dollars (\$700) a year, to be paid half-yearly in advance, and also of house rent or of a manse. Mr. Macmillan's diligence in the matter was approved of. Mr. Wm. Sutherland, ruling elder in Carrick, appeared as commissioner in support of the call. The call was sustained, and in order to expedite the matter, it was agreed to communicate by telegraph with Mr. Blain regarding his acceptance or non-acceptance thereof. At a future stage of the Presbytery's proceedings, intimation was received from Mr. Blain of his acceptance, and a meeting of Presbytery was appointed to be held in Carrick, in the church at Clifford, on the first Wednesday of February, at one o'clock, p.m., for his induction to the pastoral charge of Carrick congregation; Mr. Moffat to preach and preside on the occasion; Mr. Greig to address the minister, and Mr. Macmillan, the congregation. It was agreed that the Rev. John Scott, Huron, be requested to preach in Carrick on the last Sabbath in January, and serve the edict.

A petition on the table from Chesley Branch of Chesley, West Bentinck, and Hanover congregation, praying to be separated from Hanover, was taken up and parties called, when there appeared commissioners representing each of the stations. The commissioners having been heard, after full deliberation it was moved and carried: That the prayer of the petition from Chesley be granted; and further, considering the whole field, that Chesley be now constituted an independent congregation, and that West Bentinck and Hanover be united as mission stations. It was agreed that the distribution of preachers in the stations concerned be as hitherto for the rest of the quarter. Mr. Duff was appointed moderator of Chesley Kirk Session, and Mr. Moffat of that of Hanover.

There was read a circular-letter from Mr. McLaren, convener of the Foreign Mission Committee, setting forth the importance of a greater interest being excited throughout the Church in the work of foreign missions, and of an increase of contributions; that, with this view, they had agreed to send deputations to those Presbyteries where their services should be deemed desirable, and that, accordingly, the Rev. John Straith, Paisley, had been requested to visit this Presbytery. In connection with this matter, there was also read a letter from Mr. Straith, in which he stated that he had communicated to the committee the objections he entertains to the advocacy in this manner of any one of the schemes of the church to the exclusion of the others; but that his services were at the disposal of the committee, should he be allowed to plead the cause of the several schemes of the church, and of christian liberality generally, and that to this the committee had at once assented. And now that his services were at the disposal of the Presbytery, subject to the above condition, the recommendation of the committee was adopted, and Mr. Straith's services accepted, and arrangements made for the visitation of all the congregations accordingly.

A Home Mission report was given in by Mr. Macmillan, which was received and adopted, and thanks were given to Mr. Macmillan for his diligence. It was agreed to give a service to each of the stations, it being understood that the ministers giving such services should correspond with the mission agent on the subject.

A petition was read from Arthur, praying for the moderation of a call. Mr. Neil Macmillan, ruling elder, Mount Forest, appeared as commissioner in

support of the same. As it appeared that certain irregularities had been fallen into in connection with this matter, after full deliberation it was moved by Mr. Duff, and carried, as follows. That the petition from Arthur lie on the table, and that the clerk be instructed to inform the people there of the irregularities connected with said petition, and of the need of the action of a Kirk Session in order to the regular transmission of such a document.

A circular from Mr. McTavish, convener of the Committee on the State of Religion, was taken up, when the following motion was agreed to: That as congregations and sessions have not yet reported on the state of religion, further action be delayed till the next ordinary meeting, and sessions be reminded of their duty to consider this important matter at an early date, and report to the clerk, that the subject may be fully considered at the ensuing meeting.

A letter was read from Rev. J. Straith, Paisley, notifying this Presbytery that he intends to move an overture to the next General Assembly, to constitute a Presbytery of Bruce, to be composed of congregations and ministers within the county, or such other limits as the Assembly may appoint. It was agreed that said letter lie on the table till next ordinary meeting. It was agreed that remits from General Assembly be taken up at next ordinary meeting; also that session books be then produced. Next ordinary meeting was appointed to be held at Durham, on first Tuesday of March, at 11 o'clock.

WM. PARK, *Pres. Clerk.*

PRESBYTERY OF STRATFORD.—This Presbytery met at St. Mary's, on the 6th Feb., Rev. Allan Findlay, moderator. Out of fifteen ministers, eleven were present, together with six elders. A call from the congregation of Hibbert, to Mr. Peter Scott, was sustained. Mr. Scott, by telegram, intimated his acceptance of it, and his trials for ordination were appointed to be heard on the 20th inst. The congregation were instructed through their commissioners to report before Mr. Scott's ordination, that they had considered and decided in regard to the rule of paying their minister's salary quarterly or half-yearly in advance. Mr. Mitchell, as convener of the committee appointed to make arrangements for the expected delegates from the Foreign Mission Committee, reported that no such delegates had or might be expected to come forward. His conduct in making arrangements was sustained, and it was agreed to notify the Convener of the Foreign Mission Committee of the fact now stated. Deputations to missionary meetings reported. Mr. A. Y. Hartly delivered a lecture on Rom. v.: 1, 2, which was approved, and Mr. H. encouraged to proceed in his studies. He was further instructed to deliver at next ordinary meeting of Presbytery a lecture on Heb i: 1, 3. The records of the Session of Elma Centre, were examined and attested, and records not produced as yet, were again ordered for next meeting. Dr. Waters reported that he had communicated with the Convener of the Committee on the Fund for Aged and Infirm Ministers as instructed, but had, as yet, received no reply, and he was instructed further to prosecute the application. The principle of appointing alternates to commissioners to the Assembly, was approved. Mr. Hamilton read an essay on the benefits which may arise from Presbyterian conferences on subjects connected with the gospel ministry, and the Presbytery had conference on that subject. On motion of Mr. McPherson, seconded by Dr. Waters, a vote of thanks was tendered to Mr. Hamilton for his excellent essay. It was agreed to have a conference on difficulties in ministerial work, at next ordinary meeting, in the evening, Mr. McPherson to introduce the subject. The Assembly's remit on instrumental music was taken up, when it was moved by Dr. Waters, seconded by Mr. Drummond, that, whereas many earnest and devoted members of this Church are of opinion, that the service of praise in the sanctuary would be assisted by instrumental music; and, whereas, instrumental music is a matter of detail which may safely be left to the decision of Kirk-Sessions and congrega-

tions under the usual presbyterial supervision: the General Assembly having considered the whole subject, and having regard to the unsatisfactory position in which the question now stands, while abstaining from direct legislative action, the whole subject should be left in the hands of Kirk-Sessions and Presbyteries, and congregations urged to make efforts for the better cultivation of vocal praise, and Presbyteries enjoined to take order that the substantial prosperity and harmony of congregations be regarded. It was moved in amendment by Mr. Macpherson, seconded by Mr. Hall, that, with all due regard to conscientious convictions, as well as to Christian liberty, and the right of private judgment, the Assembly should decline to sanction by ecclesiastical authority the use of instrumental music in the worship of God, and at the same time recommend all parties to exercise forbearance toward the views and conscientious practices of those who think differently from the majority on this and all kindred subjects. The votes being taken, were equal, and the Moderator's vote was given in favor of Dr. Waters' motion, and the Presbytery decided accordingly. At Mr. Gordon's request his dissent from this decision was recorded. Answers to questions on the State of Religion, were ordered to be forwarded to Mr. Boyd, Crosshill, before the 15th March. On motion of Dr. Waters, it was agreed that, it is the opinion of this Presbytery that no further steps in regard to Union should be taken until the Supreme Courts of the negotiating churches have taken action on the Basis of Union. It was agreed that the expenses of deputations of Presbytery should be paid out of the Presbytery Fund. Presbytery adjourned to meet for ordinary business, at Stratford, on the 20th inst, at 2 p. m.

JOHN FOTHERINGHAM, *Clerk.*

PRESBYTERY OF OTTAWA.—This Presbytery met within Knox Church, Ottawa, on the 6th and 7th Feb. 13 ministers and 4 elders were present. A more than usual amount of business was transacted. A long time was spent in a review of the whole mission field and considering the propriety of opening up new stations. In this connection it was decided to begin the cultivation of a new district on the Upper Ottawa, and that application be made to the next General Assembly for leave to call and ordain a missionary to labor in this field. It was also agreed to break new ground on the Upper Gatineau, in the Townships of Clarence and Cambridge, and in the Township of Wilberforce. It was decided to recommend some of these fields to the Students' Missionary Society of Knox College, and the College of Montreal. The Presbytery agreed also to resume the supply of Pakenham. Another step in the onward direction was the appointment of a committee to organize a station in Hull, opposite Ottawa city. A report of the visit of Messrs. Gregg and Smith was received, and the Presbytery agreed to record its satisfaction with the efficient manner in which they had discharged their duties.

A committee was appointed to conduct the examination of students and licentiates who may appear before the Presbytery from time to time—said committee to hold office for one year. The Rev. W. Fraser of Bond Head was nominated as moderator of the General Assembly, and the Rev. Prof. McVicar L.L.D., of Montreal, as the moderator of the Synod of Montreal. The following commissioners were appointed to the next meeting of the General Assembly: Ministers—By rotation, Messrs. McEwen, Bremner, and Joseph White; by election, Messrs. McLaren, Crombie, and Carswell. Elders—By election, Messrs. Hay, Hunter, Taylor, Riddell, Mutchmor, and R. Kennedy. The following parties were appointed to represent the Presbytery on the several committees of Bills and Overtures, viz.: of Synod, A. M.: Tait, Minister, and George Rutherford, Elder: of Assembly, J. Carswell, Minister, and A. Mutchmor, Elder.

The Remit anent Union was taken up, and the Presbytery unanimously agreed to Art. 1. III. IV. of the Basis and to all the Resolutions. Instead of Art. 11. of the Basis, it was agreed to substitute the following:—"That the West-

minster Confession of Faith, and the Larger and Shorter Catechisms are the Confession and Catechisms of this Church, and contain the authorized exhibition of the sense in which we understand the Holy Scriptures; it being always understood, that we do not approve of anything in these documents which teaches, or may be supposed to teach compulsory or persecuting and intolerant principles in religion."

The Remit anent Instrumental Music was sent down to Sessions, to be considered and reported on before next meeting.

In regard to the Remit anent alternates, the Presbytery agreed to overture the Synod of Montreal to take into consideration the propriety of overtureing the General Assembly, to take the necessary steps to modify the Act for the constitution of the General Assembly and District Synods, with a view of securing greater facilities to Presbyteries for the appointment of representatives who may be able to attend the Supreme Court of the Church.

In regard to the State of Religion, Sessions were enjoined to send their answers to the list of questions submitted by the Assembly's Committee upon that subject, direct to Mr. James Whyte, so that he may draw up a report therefrom to be presented at next meeting of Presbytery.

In order to suit members in attending the meeting of Synod, the next meeting of Presbytery was appointed to be held at Carleton Place, on Monday, May 6th, at 2 o'clock p.m.

JAMES CARSWELL, *Presbytery Clerk.*

THE PRESBYTERY OF SIMCOE met in the Barrie Presbyterian Church on the 30th January, at 11 o'clock a.m.

Seven ministers and four elders were present.

The chair was taken, and the meeting opened, in the absence of the Moderator, by the Rev. R. Rodgers.

After the reading and sustaining of the minutes of the last two meetings, a call was laid on the table from Innisfil congregation, in favor of the Rev. W. Blain. It was signed by 106 members and 41 adherents, and guaranteed a stipend of \$700 per annum and a manse. It was unanimously sustained, and transmitted to Mr. Blain.

A second call was laid on the table from the united congregations of Stayner, Duntroon, and Sunnidale, in favor of the Rev. Archibald Currie, which was signed by 88 members and 100 adherents, and guaranteed a stipend of \$700 per annum and a free house. The call was unanimously sustained, and transmitted to Mr. Currie.

The reports of the conveners of the several mission districts were called for, and only those from districts 1 and 6 were presented. The remaining 4 were ordered to be transmitted to the Clerk.

Mr. A. MacNab, Treasurer of the Presbytery, gave in his report, from which it appeared that the fund was in arrears to the extent of \$95. It was resolved that, from 1st July, 1872, the assessment for congregations of 100 members and upwards be \$5 per annum, and for those under 100, \$4; that these amounts include both the Synod and Presbytery Funds, and that an assessment *pro rata* be levied on the congregations to liquidate the arrears.

In connection with the visit to the Presbytery of the Rev. A. D. Macdonald, as deputy of the Foreign Mission Committee, the following resolution was adopted:—"That the Presbytery do hereby express their high sense of the zeal, ability and faithfulness with which Mr. Macdonald advocated the claims of the Foreign Mission, record their approval of the creditable and satisfactory manner in which he performed his difficult duties, and tender to him their cordial thanks for the aid afforded in holding, and the additional interest imparted to, the Annual Missionary Meetings by his fervid appeals and earnest addresses."

A committee was appointed to consider the most advantageous mode of holding the missionary meetings of the Presbytery.

Mr. M. Fraser and the Clerk were appointed to advocate the transfer of the Muskoka mission at the April meeting of the Home Mission Committee of the General Assembly.

The part of the charge of the Rev. G. Craw, known as the "Middle Medonte congregation," was connected with the Tay and Medonte mission, under the charge of the Students' Missionary Society of Knox College.

In considering the labors of the above-named Missionary Society in the mission field of the Presbytery, the following deliverance was unanimously agreed to:—"That a cordial vote of thanks be tendered to the said Society for the efficient, successful, and important mission work carried on by its members in this Presbytery during the past season, and that a continuance of similar services during the ensuing summer be respectfully solicited, in such places as may be selected by the Society."

An extract minute of the Presbytery of London was read, stating that said Presbytery had declined translating the Rev. M. Mackenzie from his present charge to Alliston, Burns' Church, and Angus.

A communication from Mr. J. Brown, representative elder of Guthrie Church, Oro, anent the arrears due by said church to the Rev. M. Fraser, of Barrie, was considered, and its statements were ordered to be confirmed by the resolutions of a regularly-called congregational meeting.

The application, for employment in the mission field, of Mr. J. D. Gilbert, lately a preacher of the Primitive Methodist Church, was respectfully refused.

An extract minute of the Toronto Presbytery, consenting that Holland Landing mission station be supplied by this Presbytery, was read. It was decided that the foregoing station be still regarded as belonging to the Toronto Presbytery, and that Mr. D. B. Cameron continue to supply it, as heretofore, until the said Presbytery is prepared to overtake the charge thereof.

The application of the Rev. W. Wright, postponed from last meeting, was considered. Mr. Wright was heard in support of his application. While deliberating thereon, several members were obliged to leave; and, on account of the smallness of the remanent quorum, the final decision was deferred till next meeting, when the case is to be taken up at an early period of the sederunt.

The next meeting was appointed to be held in the Barrie Presbyterian Church, on Tuesday, 19th March, at 11 o'clock a.m. At said meeting, the question of the State of Religion is to be specially considered.

JOHN GRAY, *Presbytery Clerk.*

PRESBYTERY OF MONTREAL.—This Presbytery met at Montreal, in Erskine Church, on the 24th and 25th days of January, 1872; present, with the Rev. William Taylor, D. D., as Moderator, twenty-one ministers and three elders; the sittings, four.

Inter alia: Three calls were sustained, presented, and accepted; and steps taken accordingly to induct the Rev. W. A. Johnston into the congregation of Rockburn and Gore, and the Rev. William Forlong into the congregation of Henry's Church, Lachute; also, to ordain Mr. John McFarlane, and induct him into the congregation of Farnham. A moderation in a call was granted to the congregation of Chalmers' Church, Montreal, formerly named the congregation of Mile End, and a special meeting of Presbytery was appointed to bring the matter to a final issue.

The Rev. John Mackay was appointed to organize a Kirk Session for the second congregation of Winslow, and to act as moderator *ad interim*.

Taking into consideration a petition from the Students' Missionary Society in connection with the Presbyterian College, Montreal, touching the settlement of an ordained missionary in Glengarry, to labor among the Roman Catholics there, the Presbytery resolved to apply to the General Assembly.

Dr. Taylor was nominated as next Moderator of General Assembly, Dr. McVicar as next Moderator of Synod of Montreal.

A committee, consisting of Messrs. Mackie, D. Patterson, and J. Irvine, with Dr. Christie, was appointed to visit the congregations of Grande Frenière, St. Eustache, and Ste. Thérèse; also the congregation of New Glasgow.

A petition having been presented by L'Eglise Evangelique Française de la rue Craig à Montreal, praying to be received into the Canada Presbyterian Church, the Presbytery appointed a large committee to meet and confer with the petitioners.

John Bell, Goodwin Gibson, A. M., and John Robert Bruce, *alias* Veeraragava Row, having been examined, were ordered to be certified to the Board of Examiners as candidates for the holy ministry.

Kirk Sessions were instructed to send in their Elders' Commissions at next ordinary meeting of Presbytery, with a view to making up the Roll of Presbytery for the approaching meeting of Synod at Brockville.

The next ordinary meeting of Presbytery was fixed on the first Wednesday of April, at ten o'clock forenoon, in Free Church, Côté Street, Montreal.

JAMES WATSON, *Clerk*.

PRESBYTERY OF MANITOBA.—This Presbytery met at Kildonan, on the 9th day of January, 1872.

A petition from the members and adherents of the Canada Presbyterian Church at Winnipeg and neighborhood, praying to be erected into a congregation, was presented to the Presbytery by Prof. Bryce, signed by eleven members and sixty adherents. The prayer of the petition was granted.

Mr. Fletcher stated that he had considered it expedient to defer the missionary meetings at the Portage district for some time. Messrs. MacNabb, A. Polson and N. Henderson, were appointed to assist Mr. Fletcher to dispense the Sacrament of the Lord's Supper, at the Portage, on the second Sabbath in February, and also to take part in the missionary meetings to be held in that district on the previous week.

Mr. Black reported that a "Missionary Association" was formed at Kildonan for Foreign Mission objects.

It was agreed that a missionary meeting be held at Headingly on Wednesday, 10th inst.

Mr. Angus Polson reported not being able to accept the appointment of Catechist. Mr. Black intimated that Mr. Neil Henderson also declined the appointment of Presbytery at last meeting.

Prof. Bryce was appointed Treasurer for the Presbytery's Home Mission Fund.

On the question of the remittant Union, the Presbytery ordered it to be sent down to Sessions and Congregations, and agree most heartily to accept the Basis of Union, and express to the General Assembly their strong sense of the necessity of preserving the undivided front of Presbyterianism in this Province, and of their desire to see such Union speedily consummated.

The remittant alternates to the General Assembly was considered, and the following resolution adopted:—That the Presbytery is of opinion that there is no objection in principle to the appointment of alternates, and that it might be advantageous in remote Presbyteries.

The remittant Instrumental Music in public worship was ordered to be sent down to Kirk Sessions, and to report at next meeting.

The Clerk was instructed to write to the Convener of Home Mission Committee urging the great necessity of additional missionaries being sent without delay, and to acquaint him of our failure in getting Catechists.

Mr. McNabb was appointed moderator of Headingly Kirk Session.

Mr. Fletcher was appointed to dispense the Lord's Supper at Headingly, on Sabbath, 3rd March.

Next meeting of Presbytery will be held at Little Britain manse, on Wednesday, the 6th day of March, at 11 o'clock, a.m.

JOHN MACNABB, *Pres. Clerk*.

Communications.

AN EVIL IN THE CHURCH.

TO THE EDITOR OF THE RECORD.

DEAR SIR,—I see a great evil all too general and too prevalent in some sections of the Church, that comes under my observation, not excepting our own Canada Presbyterian Church. I see a minister enter on his labours in a somewhat difficult and unpromising field. His stipend, at the outset, is small, perhaps four or five hundred dollars a year. It is all the people can give, in the circumstances. He labours on in the face of difficulties and discouragements for from ten to twenty years, and is in some measure successful. His congregation is doubled, perhaps trebled, in that time. The people are getting more comfortable all the while. They are getting better houses, more horses, better carriages, more land, and are able to dress better; and the minister, to command their respect, must keep pace, if possible, with their advancing respectability. His expenses are increasing, from various causes; but his stipend remains the same. If he ventures to hint at an increase, perhaps a few angry words, an incipient discontent among the people, are all he gets for his pains; perhaps, after a while's bickering and grumbling, a few dollars, say fifty or a hundred, are added, not in a way calculated to strengthen his hands and encourage his heart. I have even heard of well-to-do people diminishing not very large subscriptions because the congregation to which they belonged was increasing.

By-and-by, the minister is more or less broken down and worn out. His mental energies are impaired, his heart is sad and half broken under a load of care that has been thrust upon him, in his endeavours at once to be faithful in the discharge of his ministerial duties, and to make ends meet in his attempts to keep up something like a decent appearance in his person and household. He dies, or he must retire. In the latter case he retires penniless; he has never had the means of helping that, while he has been expected to be a pattern to his people, in the matter of Christian liberality, as in every other virtue. Then what about a retiring allowance? This is a question congregations would rather not consider; they would rather be quit of it on any pretext. *At the suggestion of the Presbytery*, however, it comes to be discussed by them; and the tone in which that is done leaves the chilling impression on one's mind that their old minister, who has spent the best of his time and talents for their good, is now regarded by them as a burdensome pauper, of whom they and the world will be well rid, when at last he closes his eyes in death, and goes to his rest.

After a while comes a new settlement. A younger man, who has not yet had time to get careworn, enters on the labours of the other, and reaps a rich harvest. He is almost literally hugged and petted on every hand, by old and young, male and female. Everything is done to encourage him in his work. With the greatest enthusiasm, he is guaranteed ten or twelve hundred dollars a year; and perhaps a half year's stipend is paid to him on the day of his settlement, by a people who seemed, latterly at least, to grudge every cent that went to make up his predecessor's five or six hundred. Shame on that people! I say; not for the manner in which they treat their new minister—let them have all due credit for the im-

provement there—but for the manner in which they have treated, or are still treating, their old one.

“One soweth and another reapeth.” In so far as this is a Divine arrangement, applicable to the matter in hand, we have no fault to find with it. As between God and man, the very best of us are altogether “less than the least of all His mercies” conferred upon us, whether physical and temporal, or spiritual and eternal, in their nature. When we think of what we merit at His hand, the poorest of us may well exclaim, with David, “My cup runneth over.” But as between man and man, let us have something like fair play. Duties and obligations are not all on one side. If it is the minister’s duty to “teach in the word,” it is no less the duty of whom who is so taught, to “communicate to him that teacheth in all good things.” And we would have the taught to remember, that “he who goeth forth, bearing the precious seed,” to sow, is as much a “teacher in the word,” as he is who comes after him to reap.

I do not say that the evil referred to is universal. We all know that there are some noble exceptions. But I suspect there are few of your readers who cannot call up, and point to, instances which go to prove that it is altogether too general and too prevalent. Can nothing be done to mitigate it, or to wipe it entirely away? It is not safe for ministers to do much in this direction, in their own congregations, unless they are prepared soon to resign their charges, or to brave and fight against discontent, hard feelings, and bitter words. Ought not Presbyteries step in, and see that all congregations within their bounds *come up* and *keep up* to the mark *all along*, without waiting till perhaps a painful separation has taken place, and then seeing that they do something like their duty in connection with a new settlement? Does it ever strike you how few of our minister’s sons study for the ministry?

Thanking you for indulging me thus far, and intending still to keep an eye on this evil, as I may have opportunity, I remain,

Yours, &c.,
OBSERVER.

MANITOBA.

MANITOBA COLLEGE,
Kildonan, M.,
January 10th, 1872. }

DEAR SIR,—Your small space makes me hesitate to write a letter; and yet the anxiety of our Canadian people to know all about Manitoba, and your kind wish to have occasional correspondence, have decided me to write a few lines. The state of matters in this Province, religiously, is largely bound up with the social and political circumstances of the country, and one can scarcely be spoken of without the other. The rebellion has left matters in an unsettled condition, and as is usually the case, some strong personal animosities have followed the unfortunate occurrences of the past two or three years. In spite, however, of all this, the confidence of the whole intelligent population in the great future of the Province and the Northwest Territories is strong, and daily becoming stronger. The condition of the settlements is somewhat hard for you to realize in your land of forests and comparatively short distances. One peculiarity of these settlements is that they consist for most part of a single tier of lots along the water courses; and the lots, while about two miles long, are

so narrow that the houses, close together as they are, have almost the appearance of a long village on each side of the river. These settlements are divided into parishes, and the religion of the people, whether Episcopalian, Roman Catholic or Presbyterian, seems to have been settled territorially, so that you may find an alternation of solid religious masses as you travel through the settlement. This, of course, is rapidly changing. Another feature quite strange to a Canadian is, that the prairie, being easily crossed in any direction with vehicles, makes the new settlements very scattered. It is not as when, in the early days of Ontario and Quebec, every mile through the woods was a slow and difficult work for the requisites of a settlement; here are wood and water, while nearness to the *business centres* seems to be felt of little importance. Accordingly, you find new settlers pushing ten, twenty, or thirty miles out, and taking "*claims*" in scattered groups, perhaps not finding sufficient wood in the intervening journey to make a camp fire. In regard to the land distribution, while presenting some amusing features, it has hitherto been a subject of great difficulty. It seems to have been a great scramble. Men have taken "*claims*" on very sort of basis—as half-breed claimants, squatters, old settlers, volunteers, etc. "*Claims*" have been sold for a mere song, and no one seems to have any definite notion of what is to be the ground of ownership. Surveys, however, have progressed rapidly, the land office has been opened, and a feeling is beginning to prevail that justice is to be done, and the matter settled. From these facts it will be seen that :

1. Our missionaries in their work must drive great distances.
2. Weak Mission stations cannot be easily worked together.
3. In winter these dreary wastes are crossed with great difficulty.
4. An unsettled feeling has prevailed in regard to land, and prevented material and ecclesiastical progress, though by the opening of Spring this will probably be overcome.
5. Four ministers in a settlement of one hundred miles from end to end, with occasional outlying stations in both directions, are comparatively helpless.
6. Other ministers must be sent, would we overtake the whole field.

CHURCHS & C.

In the Lower District, comprising the lower 40 miles, I have visited all the regular stations; and if in this district we had one other labourer, the work could be well attended to. In this we have: 1st. The Rev. John Black's charge, with church and manse, Kildonan, so long and favourably known, a self-sustaining congregation, not only the nucleus of our Presbyterianism, but the wealthiest, most intelligent, and most reliable parish in the Province, with its two Sabbath services, and having lately given over to the Government its two parish schools, which are now included under the national system.

2nd. Little Britain &c., with its church and manse, occupied by Rev. John McNabb, long a mission station, but for the last year exhibiting signs of increased interest, and hoping soon to replace its old church by a new one.

3rd. In the rapidly growing town of Winnipeg, Knox Church, holding about 200, supplied by your correspondent, where we have had regular morning and evening service for the last two months, and which at the meeting of Presbytery this week was regularly organized. The congregation promises to be a very spirited one, having cleared off at once, during

last month, the debt of above \$200, and expecting immediately to take the rank of a supplemented congregation.

4th. Headingly, with a church 15 miles above Winnipeg, on account of the difficulty of supplying it, the "offendiculum" of our Lower District. This point must be occupied for the future, and had we an acceptable man, we have even now the hope of a large immediate increase to our 18 or 20 substantial families who comprise the station. This is supplied with fortnightly services by the three of us in turn, who are in this district.

In the Upper District we have an extent of 40 miles occupied by the Rev. William Fletcher, with a church at one point half-finished, another planned for the coming summer, and had our solitary brother one or two more energetic and suitable missionaries to help him, it is said our cause would have bright prospects in the 'Portage country,' which is thought by many the best part, though the newest of the Province. It is quite plain that while we need men, and need them very much, only wise, determined and adventurous men, only such as are ready to "endure hardness as good soldiers of Jesus Christ," are fit for missionaries in the wide field just described.

"MANITOBA COLLEGE."

The College has been in operation for two months past, and has just opened for this year. Far greater success has attended it than its most sanguine friends hoped for. We have been compelled to leave our narrow quarters, and rent part of a stone residence in the neighbourhood kindly offered us. We have already eighteen students averaging between 17 and 18 years of age, fairly prepared in Canadian Grammar Schools, or in Kildonan Schools. We expect several additions during the next few weeks, and have the best of prospects for next year, when our building will be finished, and afford ample accommodation for class-rooms and boarding. The work is being carried on by your correspondent, with the assistance, in some of the classics, of Rev. John Black, and in the commercial department, of Mr. John Bell, late Principal of London Commercial College. We have the earnest hope that several of our students may speedily study for the work of the ministry. May God so incline their hearts, and grant us his blessing in this land where "the harvest truly is plenteous, but the labourers few."

I am, yours truly,

G. B.

Notices of Publications.

THE SCRIPTURAL FORM OF CHURCH GOVERNMENT.*

The form of *Government* under which a Christian Church exists is, we admit, of less consequence than the *doctrine* it teaches. But Government reacts on doctrine as the box does on the flower that grows in it, or as the body does on the soul that lodges in it. It is good therefore to see in our day earnest thought and discussion directed to Church Government. From the Episcopal standpoint we have recently, "Our Church and its Service," by Bishop Oxenden, and in the press there is at present a work by Dean Goulborn of Norwich:—"The Holy Catholic Church—its ideal, ministers, and institutions." From the Presbyterian side we were glad to welcome lately, "The Apostolic Church; which

* THE SCRIPTURAL FORM OF CHURCH GOVERNMENT. By the Rev. C. C. Stewart, of Owen Sound. Toronto: James Campbell & Son. 1872.

is it?" by Professor Withrow of Londonderry, and there lies now on our table "The Scriptural form of Church Government," by the Rev. Mr. Stewart of Owen Sound, a Minister of our Canadian Church.

We are truly glad to see an able and elaborate treatise proceed from the pen of a Canadian Pastor. The demand on a minister's time for pastoral work is in this new country so pressing, that there is danger that our ministers may cultivate *realness* at the expense of *exactness* and *fulness*. This Canadian volume, so well reasoned and so handsomely "got up," is, we trust, therefore, only the first fruits of a coming harvest; and we thank the author heartily for this book, and we trust the example will not be lost on the ministers of our young Canadian Church.

It is interesting and instructive to read these two latter volumes in company. Interesting and instructive because, chiefly, of this,—that the two authors start from diverse points, follow diverse roads, and yet at last meet almost on the same spot. The Irish Professor establishes Presbyterianism by beginning with the Apostolic Church and ending with his own: the Canadian minister establishes Presbyterianism by beginning with his own and ending with the Apostolic Church. The one beginning at the source of the river and ending at the sea brings back his report: the other brings back the same report by beginning at the sea and ending at the source. The syllogism of the former book is this:—The Apostolic Church had such and such marks: the Presbyterian Church has the same; therefore, it is, in Church Government, the Scriptural Church. The syllogism of the latter book is, on the other hand, this:—The Presbyterian Church has such and such marks; the Apostolic Church had the same; therefore, the Presbyterian Church is, in Church Government, the Scriptural Church.

The books, further, are not more diverse in method than they are in style. Professor Withrow's style is popular: Mr. Stewart's is severe and logical. The Professor runs his cavalry through the enemies' country, and with true Irish dash and brilliancy, captures the leading forts: the Pastor, with Scottish thoroughness and pains, marches his infantry slowly through the territory, taking captive every little village and baronial keep. This difference makes Professor Withrow's book excellently well adapted for popular instruction, while Mr. Stewart's book is adapted for students and men who have ability and patience to think slowly and thoroughly. If in his desire to be *plain* and popular, Professor Withrow has failed in some instances to be correct, as when in order to prove that in each Church there was a plurality of elders, he takes for granted, (pages 30, 31, 32) that the Church of Ephesus consisted only of one congregation; so, on the other hand, in his desire to be *full* and *correct*, Mr. Stewart sometimes becomes too *minute*, proving things that very few deny, as when on page 145 he proves what few deny since Hobbes, by three arguments, that Church and State are distinct organizations, existing for different ends, and exercising different functions.

These two books should, therefore, be studied together. And if we were asked, as indeed we were last week, by a christian parent anxious as to the future Church connections of his sons, what book we could recommend to explain to them Presbyterian Church Government, we would place in their hands these two books, so unlike in method and style, but so thoroughly at one as to issues and results.

There are two points on which Mr. Stewart may expect to find some of his readers disagree with him, notwithstanding the ingenuity of his reasoning. We refer to his views on the "ruling elder," and on the "relation of Church and State."

We almost regret that in his exegesis of I Tim. v. 17, Mr. Stewart should be so positive. We are not here going to take sides on the controversy carried on in regard to these words since Calvin's edition of his Institutes in 1543. All we say is this, that if there are great names on the side of the belief that that verse recognizes two classes of elders—one of which only rules, and the other of

which both teaches and rules—there are names, and very strong exegetical and historical arguments on the side that denies that the verse makes any such distinction. We admit the force of much of what Mr. Stewart advances in support of his theory of the "ruling elder;" but is there not force in these facts against his position? (1.) The Westminster Assembly never gave its sanction to the distinction of teaching elders and ruling elders. (2.) The decisions of the Westminster Assembly on the Form of Presbyterian Church Government were in 1645 adopted by the General Assembly of the Church of Scotland, and are at present the constitution of Presbyterian Churches throughout the world. (3.) In proving a two-fold order of ruling and teaching Presbyters from this verse (1 Timothy, v. 17), one may prove too much; for thereby one proves that the ruling Presbyters should have an ample and honourable support. Double honour, *τιμης*, Theophylact and Chrysostom interpret, "liberal stipend." "And in this," says Bloomfield, "most of the recent Commentators are agreed; for from the consideration of the relief of the poor, the apostle proceeds to the support of the clergy." "From the general tenor of examples, as well as from the context, it is evident," says Alford, "that not merely *honour* but *recompense* is here in question." The Helvetic Confession quotes this passage as a proof of "the stipend due to Ministers." In his Institutes, Calvin says:—"The Apostle here refers not only to the reverence due to them (*i. e.* pastors), but to the recompense to which their services are entitled." Is the Church prepared to pay liberally for their work all its "ruling elders?" But to this issue, on the showing of these eminent commentators things must go if that verse teaches that "ruling" is the general work, of which teaching is a special function. But enough. In saying more than we intended on this vexed question, we only wish to obey the maxim, "Audi alteram partem," and to leave the decision with the reader after he has examined both sides of the question.

On another point, "the relation of Church and State," many of our readers will agree with what Mr. Stewart says, but some can not go as far as he goes.

"The different doctrines," our author says "held upon the relation between Church and State may be summed up in the following statements:—

1. "Church and State are identical.
2. "The Church is part of the machinery of the State, and is consequently under State control.
3. "The State is part of the machinery of the Church, and is consequently subject to ecclesiastical authority.
4. "Church and State are perfectly distinct and independent organizations."

The state of the question is well and correctly put in these sentences. Under the fourth head, however, there emerge three subdivisions, each of which is held within the bosom of the Canada Presbyterian Church. "Church and State are perfectly distinct," says one, and yet the State may pay ministers of religion, just as the State pays teachers of common schools, though the function of teaching is perfectly distinct from the legislative and executive functions of the State. "Church and State are perfectly distinct," says a second person, and though it is not wise or perhaps right for the State to endow the Church, it is the duty of the State to recognize the Church, to acknowledge its independence, to respect its righteous decisions, and to listen at times to its advice, just as it is the duty of the Government of Britain to recognize the Government of France, to acknowledge its independence, respect its lawful decisions, and listen at times to its remonstrance, though Britain should not in any shape or form subsidize France. "Church and State are perfectly distinct," says a third person, "and this to the extent that the State has no right to endow the Church, nor to recognize its existence save as it recognizes the existence of a railway company, which must be protected in its rights, and prevented from pushing them to the injury of its members." Mr. Stewart takes up the third of these positions, and defends it with acuteness and force. It is not our intention to debate the question here, as to which of the three positions is the correct

one. This remark may, however, be permitted us. The first and third positions are the two extremes, of which the third position is the mean. And it seems in this instance, as in some more that might be mentioned in our time, that after hot debate, in which extreme views were pushed forward from both sides, the deliberate opinion of the Church of Christ among voluntaries, and state Church men, is settling down on the second position, or golden middle.

We trust to meet the writer of this book soon again in the field of authorship, for which he seems fitted by his original thinking, and his chaste and clear style. It is time the Canada Presbyterian Church were doing something in literature, and all honour to those who venture so generously into a work for which there has hitherto been so little encouragement. There is a cry among some as to the Church's duty to encourage native talent and learning, by appointing distinguished men among our own Ministers to our theological chairs. Native literature should surely receive equal consideration, and we would suggest that on Church Government (on which particular subject there has hitherto been lacking a compendious treatise that could be used as a text-book)—this little volume might be used with advantage by our Divinity students in the College and before Presbyteries. The book goes over the field of "the Church" very thoroughly, and in a way that would call into exercise not simply the memory, but the logical powers of the student.—*Communicated.*

MONEYS RECEIVED UP TO 20th FEBRUARY.

ASSEMBLY FUND.

Garafraxa	\$6 00
N. Plympton	4 00
E. Kinloss	2 00
Bowmanville	10 00
Nichol, Zion Church	5 00
Alma	4 00
London, St. Andrew's	20 00
Clarke	8 00
Osgoode	5 00
Ashfield	7 75
Cooke's Church, Toronto	40 00

KANKAKEE MISSION.

Vankleekhill, for Building	65 50
Martintown & Williamstown	21 00
Drummondville	5 25
Huntingdon	11 00
Barrie	6 05
N. Plympton	8 00
J. Melroy, for Building	1 00
Bowmanville	15 00
Duff's Church	4 50
Lakefield & North Smith	5 00
Friends in Warwick, for Building	11 00
Zorra	21 45
Warwick	5 00
London, St. Andrew's	25 00
Clarke	8 00
Adelaide	3 00
Hamilton, Central	25 00
Gaelph, 1st	8 00
Toronto, Gould St.	20 00

{ English Sett.	\$8 30
{ Proof Line	10 25
Cooke's Church, Toronto	25 00
Campbellville	2 00
Allan Settlement	11 00

KNOX COLLEGE.

Garafraxa	10 00
{ Chippawa	7 25
{ Drummondville	35 00
Barrie	14 85
Elora, Knox's	34 50
Hespeler	3 00
N. Plympton	8 00
Bowmanville	35 00
Nichol, Zion Church	22 00
{ Fenelon Falls	5 28
{ Somerville	1 87
Pictou	30 00
Duff's Church, Dunwich	5 00
Markham, Melville	7 25
Lakefield & North Smith	15 00
Oakville	45 00
Brampton, 1st	12 40
Alma	22 00
Claremont	6 00
Mono C	3 50
{ Claude	19 26
{ Chinguacousy, 3rd Line	11 25
Clarke	14 10
Avon Church, Downie	18 25
Brucefield	63 75
Mrs. Cameron, East Flamboro. ..	50 00
Markham, Brown's Cor.	5 14

		HOME MISSION.
Ancaster	\$8 50	
Barton.....	4 50	
Adelaide	3 25	Garafraxa.....
Egmondville.....	24 50	Claremont.....
Hamilton, Central.....	100 00	{ Chippawa.....
Madoc, St. Peter's & St. Paul's.	27 70	{ Drummondville.....
Toronto, Gould St	280 00	Saltfleet.....
{ Teeswater.....	10 18	Huntingdon.....
{ Eadies'.....	7 57	Barrie.....
{ Nassagaweya.....	10 00	Kenyon.....
{ Campbellville.....	12 00	Hibbert.....
W. Gwillimbury, 1st.....	7 50	Elora, Knox's.....
Tilbury E.....	4 33	Peterboro, S. S.....
Eden Mills	4 00	Whitby
Verulam & Bobcaygeon	6 50	La Chute, Henry's Ch.....
Guelph, 1st.....	6 00	N. Plympton
Newton	35 00	Bowmanville.....

BURSARY FUND.

W. Hall, Esp., Peterboro..	50 00
Toronto, Gould St.....	60 00

WIDOWS' FUND.

Meaford.....	3 50	
Griersville.....	1 71	
Garafraxa.....	5 25	
{ Chippawa.....	3 10	
{ Drummondville.....	16 00	
Barrie.....	18 75	
Hibbert.....	6 00	
Elora, Knox's.....	42 00	
N. Plympton.....	4 00	
E. Kinloss.....	4 20	
Bowmanville.....	15 00	
Nichol, Zion Church	6 00	
Oakville.....	15 00	
Brampton, 1st.....	12 65	
Alma.....	12 00	
{ Claude.....	16 00	
{ Chinguacousy, 3rd Line.....	8 50	
Zorra.....	11 50	
London, St. Andrew's.....	25 00	
Clarke.....	7 00	
Osgoode.....	5 00	
{ Huron.....	14 14	
{ Ashfield.....	5 00	
Buxton.....	2 25	
Nassagaweya.....	2 00	
Newton	12 00	
		{ Milton, Knox's.....
		{ Boston Ch.....
		Alma.....
		Hullett.....
		Smith's Falls.....
		Warwick.....
		London, St. Andrew's.....
		Clarke
		Mrs. Cameron, E. Flamboro.....
		Farnham Ch.....
		Erskine Ch. Montreal.....
		Osgoode S. S.....
		Adelaide
		Hamilton, Central Ch.....
		" " " S. S.....
		Guelph, 1st.....
		Broughton
		Madoc, St. Peter's & St. Paul's.
		Toronto, Gould St.....
		" " " S. S. for Mus-
		koke.....
		{ Nassagaweya.....
		{ Campbellville.....
		Newton.....
		Brampton, Wellington St.....

FOREIGN MISSION.

With rates from the Rev. J. Straith; Rev. Dr. Barrie, \$16; Rev. J. Cam- eron; Rev. J. Pritchard; Rev. Dr. McVicar; Rev. John Black; Rev. A. Erown, \$56; Rev. J. Whyte; Rev. G. Craw, \$16; Rev. P. Greig; Rev. J. K. Hislop; Rev. J. Paterson.		Garafraxa.....	9 00
		Claremont.....	5 40
		{ Chippawa.....	4 00
		{ Drummondville.....	30 00

Hamilton Central	\$35 00
Guelph, 1st Ch.....	8 00
Toronto, Gould St.....	20 00
“ “ S. S.....	16 00
{ Nassagaweya.....	4 00
{ Campbellville.....	2 00
Newton	16 00
Caledonia, Argyle St.....	11 65
Buxton.....	2 25

BIBLES FOR SPAIN.

Elora, Knox's S. S.....	5 00
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MISSIONS OF U. P. CHURCH.

Toronto Gould St. S. S. (for support of orphans at Beawr)	24 50
“ “ for Calabar.....	16 00

FRENCH CANADIAN MISSIONS.

Barrie, paid to Mr. Byrne.....	15 90
Elora, Knox's.....	10 00
Hamilton, Central Church S. S.	40 00
Toronto, Gould St.....	20 00

RECEIVED BY MR. WARDEN
KING, MONTREAL.

ENDOWMENT FUND.

Alex. Walker.....	100 00
A. Clark, Smith's Falls.....	100 00
Donald Cameron.....	5 00
D. A. McDougall.	30 00
James Brown	20 00

BURSARY FUND.

W. King.....	\$44 00
Rev. John Jones.....	10 00
Allan Brown.....	25 00

SCHOLARSHIP FUND.

Peter Redpath.....	50 00
Mrs. John Ross	50 00
Robt. Anderson.....	50 00
John McLennan.....	50 00
J. McKenzie, Lennoxville.....	50 00

ORDINARY REVENUE.

Mille Isles.....	2 00
English River.....	8 00
Huntingdon and Athelstane.....	21 00
Richmond	5 00
Lancaster.....	3 80
Chalmers' Church, Montreal....	16 15
Bristol.....	40 00
Inverness.....	10 90
New Glasgow.....	2 75
Kenyon.....	13 00

FRENCH EVANGELIZATION.

Huntingdon and Athelstane.....	11 00
Knox Church, Ottawa.....	51 07

The following correction is necessary in moneys reported in January RECORD: Ordinary Revenue—Friend 5 00—French Evangelization—Friend. 10 00 should read Rev. Archd. Henderson, of St. Andrews, in both cases.

Mrs. Co hrane—Outfit of Rev.	
G. L. McKay.....	5 00
E. do.....	3 00

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The following is a list of the moneys received by this Society during the past year. The names of the persons and places sending contributions, and of the persons by whom they were forwarded, are given:—

By Mr. W. H. Rennelson, from	Barrie.....	\$40 00
“ Rev. P. Scott.....	“ Napier	\$6 35
	Brooke.....	5 29
	West Adelaide	3 45
	East Adelaide	6 50
	Big Bay.....	3 76
		25 35
“ Mr. D. McKerracher.....	“ Mount Albert.....	16 45
	Newmarket.....	9 00
	Aurora	8 55
	T. A. Sandford.....	1 00
		35 00
“ “ W. Kay	“ Merrickville	9 50

By Mr. H. McPherson.....	" Stratford.....	\$20 50
" " R. Scott.....	" Ont. Presbytery.....	34 00
" " J. Stewart.....	" Beverly.....	16 00
" " W. Armstrong.....	" Central Ch., Hamilton...	200 50
" " A. Stewart.....	" Sandhill.....	6 70
" " S. Fisher.....	" Arthur.....	24 00
" " R. Beattie.....	" Collingwood Mountain...	\$3 02
	" Heathcote.....	4 92
	" Ravenna.....	4 54
	" D. Melville, Collingwood	4 00
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		16 55
" " N. Currie.....	" Islay and Palestine.....	13 00
" " J. Seringer.....	" Wentworth St., Hamilton	40 00
" " S. Paterson.....	" Dumblane.....	18 00
" " H. McKellar.....	" Port Severn.....	61 00
	" Waubauskene.....	71 00
	" Alex. Christie, Esq.....	20 75
	" Friends.....	3 25
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		156 00
" Rev. J. Abraham.....	" Renfrew.....	13 25
	" Castleford.....	9 50
		<hr/>
		22 75
" Mr. W. M. Martin.....	" Neustadt.....	2 57
	" Ayton and E. Normanby	4 52
	" Mount Forest.....	13 10
		<hr/>
		20 19
" " J. A. Carmichael.....	" Bethel Church.....	20 20
" " J. Fraser.....	" Union.....	13 35
	" Georgetown & Limehouse	5 00
	" Boston.....	5 00
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		23 35
" " D. McCrae.....	" St. Columba.....	7 00
" " R. Pettigrew.....	" Weston.....	44 50
" " M. Danby.....	" Chesley, W. Bentinck and Hanover.....	10 00
" " E. Cockburn.....	" Thunder Bay.....	16 00
" " A. Gilray.....	" Vint's Settlement.....	27 45
	" Penetanguishene.....	93 13
	" Flos.....	19 90
	" McRae's Settlement.....	31 39
	" Wyebridge.....	85 56
	" Muskash.....	26 05
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		282 48
" " D. C. Johnson.....	" Nairn Ch.....	7 00
	" Nottawasaga.....	8 50
	" Oro, Guthrie Ch.....	4 50
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		20 00
" " D. McDonald.....	" Tilbury West.....	6 50
" " P. Nichol.....	" Pine River.....	30 00
	" Dungannon.....	2 70
		<hr/>
		32 70
" " T. Thomson.....	" Ancaster East.....	11 80
	" Ancaster West.....	4 95
	" Ridgeway.....	1 50
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		18 25
" " J. McCleury.....	" S. Luther & Amaranth..	13 00
" " R. Gunn.....	" Dover.....	12 75
	" Maidstone.....	4 25

	from Wallaceburg	\$5 00	
	“ Friends	3 00	
		<hr/>	25 50
By Mr. G. Smith	“ Euphemia.....	17 00	
	“ Williams	6 25	
		<hr/>	23 25
“ “ W. Reid.....	“ Crowland and Welland.		7 20
{ “ “ G. G. McRobbie.....	“ Bronte and Mulmur...		25 00
“ “ J. Ratcliffe.....	“ Hogg Bay	13 15	
	“ Sturgeon Bay.....	8 55	
	“ Russell's Settlement.....	40 50	
		<hr/>	62 20
“ “ J. S. Stewart..	“ Carlow and Mayo.....		82 00
“ “ W. Frizzeli	“ Calow and Mayo.....		38 00
{ “ “ D. McLeod.....	“ Stephen and Hay.....		33 00
“ “ C. Brouillette.	“ Stephen and Hay	28 00	
	“ Bayfield.....	5 00	
		<hr/>	33 00
“ “ D. L. McKechnie.....	“ Sault Ste Marie	100 00	
	“ Bruce Mines	50 00	
		<hr/>	150 00
“ “ J. McAlmon	“ Parry Sound		47 50

W. H. RENNELSON,

Treasurer.

RECEIPTS FOR RECORD UP TO 20th FEBRUARY.

J. B., \$1 20; D. M., Lloydtown; P. McC., Nobleton, \$1 20; J. F. Walton, \$1 20; J. McK., Chatsworth; Rev. W. S. New Carlisle; J. M., Keene, \$7; J. B., Montreal, \$12 50; J. P. F., Ayr, \$3 87; G. S., Blyth; Dr. A., Chipewawa; D. M., H. S. McK., Beachville; W. D. L., J. D., Rupert; Rev. G. C., Tapleytown, \$8 92; Rev. Dr. B., Eramosa, \$10 25; G. B., Mohawk, \$2 20; J. H. W., Chicago; Rev. J. W., Huntingdon, \$4 50; Rev. G. B., Wroxeter, \$14; W. S., Camlachie, \$1 05; J. A., Kibrik; J. M., Duntroon; T. S., Dingle, \$2 50; Rev. J. A. S., Erin, \$4 95; T. S., Brampton, \$6; J. S., Ayr, \$12 50; W. H., Ashburn, \$9; J. G. B., Vernonville, \$7 50; G. I., Walter's Falls, \$3; R. L., Acton, \$3; W. S., Vasey; Rev. W., D. B., J. A., Whitby; P. G., Tiverton; Rev. H. M., Lunenburg; Rev. R. M., Tottenham, \$12 74; Rev. R. W., T. C., W. B., Mrs. M., Rev. D., J. McD., J. McD., Toronto; J. McM., Purpleville; W. D., Dumbarton; J. D., Lovat; J. W., Thistleton; W. T., Cherrywood; D. G., Linton; A. McN., Rockwood, \$1; J. McD., Kertch; Rev. W. G., Egmondville; Mrs. S., Port Dalhousie, \$3 30; J. M., Lachute; J. C. E., Dunkeld, \$2 40; T. F., Clinton, \$6 55; Rev. W. E. Y., Norwood, \$2 50; W. B., St. Mary's, \$18 20; D. G. Jr., Sarnia, \$4 80; W. H., Sen., Camlachie; W. W., West Flamboro, \$6 07; Per W. S., Glencoe, \$7; J. R., Dunblane, \$3 60; A. M. McK., Alexandria; J. W. R., Vanneck, \$7 73; S. A., Amherstburgh; W. McL., Belleville, \$4 20; G. C., Chesley, \$2; Per Rev. W. R., Bond Head, \$4 20; J. P. F., Ayr, adl., \$1 50; Rev. P. M., Milverton, \$13; Mrs. M. A. McL., Oshawa; D. McL., Cold Springs, \$3 50; Rev. W. L., Fenelon Falls, \$3; A. G., Ingersoll, \$13 25; E. D., Mount Forest, \$4 50; S. S., Mosely; A. T., Maxwell; W. B., Wellington Square, \$5 60; Per Rev. J. D., Richmond Hill, \$12 25; D. C. McK., Allanford; W. C., Milton; J. Q. L., Milton, \$6; J. McL., A. McL., J. K., D. K., Vernon; C. C., Albion; Rev. P. G., Coleraine; Per Rev. W. M. C., Mono C., \$3 30; R. Y., Georgetown; Mrs. G., Scotland; A. M., J. McC., Erin; N. R. Brucefield, \$1 10; Rev. H., J. McD., Ottawa, \$9 94; J. A., Watford; Rev. J. Black, Red River, \$6; A. P., Ash Grove; J. Y., Roseneath, \$2 25; A. W., Gananoque, \$6; Rev. C. B., Blantyre, \$11; M. B., Duntroon, \$2 10; W. C., Scarboro, \$12 40; M. G., Oxford Mills, \$1 50.

Other Receipts for RECORD left over.