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THE HOME & FOREIGN RECORD

OF THE

CANADA PRESBYTERIAN CHURCH.

No. 3.

MARCH, 1871.

Vol. X.

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FRENCH CANADIAN EVANGELIZATION.

The General Assembly saw fit to appoint a Committee on the above subject, which has endeavoured, to the best of its ability, to carry out the instructions received. Different meetings have been held. About a dozen French students are diligently prosecuting their studies under the able supervision of Prof. Coussirat. Several of these have been in the mission field, laboring with fidelity and success, and proving workmen needing not to be ashamed. They have to be provided for, and the excellent Professor as well. Funds are needed, if the professed wishes of the Church, through her Supreme Court, are to be complied with.

Unfortunately placed between the Kankakee Mission and the French Canadian Missionary Society, our own scheme has been lost sight of, and not got fair play. If the Church desires or designs in her corporate capacity to prosecute missionary labor among the French Canadians, it must be supported. It is a mockery and a de usion otherwise, and should be abandoned. With all that has been contributed as yet, to the French Canadian Missionary Society, and the French Evangelization scheme together, there will not be enough to meet our own liabilities. We are anxious, besides, to give a liberal donation to the French Canadian Missionary Society, to help in its great work. Will not our congregations and mission

stations aid us in this? In the allocation of funds raised at missionary meetings, let not the cause of French Canadian evangelization be overlooked; let collections be taken up where they have been neglected. The cause is worthy for which you should do this. No more important question can come before next Assembly than how best to vivify and systematize our French work. The division of our forces and funds into three different channels is embarrassing and injurious. In view of this subject coming up, it is well (notwithstanding the murmurings against it) that the Assembly has been fixed to meet in Quebec. Meeting under the blighting shade of the giant Upas, the sympathies of the brethren may be the better aroused.

Several of our French students, of much promise, are prepared to go forth into the mission field during the summer recess. Any desiring their services will have the goodness to communicate AT ONCE with the Convener, who is prepared to give all necessary information.

R. F. BURNS, *Convener.*

MONTREAL, 10th Feb., 1871.

THE END JUSTIFIES THE MEANS.

A learned German was once asked his opinion of the Apostle Paul. He ran over in memory the names of the many authors into whose pages he had dipped, and then, drawing his hand over his forehead, replied, "Paulus, Paulus, yes, I have read some long letters written by one Paulus; he was a good man, but I did not always quite agree with Paulus." A large number of people, who make greater professions of Christianity than the German, and who would not like to express in so many words their want of faith in the great apostle of the Gentiles, find no difficulty in setting aside his plain teachings. There is one declaration of the inspired writer made to the old Roman Church in the third chapter and eighth verse of his epistle to it, which the new Romish Church has ever treated with supreme contempt, a course which too many Protestants have been ready to follow, even in these latter days. The declaration is to the effect that the condemnation of those persons who say, or charge the inspired servants of God with saying, "Let us do evil that good may come," is just. In regard to this, as to all other divine truths, we trust as a Church ever to be found on the side of Paul.

The Jesuits have the credit, as a religious body, of first plainly disregarding this statement of Scripture. Pascal, the great scourge of the Society of Jesus in the middle of the 17th century, and the brightest ornament of the Jansenist school, thus sets forth in his "Letters to a Provincial," first, the general principle in accordance with which the obligations of Scripture may be thrown off the conscience, and second, the grand trick of Basil Ponce by which vice becomes virtue, the good end sanctifying the unholy means.

I. *The General Principle.* "Alas! said the father to me, our principal end should have been to establish no other maxims than those of the gospel in all their severity. And you may see plainly enough by the regulation of our manners, that if we do suffer any relaxation in others it is rather by condescension than by design. We are forced into it. Men, now-a-days, are so corrupt that, as we cannot make them come to us, we must of necessity go to them; otherwise they would desert us, they would become worse and worse, and would give themselves up to sin altogether. It is in

order to retain them that our casuists have carefully considered the vices to which men in all conditions of life are most liable, and that, without altogether wounding the truth, they have formed maxims so mild that the man would need to be very cross-grained indeed whom they failed to satisfy. For the great principle which our Society has adopted for the benefit of our religion is to repel nobody, whoever he may be, so that the world may not be provoked to wrath."

II. *The Special Doctrine of Basil Ponce.* "Is it permissible to seek opportunities to sin, or are we not rather called upon to flee from every such occasion?" says Louis de Montalte (Pascal).

"Not always," replies the Jesuit father; "it is according —"

"According to what?"

"Ho! ho! if one were to suffer inconvenience in flying from occasions of sin, would he, in your opinion, be under obligation to do so? That is not, at least, the opinion of Father Bauny, for here it is on page 1984. 'Absolution should not be refused to those who live among near occasions of sin, if they are so situated that they cannot leave them without giving subject of remark to the world, or bringing some inconvenience upon themselves.'"

"I am rejoiced at it, my father; it now only remains to be said that we may deliberately seek occasions for sin, since permission is given not to flee from them."

"Even that is sometimes permitted; the celebrated casuist, Basil Ponce, has said, and Father Bauny cites his opinion with approval, that 'we may seek an occasion to sin directly and by itself, *primo et per se*, when the spiritual or temporal good of ourself or of our neighbour leads us in that direction.'"

The same author, Pascal, tells us how the Jesuits carried out these two principles, the general and the special, in their practice as missionaries. "They have wares for all kinds of purchasers, and suit the supply so well to the demand, that when they find themselves in a country in which Christ crucified is foolishness, they suppress the scandal of the cross, and only preach Jesus Christ exalted, not the suffering Saviour. Thus they have acted in India and China, where they have allowed their converts to be idolaters, and worship in the idol temples, even by means of this subtle device of hiding under their garments an image of our Lord to which they teach them mentally to convey the public adoration which they render to the idol Cachinchoan and to their Confucius, as Gravina, the Dominican charges upon them, and as the Spanish narrative presented to Philip IV of Spain, by the Cordeliers of the Philippine Islands testifies. So notorious was this, that the congregation of cardinals *de propaga: la fide* was obliged specially to forbid the Jesuits, under pain of excommunication, to allow the adoration of idols under any pretext, or to hide the mystery of the Cross from those whom they instructed in the true religion."

Rome is still true to her traditions, and fishes in all seas for men with a very wide-mouthed net, the meshes of which are exceedingly small, easy to enter, but hard to escape from. The Protestant net, or that part of it which deserves to be called the gospel net, is very strait, like the gate, and narrow as the way that leads to life, and few there be that go in thereat; many fishers of men toil day and night with it and catch nothing. A look of envy is accordingly thrown upon the Romish ecclesiastical machinery, imitated as it is by so many that have the spirit of Babylon without its name; the great principle involved is lost sight of by the good Protestant who wants a better-filled church and a larger communion roll; and he whom the very

name of Jesuit inspires with horror, by the introduction of some attraction that is not of the truth, or the relaxation of some principle that is of it, places himself in the position of a humble follower of Basil Ponce. A large number of ministers of the United States occupy this ignoble position. Their mission in the world, as it has appeared to themselves and the public with whom they come into contact, has been that of caterers to a low and gradually descending religious taste. When reasoned with for committing the praises of the congregation to an organ and a single operatic singer; for allowing careless attendance and irreverent conduct during worship to pass unheeded; for preaching sensational sermons, devoid of spiritual power; and for leading the prayers of the people in a tone more flippant than that of their ordinary conversation: they have taken up the whine of Pascal's Jesuit, "We are forced into it; men now-a-days are so corrupt, that as we cannot make them come up to our standard, we must, of necessity go down to theirs." This evil is not one that threatens Jesuits or American ministers alone, but human nature, which embraces our Canadian ministers and people as well as those of other Christian lands. The Christian teacher has too often made up his mind, with the false prophet, that the mountain will not come to Mahomet, and that, accordingly, Mahomet must go to the mountain. If he were of the true prophetic stamp he would treat it otherwise, and say, "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain."

While the Jesuit sought by all means in his power to increase the number of those over whom his order had influence, and delighted in attaining this end, however tortuous the paths that led to it, he did not disregard a work equally congenial to his scheming soul, that of filling the Church's coffers, and providing the sinews of Antichrist's war against the heathens and the heretics. Money was a desirable thing in the Jesuit's eyes, so desirable that it was on no account to be got honestly if it could be procured in any other way. To strip the faithful and let the unbelievers go free, has never accorded with a high church spirit. Let the Philistines be spoiled; let the poor Jew of the middle ages be bled; let the heretic pay for all. The Jesuits erected magnificent buildings for educational and ecclesiastical purposes, concerning which they might have spoken language similar to that which the great Rameses, who persecuted and enslaved Israel, inscribed upon his monuments: "No Egyptian put a hand to these buildings." If in fishing for men we find some crews of Protestant ministers steering in the broad and serpentine wake of Jesuit craft, assuredly in regard to fishing for money wherewith to advance the cause of Christ, we may cry, "the whole world is gone after them." The question of the individual is not so much, "What shall I give for this or that good object?" as "what can I make so and so give for it?" or, "to what extent may I succeed in victimizing such and such an uninterested party?" Thus churches are built by men who have not the slightest intention of paying for them, and who either desert them in the day of distress, or by some unworthy concession purchase the aid of wealthy patrons, that have far less right to exercise authority in the church than a man, because he possesses two hundred acres, has to be an officer in the militia over his neighbours that have only one hundred. Unworthy motives are necessarily placed in the way of the careless and the niggardly, and the Church, in accordance with the rule that a man cannot handle pitch without being defiled, becomes subject to the same motives, until the Christian duty of giving is lost sight of, and a low worldly spirit marks the

benevolence of the people. The heart becomes cold to things divine and spiritual. Selfishness quickly re-asserts its reign over the affections, and you must of necessity show such a diseased Christian that he is doing something for himself in all that he is asked to do for God's cause, or that he is receiving some kind of earthly equivalent before he will find a disposition to comply with the call to liberality. Hence come lists, that publish to the world every subscription above a dollar, honorary memberships, and the burdening of religious institutions with incapable and irreligious officers; hence come bazaars, funny soirees, where all laugh that do not blush, concerts with comic songs, and sentimental absurdities: all for the sake of religion. The Roman Catholics think a chapel none the worse because built by Protestant subscriptions to a lottery, or the proceeds of a St. Patrick's Society ball. But what shall we say of a Church that lays claim to very great purity, that professes in its membership to have in an especial manner come out from the world and to be separate from it, and that builds its largest edifice for the public worship of God partly by the proceeds arising from impertinent practical jokes? We have heard of certain victims within the communion of the body to which the bazaar in connection with which these practical jokes were played, belonged, whose two coins given for admission to a room, called an art gallery, but containing such illustrations as a broken tea cup for the catalogued "Ruins of China," and for admission to another, in which a doll's mitten was presented by a young lady, will burn in their hearts for many years to come. The example of the city is followed by the country. One can hardly conceive of anything, not positively immoral, more unfitted to the character of a missionary meeting, than for a minister to call upon young men to nominate young women as the prettiest in the neighbourhood, and to superintend the voting for the rival candidates to the throne of beauty, by receiving the ten cent pieces with which every vote must be accompanied!! And all this is for the cause of Christ! Surely these, and actions such as these, are wounds wherewith the Redeemer is wounded in the house of his friends.

Thus it is that Christian men think only of the end, and not of the means. They follow the Jesuits, and forget the teaching of Paul and his Master. Their cry is "money," just as the cry of the world is "money." Nor can the Church rebuke the world in its race for riches, and for the unscrupulous manner in which it seeks to gain the end, while within her own borders men are found that do not disdain some of the world's most unworthy devices for the accomplishment of the same purpose! We trust the time may soon come when all bazaars and concerts, and other secular means of enlisting men and women and their means on the side of God and truth, shall disappear; and that, meantime, our Church will take the dignified and Christian stand in the matter, which it becomes a Church with such principles and with such a history to take, striving solely for the increase of that spirit within her people, which abiding in their hearts will make them willing to spend and to be spent, with all that is theirs, in the service of their Lord and Master.

Missionary Intelligence.

MISSION WORK IN BRITISH COLUMBIA.

EDITOR OF RECORD:

MY DEAR SIR,—Another year is gone, and as you have heard but little concerning us, a few words of review may prove interesting to some of your readers and the supporters of this Mission. With the exception of the first two years of our work, we have had little or nothing of an encouraging nature to communicate, either as regarded the colony or our own efforts. For five or six years we have toiled on amid many distressing discouragements, and while the very existence of the colony seemed trembling in the balance, and depopulation and depression sorely tried our faith and patience. But the clouds are breaking. Though we have not yet benefited by immigration, depression has given way to confidence on the part of the few thousands scattered throughout our wide borders. The fact has at length been fully realized that “it is a country fit for settlement after all;” and now comes confederation with Canada—our political emancipation—and a Pacific railroad to make assurance doubly sure, and cheer the heart of the most despondent. Without confederation the settlement of this colony would be a very slow, though I believe sure affair; and without the railroad confederation would be useless. May God speed the day and bless the work.

Our own work, too, presents a more cheerful aspect. Details cannot here be given, but brief mention may be made of a number of reasons for special gratitude, encouragement and acknowledgment.

1st. We have had a greater number of additions to our membership from among ourselves—or by examination—than in any previous year.

2nd. A greater number of baptisms, adult and infant.

3rd. A greater number of communicants present at the different dispensations of the Lord's Supper.

4th. A great increase in pecuniary contributions towards the support of our cause. Only once before was there any attempt made in that direction. The last year I was here, previous to leaving for Nanaimo, four hundred dollars were with difficulty obtained. Last year the amount was nearly double that.

5th. Our ability to penetrate into the interior, and proclaim the saving truths of the gospel over a wider field and to a greater number and variety of people than ever before in the same time.

6th. A good steady attendance at the ordinary Sabbath and week-night services. 'Tis true, much travel and bodily labor are required—going and coming, eighty-six miles must be gone over every three weeks, chiefly in an Indian canoe, in all kinds of weather, in order to supply the four stations now regularly attended to.

7th. Better health enjoyed by the missionary and his family than in any previous year.

Sincerely yours.

R. JAMIESON.

New Westminster, B. C., January 25th, 1871.

MISSION WORK ON HASTINGS ROAD, &c.

Madoc, 9th Feb'y, 1871.

MR. EDITOR,—My annual trip on the Hastings Road, to look up the Presbyterian interest, and see what can be done for the support of the Gospel by the people, was undertaken last month. Having no one to supply my pulpit during my absence, I had to condense the greatest possible work between two contiguous Sabbaths. My prescribed work was to preach in six different places, drive 200 miles, &c. As it was, the sun only favoured me with five hours of his face, had four days' storm, for four days pressed over unbroken roads, could only preach four times, and drive 150 miles with three changes of horses, and did not enjoy two nights' rest, partly from want of time, and partly from other discomfort.

My idea of a minister of the Gospel is, that he should lose his individuality in Christ; that, having given him a work to do, he should not flinch from the doing of it, whatever it costs him—non-promotion in the Church, sacrifice of ease and plenty, and all the disadvantages connected with self-abnegation. It would have contributed greatly to my worldly interests had I made this, my first charge, a stepping-stone to a better. Had I done it, as I might have often, the North Riding of Hastings would have been lost to our Church. Were I to do it now, the field I have been trying to extend would shrivel up to a single weakly, isolated congregation. My diocese extends 100 miles north and south; my winter journeys exceed 1500 miles; and at present there is only one ordained missionary, located 45 miles north, to help me with the work.

The Hastings Road is in a sad state of desertion, and the clearances are largely running again to bush. From the town line of Tudor and Lake to the town line of Limerick and Wollaston I counted 57 deserted shanties melting to dust on the free grant lots; and from the southern boundary of the latter to the centre of Dungannon and Faraday, 28 more. The country is very hilly, rocky, swampy, and the most of the land is not ploughable because it is so broken with rocks on edge. Yet it is not the nature of the country so much that is restoring it to the wilderness and the wild beast, as the unfitness of the settlers for bush life, the absence of churches, and the presence of grogeries. The order of necessities, in a backwoodsman's mind and practice, is, first the house, second the barn, third the school-house, and when he can afford the luxury, he will erect a church. Were he to make the church the prime necessity, God would prosper him in very unfavourable circumstances. Even two years ago, I counted 26 grogeries between this and the Peterson Road, 70 miles north. These demoralized the people, drove them elsewhere, paralysed those that remained, and, in their turn, many of them are also now becoming ruins. Few belonging to our Church have left for parts unknown, and few belonging to any other Church remain. We might yet people the road with a hardy, virtuous, and godly race of Presbyterians. They are in every way the best settlers. Would that our Church realised the economy of preserving its people, and the extravagance of letting them alone to be degraded, and then reclaiming them. I believe in following up our people with the Gospel, and never letting go our hold of them. Had we done this years ago we would have saved many broken backs, hearts and fortunes.

Our missionary is stationed at L'Amable, Dungannon, 45 miles north. He preaches there and at McKillican's, 15 miles south, one Sabbath; in Carlow, about 30 miles north-east, the second Sabbath; and at Doyle's

Corners, where the Hastings Road cuts the Peterson Road, the third Sabbath. He extends his labours during the week to the shanties scattered over the region between them, to save the young men of our Church from being lost, or becoming victims of vice. His work is very trying, and if a missionary deserves the sympathy of the Christian people, he does. All last summer, to the new year, he, his wife, and his two boys have been living in a low attic 13 feet by 10. By means mainly of kind friends in Belleville, I was enabled to obtain for him a horse, harness, cutter, &c. I was anxious also to get up a kind of manse for his use, and for this end wrote to a ministerial friend who was able to assist me; but my application was met with severe silence. In spite of this, when back, I put him in the way of having one, and I trust the summer will not pass over without this object being secured, however humble the residence be.

This mission field, to be efficiently worked, needs three labourers, instead of one. For this end I have written to the Students' Missionary Association to take Carlow into its own hands. There are about 35 families of young, sober, industrious married men in it. The country is magnificent. The distance between the extreme settlements is 11 miles. They could raise now \$150 a year, and in two or three years could support a minister themselves, if they could only get water privileges, which the lumberers monopolise. The people in this region live alone. I wish a second student to be stationed at Doyle's Corners. His field would extend 18 miles along the Peterson Road, would include 26 or 30 families, and though the land is not equal to that of the other, it is still very good in many places. All the people could raise for the year would not exceed \$100, but whatever it cost the Church, in importance it is fully equal to Carlow. Our missionary has work enough in the four townships of Faraday, Dunganon, Wollaston and Limerick. The length of the region is 25 miles, and width 7. The number of families is 50, but I fear they could not raise over \$150 a year.

Our Church is hampered for want of men, and the Central Fund for want of means. I may here suggest a very excellent plan for increasing the liberality of our people. A very particular friend of mine puts into my hands \$40 a year, to be disbursed in \$10 sums for the purpose of stimulating the stations to give. Those who have not been accustomed to regard giving as a grace, need to be educated into it, and I know of no more effective way than this. Could not many more be induced to follow such an example? It yields immediate fruit.

I am also resolved on securing glebes for church purposes, and have received from a generous ministerial friend \$120, to be spent in this way.

I cannot here refrain from adverting to an evil that is killing out our weak congregations. The poorest charges desire, like the wealthiest, to have the most popular preachers. They commit a gross mistake in ever setting their minds on first-class men. Ministers are human, and they will sacrifice them to their own interests. Did they look out for useful men, rather, they would be better served, would not be likely severed, and would certainly remain in a healthy state. But the evil I rather wish to refer to is this, that some preachers, who are carried away with the idea of their superior powers, preach in as many vacancies as they can, give the people the hope that if a call is got up for them they will accept, and then jilt all for the best. It is unmanly, not to say unchristian, thus to play the coquette. Though St. Columba has not been treated exactly after this fashion, three calls have been given, with some hope, and then refused. The cause has been nearly ruined by it. I have just been encouraging the people to

try again. A third station, to the north 8 miles, may be added to it. \$400 could easily be raised from the stations alone, and the people promise to build a manse. I trust the next one that may receive the call will be ready to deny himself for the Lord's sake.

I have applied for a student to be located at St. John's, Huntingdon. The disappointment will be great if he is not obtained.

God grant that these mission fields be fully occupied next summer. I have already been urging the people to take steps toward the erection of churches in eight different places. The numbers are few, poor, and need encouragement. What a pity it is that we have no Building Fund! Could we say: "The Church is ready to help you with so much money, provided you do so much more," the task would be comparatively easy.

The stations of Marmora, 12 miles west, and Elzevir, 12 miles east, had to be abandoned because of the two-fold want of money and men. How much need have we to pray that the Lord of the harvest would send forth labourers into His harvest!

D. W.

FREE CHURCH MISSIONS.

Dr. Stewart, of the South African Mission, has just established the first Kaffir newspaper, which may yet become as a Christian instructor a powerful agent for good. Mr. Allison writes to Dr. Duff, from Pietermaritzburg, in Natal, that about forty native young men have been received into the Church recently as candidates; also that the Amaswaze chief, Likwetshi, with about a hundred of his leading men, purchased a farm on the northern boundary of the colony for six thousand dollars, which is to be managed for the tribe by six native trustees, and of which they have deeded twenty acres to the Free Church of Scotland for missionary purposes.

The Calcutta Missionary Conference recently took up for consideration the "work of conversion in missionary institutions," and seemed to throw a certain amount of blame upon the secular studies so earnestly engaged in within their walls. Dr. Murray Mitchell shows the universal tendency of secular studies to deaden spirituality, and pleads for their continuance in spite of this great drawback, as the only means of bringing the young Indian under religious influences.

New Zealand, the connection of which with the Presbyterian Church dates from the year 1840, has now some seventy Presbyterian ministers, occupying 230 ecclesiastical buildings, which are divided between the Synod of Otago and Southland, containing three Presbyteries and a large mission field without, and the General Assembly of the Presbyterian Church of New Zealand, with five Presbyteries. The Otago University, under Presbyterian auspices, has come into conflict with the Colonial University, a government institution. An amalgamation was thought of, but the government wished to effect this by excluding all ministers from the Council, thus ignoring entirely the claims of the Church upon the Otago University. It is now going on independently, and we are happy to say prosperously.

The Falkland Islands have a small Scotch population, which has just sent to the Colonial Committee of the Free Church an application for a missionary.

Mr. Lewis, of Rome, sends to the *Record* an interesting account of the work of the Free Church in that city, which commenced ten years ago, and has at last accomplished the erection of the first edifice ever built in Rome, expressly for Protestant worship.

UNITED PRESBYTERIAN MISSIONS.

Mr. Robb continues, in the February number of the *U. P. Missionary Record*, his Old Calabar journal. "Put down as the incidents occurred, they present a vivid picture of heathenism in its ignorance, its superstitions, its selfishness, its cruelty, and its disregard of human life. It requires great faith and strong zeal to persevere in attempts to teach and elevate a people so degraded and so wayward; and yet the gospel can and will do this, as is evident from the case of the young man who was baptized and received into the communion of the Church about a year ago." On the day of his baptism twelve Africans, including teachers, sat down at the Lord's table. The young man was sent to teach the children of his native village, Ibibio, and is much liked by them.

The Rev. John A. Chalmers, of Henderson, Caffraria, has been appointed, with the consent of the U. P. Presbytery of Caffraria, the representative of the Moravian Brethren at the Board of Revisers of the Caffre Bible, the Rev. Tiyo Soga representing the United Presbyterian Church. The Gospels of Matthew, Mark and Luke, have been finished. Each of the seven denominations engaged in the work has taken 200 copies of a tentative edition of the Gospel of Matthew, recently published, and not a single complaint has been heard against it. Mr. Chalmers also records the conversion of three Caffres, two of them brothers, and men of influence among their people. The sincerity of their profession has been tested by persecution.

The Rev. W. Martin, of Nusserabad, India, has been superintending the work of the famine labourers, and the education of the famine orphans, with the most gratifying spiritual results, many enquirers asking the way to Zion.

Dr. John Parker, of Ningpo, China, tells of three converts baptized last November, and two candidates waiting for admission into the Church. Two of the converts are educated men, as Chinese education goes, and will be useful among their countrymen.

The Rev. A. Benoliel writes from Cadiz, that he has recently opened the finest Protestant place of worship in Spain, capable of holding 1000 persons, and that at the opening services, although only announced the day previous, some six hundred people were present.

MISSIONS OF THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

The *Home and Foreign Record* of this sister Church gives the following account of the Acadian Mission:—

Messrs. Dionne and Rivard spent part of the summer of 1869, and Messrs. Rivard and Bronillette spent four months of last summer, in itinerating in the Lower Provinces, selling copies of the French Scriptures, chiefly the New Testament, with tracts showing the way of life through the Lord Jesus.

They have visited some of the chief settlements in New Brunswick, P. E. Island, and Nova Scotia.

When the Synod met in Charlottetown, the two young men gave a simple and most interesting statement of their mode of procedure, and present seemed persuaded that we were clearly called not only to continue this agency, but to enlarge and extend missionary effort to a people at our very doors, were left ignorant of the Holy Bible and of justifi through the righteousness of the Lord Jesus Christ.

The young men, after Synod, proceeded to Richmond County, in Nova Scotia, which contains about 6000, or above one-fourth of the whole number of Acadians in the Province named. Here they disposed of their whole stock of New Testaments, and a second supply, for which they had sent, having been forwarded by mistake to Sydney, instead of the Strait, they returned via New Glasgow to Halifax, hoping there to find in the stock of the Bible Society what they required to enable them to spend the last two weeks profitably at Chezetcook or Clare. In this they were disappointed, the depot of the Bible Society only containing a few New Testaments of a type so small as to be unsuitable, and consequently returned via St. John to Montreal, where they are now attending their theological course prior to receiving license.

These are the simple facts of the case. What the results of their sale of the Scriptures and conversations with individuals may be, we cannot tell, (the day will declare it); but we know that many feel thankful that a beginning has been made in this work of offering the Scriptures to this people. If Paul felt himself a debtor to preach the Gospel to the Roman, the Greek, and the barbarian, God's people in these Provinces must feel a deep obligation to see that the same glorious message shall reach all dwellers in our own country, and especially the children of those who occupied it before us, and gave names to many of its streams and valleys.

The Rev. K. J. Grant, the new missionary to Trinidad, has reached his destination, and is preparing for his work, while Mr. Morton, the old missionary, having mastered the Hindostanee language, is preaching incessantly to the Coolies, and teaching them in their own tongue the wonderful works of God.

A tribute to the memory of Mr. McNair, the devoted missionary to the new Hebrides, who died of fever and ague in July of last year, appears in the *Record* from the pen of the Rev. John Inglis of Aneiteum.

General Religious Intelligence.

The difficulty felt in regard to the working of the Madagascar mission, on account of the threatened interference of an Anglican bishop, has been set aside for the present by the conciliatory and Christian conduct of the Church Missionary Society, which has declined to put its missionaries under the authority of Mr. Baynes, the new bishop, who, on that account, resigns, or withdraws his acceptance of the office.

Mrs. Moffatt, the devoted wife of the great African missionary, died of bronchitis in London during the month of January. She could say, "I always studied my husband's comfort, never hindered him in his work, but always did what I could to keep him up to it."

The Roman Catholic bishops in England and Wales are 15, and in Scotland 4, including four retired bishops; the priests serving missions and acting as chaplains to religious communities are 1551 in England, and 207 in Scotland, making an effective list of 1758 in all. The religious houses of men in England are 55, and of women 218; those of men in Scotland are 4, and of women 18; giving a total of 59 and 236 respectively. The list of places in Great Britain in which mass is said, whether in public churches, chapels or stations, includes about 1,200 names. The peerage of the three kingdoms includes 34 Roman Catholic members. Besides

these, there are 49 Roman Catholic members of the baronetage of the three kingdoms; and the members of Parliament who profess the Roman Catholic faith are 37, who all sit for Irish constituencies, except Lord Robert Montague, M.P. for Huntingdonshire, who is a recent convert to that religion.

Mr. Spurgeon has designated the Church of England an "Apostate Church," and many good Anglicans are up in arms against the audacious Baptist. St. Alban's Church, Holborn, would, however, bear him out in his use of the epithet. At the communion service on the first Sabbath of the year, violins, drums and trumpets helped the organ and the choir to render parts of the Messiah, and a grand procession of five hundred persons marched round the edifice. Incense bearers; acolytes with banners; members of the choir in cassocks and surplices; banner of the sacred heart; the clergy; the Rev. A. H. Stanton in embroidered surplice and magnificent white satin vestment embroidered with gold, with two choristers holding his train; banner and sixty members of the guild of St. John the Evangelist, with other banners and members of the guilds of the Blessed Sacrament, St. John the Baptist and Jesus of Nazareth; Sisters of Mercy in their robes; blue silk banner borne by a Sister in a white veil; fifty girls covered with long white veils of the order of St. Mary the Virgin; blue silk banner followed by about two hundred women in scarfs and crosses, members of the guild of the Holy Family:—made up the sacramental mummeries of an apostate congregation that has no right to remain in communion with an orthodox Church.

The Union movement still absorbs attention in the Free and United Presbyterian Churches. A very large majority of the Presbyteries of the former, larger than expected, have decided that there is no obstacle in principle to union. The Presbyteries of the latter are unanimous.

At a public meeting held recently in Edinburgh, over which the Lord Provost presided, and at which Dr. Nicolson, Principal Sharp, Mr. Dalrymple, M.P., the Dean of Faculty, Dr. Smith of North Leith, and Mr. Kinloch of Gilmerton spoke, strong ground was taken against patronage as productive of serious evils to the Church and country, and petitions were prepared on the subject, to be presented to both Houses of Parliament.

All kinds of Presbyteries have been reviewing Mr. Gladstone's letter to the Pope, and moving resolutions in accordance with their feelings in regard to it.

A correspondent in Skye sends the following to the editor of the *John o'Groat Journal*:—"A man of humble origin in Skye, who lived about sixty years ago, produced more 'heretical' ministers than any other man, high or low, connected with the Church of Scotland. He lived in the parish of Duirinish, and was called *gi-Shuardil*; that is, the blacksmith of Swordale. He was eminent as a forger of farming implements, and his descendants are famous as forgers of heresies. He had many children. One of his sons was brought up to the Church. He was minister of the Church of Morven, and one of his sons, Norman, was one of the ministers of Campbeltown. He was unfortunately tried by the Presbytery of Kintyre. Another grandson, the late Mr. Roderick Macleod, minister of Bracadale, was libelled for heresy. A cousin of Mr. Macleod, Mr. J. C. Macleod of Row, was deposed by the Church for preaching universal pardon, and teaching that assurance is of the essence of faith. Dr. N. Macleod, of the Barony, was brought up by his Presbytery for his anti-Sabbatarian views; and his cousin, the Rev. John Macleod, of Dunse, has just been before his Presbytery on a charge of priestly arrogance in pretending to forgive sins at the confessional, and

that and open the kingdom of heaven at pleasure. If the blacksmith could lift up his head, would he not be proud of his progeny?"

In Ireland the disendowed Churches are beginning their first year of actual reconstruction. One diocese of the Episcopal Church in Ireland proposed to remove about a third of its clergy in order that the work may be done more effectively by the smaller number. The Primitive Methodists have been received into the fellowship of the Irish Episcopal Church. So extremes meet. The Government has explicitly refused to the Episcopal Church in Ireland the title of "The Church of Ireland." The Convention attempted to secure a legal right to it by inserting it in the Draft Charter, which the Government was asked to sanction for the Representative Body, which they proposed should be called "The Representative Body of the Church of Ireland." The Government deliberately struck this out, and inserted instead in the Charter, which was granted by the Crown, "The Representative Church Body." In the Act which was adopted by the Legislature last session regarding marriages in Ireland, the title, "Church of Ireland," occurs only in the preamble when reference is made to its disestablishment by the Irish Church Act, 1869; but when in the enacting clauses the members and clergymen of the Episcopal Church are mentioned, they are never designated members or clergymen of the Church of Ireland, as would have been the case if that had been their legal designation, but invariably "Protestant Episcopalians" and "Protestant Episcopalian Clergymen" respectively. Hence the Registrar-general, under the advice of the Law-adviser of the Crown, has directed all the Episcopal clergy of Ireland to enter their Church in the Marriage Register as the "Protestant Episcopal Church of Ireland."

France still witnesses the constant and laborious efforts of Christian men and women from many lands on behalf of the temporal and spiritual well-being of her defenders and her enemies, in so far as the latter are in a position to claim the former at their hands. Large numbers of copies of the Scriptures and religious books in French, German and Arabic (for the Turcos) are being daily circulated in hospitals and in the camps.

The week of prayer was observed in Paris as never before. The following are the subjects which were substituted for those prepared in England by the Evangelical Alliance:—*Sunday, Jan. 1.*—To implore on the commencing year the blessing of the Father, just Judge and Supreme Governor of the destinies of nations; of the Son, Saviour and Intercessor; of the Holy Ghost the Comforter. *Monday, 2nd.*—General humiliation, confession of our sins as a nation, as Churches, as individuals. *Tuesday.*—For France; to lay her at the feet of Jesus, like the man with the palsy by his friends. For the City of Paris. For the Government. *Wednesday.*—For bereaved families; that the trial may bring forth fruit; for Christian parents whose sons are exposed to death. *Thursday.*—For the soldiers in battle; for the wounded; for the prisoners; for the chaplains of ambulances, and nurses; for the devastated countries. *Friday.*—For the Church—that she may come forth purified and more faithful from the trial. That the children of God be strengthened in their faith in the promises, and glorify their Master. *Saturday.*—For restoration of peace; for the success of the Gospel among Jews and heathen, and for the hastening of the glorious Kingdom of Christ. *Sunday.*—That this year be a year of deliverance for the faithful Church, and that God may strike all His enemies with impotence."

The Protestants of France are generally republican in feeling, but are not trusted by their brother republicans, because the Prussians are Protestant.

The Prussian Government have not only put aside the Minister of Education, VonMuhler, but have disavowed his policy, and have declared that the bishops have no right to remove and deprive of their salaries those Professors of Theology who repudiate the Infallibility dogma. Bavaria is standing out strongly against the Jesuits and the ultramontane party, who have been striving to detach the young king from the German alliance. Dr. Dollinger, and two other Professors of Theology in Munich, are threatened with the loss of their chairs, but it is probable they will retain them, and perhaps introduce something of a Scriptural reformation in the German Catholic Church. At least 95 per cent. of the lay professors in German Roman Catholic literary institutions, and 80 per cent. of the theological professors, are in opposition to the Infallibility dogma.

From Switzerland, news has arrived of the death of Professor Chapuis, of the Theological College of the Free Church of the Canton de Vaud. The Protestant State Church of Switzerland is thoroughly under the Government. "The minister must hold the services and do the duties at the place and hour fixed, and nothing more. He dare not hold a prayer meeting in a private house; and a very hard wrought, slavish body of men they are—a higher kind of schoolmaster and policeman, with an average salary of about four hundred dollars a year. The State tried to put down the Free Church; made its meetings illegal; no one could give sites for it, nor hold property; it ended in banishment, imprisonment, fines, and the old story of persecution; but fidelity had its reward; the law would not work; public opinion would not sustain the rigour, and it has ended in perfect freedom. There are about 140 congregations in the Free Church—many of them weak."

Two Protestant religious newspapers have been commenced in Madrid—one of them being an illustrated weekly called *The Christian*. In a town of Catalonia some priests recently had an *auto da fe*, the burned being several Protestant books, including some Bibles. The Spanish people still give great attention to the proclamation of the truth.

Presbyter John, of Geog Tapa, in Persia, who recently sought aid from the High Church party in England, in opposition to the American missionaries, died in the end of last October.

One of the head men of the Billawars, a race of people living near Bangalore, on the western coast of India, came to the missionaries of the Basle Society there, asking to be received as a Christian, with 5000 of his followers, on condition that they should remain independent of other Christians, and be allowed to visit the heathen plays, &c. This was refused, but it is hoped, ere long, the entire body will accept Christianity.

"It appears that the French Catholic nuns at Tientsin, who perished in the massacre, had been led by their infamous Church system to a practice that aroused the anger of the mob against them. They had been taught that, to be saved, infants must be baptised. They therefore strenuously addressed themselves to baptizing all they could; and as, according to their creed, the end sanctifies the means, they purchased sickly children, and gathered them into an institution for this purpose, some of them having been stolen from their parents by native kidnappers, who abound in China, and who expected to be paid for them by the sisters. The number of coffins passing out of the institution excited wonder and surprise. The hostile party took advantage of it, and the excitement increased until at length it exploded."

The New Zealand massacre has developed some latter day martyrs for religion's sake. The natives captured by the Maori rebels were offered their lives if they would bow down to the Hanhan god; but they refused, and fifty of them were put to death.

Home Ecclesiastical Intelligence.

CALLS, &c.

The Rev. J. Straith has been called by the congregation of *Paisley*; Rev. H. J. McDiarmid by that of *Spencerville*; Rev. J. Breckenridge has received a call from *Knox's Church, Brampton, and Milton*, and also one from *Streetsville*; Rev. J. Bethune has accepted a call from *Inverness*, where he is now inducted; Rev. A. Rowat has been called to *Winchester*; Rev. R. McA. Thornton, M. A., has been called by the congregation of *Knox's Church, Montreal*, and has declined the call from *Flamboro*; Rev. J. Baikie has declined the call of the congregation of *Lakefield*.

Rev. G. Haigh has been inducted as pastor of *King and Laskey*; Rev. A. Urquhart has been ordained and inducted as pastor of *Perrytown*; Rev. D. Wardrope has been inducted at *Teeswater*, &c.

The Rev. Andrew Milne has resigned the pastoral charge of *Beamsville*; Rev. W. H. Heu de Bourek has resigned the pastoral charge of *Cornwall*; Rev. A. Grant has been relieved of the pastoral charge of *East Seneca*, which is now to be connected with *Dunnville*.

CHURCHES OPENED.

LEEDS, Q.—On Sabbath, 22nd January, the new church erected in the village of Leeds was opened for public worship, when the services were conducted by Rev. Mr. Gibson, of Montreal, in the morning Rev. Mr. Powis, of Quebec, in the afternoon, and the Rev. Mr. Smith, of Leeds, in the evening. The sum collected on the occasion was \$400, leaving a small debt of \$100. A soiree was held on the Friday evening before the opening, when appropriate speeches were delivered to a large audience by the Rev. Mr. Hanran, of St. Sylvester, Rev. Mr. Bethune, of Inverness, Rev. Mr. Powis, of Quebec, Rev. Mr. Gibson, of Montreal, Rev. Mr. Smith, of Leeds, Hon. G. Irvine, of Quebec, and Mr. Paton, of Montreal.

BOWMANVILLE.—The new brick church lately erected by the Canada Presbyterian congregation of Bowmanville was opened for divine worship on Sabbath, 29th January. The building is an ornament to the town, and is throughout a very handsome structure. It is 67 feet long, and 44 feet wide, and is calculated to seat 500 persons. The building is of Gothic style throughout. The basement walls, to the height of 10 feet, are of stone, and the rest of the walls are of brick. The spire reaches the height of 135 feet. There are five windows in each side of the church, and two in the end, with stained glass borders and enameled centres, besides handsome windows of the same material in the tower, entry, and in the back of the gallery. The interior presents a very attractive appearance. The pulpit is of the platform style, finished in oak; the pews are also finished in oak. There is a basement the full size of the building, with vestry and class-rooms.

The whole cost of church and site is a little over \$9000.

The opening services were attended with great success. On Sabbath three excellent sermons were preached by the Rev. Dr. Burns, of Montreal, to congregations as large as could be crowded into the church—in fact, a very large number had to turn away from the evening service, unable to gain admission. The collections on Sabbath amounted to \$390.

The church was filled with an attentive audience on Monday evening, to hear the Rev. Dr. Burns' lecture on Russia. The lecture was very interesting, and was listened to with great attention throughout. One hundred and three dollars were realized therefrom in aid of the building fund.

The opening services were resumed on Sabbath, the 5th February. The Rev. J. Laing, of Cobourg, preached morning and evening, and the Rev. R. M. Thornton preached to the children in the afternoon. The services were interesting, and were listened to by large and attentive audiences.

On Monday evening there was a large attendance of friends of all denominations at the tea, which was served in the basement of the church. After tea, the chair was taken by John McLeod, Esq., M.P.P., and the Rev. Messrs. Laing, Thornton, Smith, Reikie, Boyle, Thom, Edmondson and Cross occupied seats on the platform. The greater part of the time was occupied by the Rev. J. Laing in reading his "Original Composition on the death of Judas Iscariot." In well chosen and expressive language, Mr. Laing drew a most vivid picture of the awful scenes that closed the life of the betrayer of our Lord. The production was well received by the audience. Short speeches were also made by Dr. Thornton and the Rev. Messrs. Cross, Thom and Edmondson. At intervals during the evening some excellent pieces were sung by the choir. Near the close of the exercises, the Rev. J. Smith, on behalf of the congregation, presented Thomas Johnston, Esq., architect, with a splendid gold watch, as an acknowledgment of his valuable services in the erection of the building. F. F. McArthur, Esq., Treasurer of the Building Committee, read a financial statement, in which it was shown that a small debt of \$560 still remained on the church. In a few minutes the amount was subscribed, leaving the church, except a small amount on the site, entirely free from debt. More than \$1500 were realized at the opening services.

The next week, the congregation met and passed a resolution increasing their minister's salary to \$1000. The congregation have done nobly, and are now in a very prosperous state.

It is now nearly twenty years since Mr. Smith was settled over the united congregations of Bowmanville and Enniskillen. The congregations, however, grew so strong as each to be self-sustaining; accordingly, in April, 1869, Mr. Smith resigned the pastoral charge of the congregation of Enniskillen. Shortly after, the Rev. James Thom was settled; and, under his efficient management, the congregation is now large, united, and prosperous. Since the separation, the congregation of Bowmanville have given the whole amount of salary given by both congregations before, have built a new church, costing \$9000, and have added \$200 to their minister's salary. "Not unto us, O Lord, not unto us, but unto thy name give glory."

PROGRESS OF CONGREGATIONS, &c.

ZION CHURCH, BRANTFORD (Rev. Wm. Cochrane's).—The congregation of Zion Church, Brantford, have, during the past two weeks, subscribed nearly \$6,000 to sweep away the remaining debt on the church building. The church is now out of all its financial difficulties. At the induction

of the present minister the debt was between \$10,000 and 11,000; since then, the church has been enlarged by the erection of galleries, and otherwise improved, at a cost of some \$3,000. Thus nearly \$14,000 have been raised in 8½ years, in addition to the ordinary annual expenses of the church.

GUELPH, KNOX'S CHURCH.—At the annual meeting of the congregation of Knox's Church, Guelph, recently held, it was resolved, from the funds in the treasurer's hands, to present the Pastor, Rev. W. S. Ball, with \$200 as a supplement to the last year's stipend, and also to increase the stipend \$200 per annum for the future. This is an excellent example. We understand, too, that it is intended to erect a gallery, in order to give increased accommodation.

ALMONTE.—We are glad to hear of the well-sustained progress of this congregation. The finances of the congregation have increased in a very encouraging degree, the total of the last year being \$2376.68. There has been also progress otherwise. The report says: "A special work of grace made the closing months of the year memorable. Very many were awakened to spiritual concern and brought to Christ."

ST. ANDREW'S CHURCH, LONDON.—We have received the annual report of the congregation of St. Andrew's Church, London. The total amount raised by the congregation during the year has been \$6,551.79. It is gratifying to find that the amount of contributions for missionary objects is more than double the amount contributed last year. The amount collected by the missionary society of the congregation was \$472.72.

REV. DR. WILLIS.—We notice that the fiftieth anniversary of the ordination to the ministry of the Rev. Dr. Willis, was celebrated in Glasgow on Tuesday, 24th January. He was entertained by a large number of friends, including Rev. Drs. Henderson, Forbes and Burns. The chair was occupied by Mr. Robertson, of Blairbeth. Dr. Willis's long, active, and useful labours at home and abroad were referred to in pleasing and gratifying terms. The occasion was one of much interest.

OFFICIAL NOTICES.

SYNOD OF HAMILTON.—The Synod of Hamilton will meet, pursuant to adjournment, in Galt, and within Knox's Church there, on the first Tuesday of May next, at 7 in the evening, and will be opened with a sermon by the retiring Moderator, the Rev. George Smellie, of Fergus.

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

The Treasurer will be present at the meeting of Synod to receive congregational payments to the Synod Fund.

It was agreed at last meeting, that the second evening of the meeting of Synod this year should be spent in a Synodical Conference on the state of religion within the bounds, and the Committee on the State of Religion was instructed to make arrangements for the discussion of special subjects at said conference. The Committee referred to consist of the following: Mr. Lowry (Convener), Mr. McQuarrie, Mr. Cochrane, Mr. James Robertson of Paris, Mr. James K. Smith of Galt, with the Elders of these churches.

WILLIAM COCHRANE,

BRANTFORD, 17th February, 1871.

Clerk of Synod of Hamilton.

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

Certified Rolls of Presbyteries, and 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.

A. YOUNG,

MONTREAL, 21st February, 1871.

Synod Clerk.

SYNOD OF TORONTO.—The Synod of Toronto will meet in Bay Street Church, Toronto, on the first Tuesday after the last Sabbath of April, at half-past seven o'clock p. m.

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

JOHN GRAY,

ORILLIA, 21st February, 1871.

Synod Clerk.

NOTICE TO PRESBYTERY CLERKS.—Presbytery Clerks are earnestly requested to send to the subscriber a full list of their vacancies, and those wishing employment under the Home Mission Committee, as Probationers and Missionaries, to forward their names before the end of March.

ROBERT TORRANCE,

GUELPH, 25th February, 1871.

Convener, &c.

CONTRIBUTIONS TO THE SCHEMES OF THE CHURCH.—All contributions to the Schemes of the Church should be in the hands of the Treasurer on or before 30th April, as the accounts will then be closed for the year.

MADOC.—The Rev. D. Wishart, Madoc, acknowledges receipt of the following, viz. :—For glebe land on the Hastings Road, by a minister who knows its wants, \$120; do. by another interested in its people's welfare, \$100; by the latter and his wife, to encourage local effort in said districts, \$40 yearly; by St. Peter's S. S., for do., \$5; Collection at St. Paul's for do., \$2.79.

BURNS' MEMORIAL.—A meeting of the Committee on the Burns' Memorial was held on Monday, 20th ult. The Committee, finding that the Presbytery of Hamilton had agreed not to co-operate in the endowment of a chair in Knox College, and that some other Presbyteries had assumed a position of inaction, resolved, that it would be inexpedient, notwithstanding the encouraging commencement which had been made in Toronto, and the encouragement received from some other quarters, under existing circumstances, to persevere in the effort to endow a chair in the College, and that the whole matter should be reported to the General Assembly. The Committee appointed a sub-committee to take immediate steps for the erection of a suitable monument to the late Dr. Burns, in the Toronto Necropolis.

Proceedings of Presbyteries.

PRESBYTERY OF MONTREAL.—This Presbytery met at Montreal, in Erskine Church, on the 25th, 26th, and 27th days of January, 1871. Present, the Rev. William Grant, Moderator, twenty-one ministers, and six elders.

Inter alia—Minutes were read bearing that Dr. Robert Irvine had been translated from Knox Church, Montreal, to the First Presbyterian Church, Augusta,

Georgia, U. S.; and that Mr. Robert Fleming had been settled as minister of the congregation at New Glasgow. Moderations in a call were granted to Knox Church, Montreal, and to Rockburn and Gore; also to Henry's Church, Lachute. Mr. John Bethune accepted a call offered to him by the congregation of Inverness, and steps were taken for his trials and ordination. Dr. Taylor reported that Mile End Station had been erected into a congregation. A committee was appointed to confer with another committee appointed by the Presbytery of Montreal, of the Presbyterian Church in Canada, connected with the Established Church of Scotland, anent Home Mission work. The Rev. John Morrison, Madrid Springs, U. S., was nominated to be next Moderator of the Synod of Montreal, and twenty commissioners were appointed to go to the next meeting at the General Assembly.

The Presbytery required Sessions to send in their reports on the state of religion to the clerk before the end of March next.

The Presbytery adopted the following List of Answers to Reasons of Dissent and Complaint by the Rev. Dr. Taylor (see H. and F. Record, November, 1870, page 387):

1. The Dissentient states correctly that the Report in question is "the property of the General Assembly," and therefore should not have been published without the authority of that court. The Presbytery respectfully claims the right of dealing with any such unauthorized publication as, in its judgment, is fitted to prove injurious to the interests of the Church, in view of Union or otherwise. The Presbytery has not pronounced a judicial sentence upon the report; it only expresses its "conviction" as to the effect of a certain part of said report.

2. The terms in which this reason is expressed are scarcely respectful to the Presbytery. The Dissentient declares that "the main statement in the resolution of Presbytery is not true." It is answered that the utmost that can be said is, that the word "basis" is used instead of the word "resolution." But this is quite immaterial, as the Dissentient is aware that the document referred to by the Presbytery has been published, and is to be presented to the General Assembly as essentially entering into negotiations anent Union.

3. The words of the published Report of the Union Committee are: "that the earnest attention of the United Church should be given at the earliest possible moment to secure the maintenance, in thorough efficiency, of a Presbyterian University." The Presbytery accepts this statement as it reads, notwithstanding the Dissentient's interpretation.

4. The Presbytery does not claim "the power to declare the views of the Canada Presbyterian Church on this question;" but it claims the liberty of stating, as it has done in the resolution complained of, what the Supreme Court has declared on this question. Reference is made accordingly to the minutes of Synod for 1862, page 47; motion by Mr. Kemp.

5. The Presbytery is of opinion that its Resolution may prove very useful in correcting the impression likely to be made throughout the Church, by the unauthorized publication of the report in question. It is, further, of opinion that the arguing of this complaint before the Synod at Kingston, and possibly before the General Assembly, may be injurious to the proposed Union.

6. The Presbytery submit that it is contrary to Presbyterian order, and incompetent for the Dissentient, to bring his complaint before the General Assembly, without first being heard before the Synod of Montreal; *vide* Book of Forms of Procedure, page 23; Forbes' Book of Procedure, page 108; Hill's Practice, page 32.

Dr. Macvicar and Mr. W. B. Clark were appointed to plead for the Presbytery at the bar of the Synod of Montreal.

The Presbytery adjourned to meet again at Montreal, in Erskine Church, on Wednesday, the 5th day of April next, at ten o'clock, forenoon.

JAMES WATSON, Clerk.

PRESBYTERY OF OTTAWA—This Presbytery met at Perth on the 7th and 8th of February. The attendance was smaller than usual, there being only 7 ministers and 2 elders present.

A large amount of business was transacted, of which the following are the principal items of public interest.

A letter was read from the Rev. H. I. McDiarmid, declining the call to Renfrew and Castleford.

A circular was also read from the Presbytery of Ontario, intimating that they had received, as a minister of the Canada Presbyterian Church, Mr. Robert McAlpine Thornton, Licentiate of Edinburgh Presbytery of the U. P. Church of Scotland. The Presbytery agreed to note, that it does not appear from the circular that Mr. Thornton was received according to the laws of the Church.

Mr. Crombie read the Home Mission report, and, on behalf of the Home Mission Committee, presented a series of regulations in regard to the expenses of labourers within the bounds; which, after a few changes, were adopted, and ordered to be printed and distributed.

Mr. McLaren, on behalf of a Committee appointed at last meeting to prepare an overture for laying before the next meeting of Synod upon the subject of Hymnology, gave in the following, which was received, adopted, and ordered to be transmitted:—"Whereas a great variety of Hymn Books are known to be in use in the Sabbath Schools of the Church, some of which are felt to be in many respects unsuitable; and whereas it is highly desirable that the Hymns in use in the Sabbath School be such as are also used in the public services of the sanctuary; it is therefore respectfully overtured by the Reverend the Presbytery of Ottawa to the Venerable the Synod of Montreal to take the whole subject into consideration, with a view to such action as may to it seem best to secure the compilation of such a Hymn Book by the General Assembly of the Church as may, along with our time-honoured version of the Psalms, supply a Psalmody which shall at once meet the wants of the Sabbath Schools and Congregations of the Church."

Mr. McLaren and Mr. McKenzie were appointed to support this overture before the Synod.

Mr. A. M. Tait was appointed to moderate in a call in the congregations of Admaston, Douglas and Grattin on the 21st February, and was also empowered to perform a similar duty at Renfrew and Castleford at any time during the vacancy of that congregation.

The following commissioners to the General Assembly were appointed:—**Ministers**—by rotation: Mr. McKenzie and Mr. Jas. Whyte; by election: Mr. McLaren, Mr. Moore and Mr. Burns. **Elders**: Mr. A. Toshach, of the congregation of Almonte; Mr. A. Mutchmor, of Knox Church, Ottawa; Mr. A. McArthur, of Carleton Place; Mr. R. Dodds, of Perth; and Mr. W. Williamson, of Smith's Falls.

The Rev. John Scott, of London, was nominated as Moderator of the next General Assembly, and the Rev. R. F. Burns, D.D., of Montreal, was nominated as Moderator of the next meeting of Synod.

The Rev. W. Gregg, of Toronto, was nominated as Professor of Systematic Theology in Knox College.

The Remits sent down by the last General Assembly were taken up and disposed of. The one anent the Foreign Mission Field was sent down to Sessions, to be considered and reported on before next meeting of Presbytery. In regard to the one recommending a change in the Financial year, it was decided, on the casting vote of the Moderator, not to approve of the change contemplated. The Presbytery agreed to approve simpliciter of the Act anent the Reception of Ministers.

The next meeting of Presbytery is to be held at Smith's Falls on Monday, May 1st, at 2 p.m.

JAMES CARSWELL, *Pres. Clerk.*

PRESBYTERY OF BROCKVILLE.—This Presbytery met in Prescott on the 7th February.

Reports were received from Session on the Remits of Assembly. They suggest missionary associations as the best means of increasing the missionary revenues of the Church. The Presbytery agreed to authorize the Home Mission Committee to recommend the employment of Mr. McKay in either India or China.

The following resolution was adopted, expressive of the feelings of the Presbytery towards Mr. Burton: "In agreeing to the translation of the Rev. John Burton, the Presbytery unanimously resolve to express their high appreciation of his varied gifts and attainments. In missionary work his power was remarkable in fomenting the zeal, and drawing forth the liberality of our congregations and stations. While being deprived of his very valuable services as convener of the Presbyteries, and the Home Mission Committee of his counsel and fellowship as a member of Presbytery, we sincerely desire and hope that he will experience that appreciation of his worth from the members of the Presbytery of Kingston which he has since his entrance upon the ministry enjoyed from those of Brockville. He leaves us with an earnest prayer that God will abundantly bless him in his new field."

The ordination and induction of Mr. Rowat was appointed to take place in the West Winchester Church, on the 2nd of March, in the expectation that his trials will be sustained by the Presbytery.

It was ascertained that missionary meetings had been held in almost all the congregations and stations of the Presbytery with very satisfactory results. The Presbytery agreed to record their high appreciation of Mr. Donald's very excellent and seasonable addresses in his visitation of the congregations and stations within the bounds of the Presbytery.

Mr. Bennett moved, seconded by Mr. McKenzie, that Mr. Gregg, of Toronto, be nominated by this Presbytery for the vacant chair in Knox College. Mr. Matheson moved in amendment, seconded by Mr. Lockhead, that Mr. Inglis, of Hamilton, be nominated for the office. By the casting vote of the Moderator, Mr. Traver, the motion was carried.

Mr. Morrison, of this Presbytery, was nominated as the next Moderator of the Synod of Montreal, and the Rev. Thomas McPherson, of Stratford, as the next Moderator of Assembly in the event of his being a member of court.

The Clerk was appointed as a member of the Assembly's Home Mission Committee, in room of Mr. Burton, translated.

The resignation of Mr. Hew de Bourck was accepted, and Mr. McKenzie appointed to declare the Cornwall congregation vacant.

A unanimous call from Spencerville and associated stations to Mr. H. D. McDiarmid was sustained, and ordered to be forwarded. The Presbytery agreed to recommend the Home Mission Committee to grant a supplement of \$50 for one year from the time of settlement.

An adjourned meeting of Presbytery was appointed to be held in Winchester, on the 2d of March, at 11 o'clock, and the next quarterly meeting was appointed to be held in Brockville on the 1st Monday of May, at 4 o'clock P.M.

The Presbytery resolved to call for all Session records to be produced for examination at Brockville, at the next ordinary meeting,

The Presbytery recorded their disapproval of the course pursued by Mr. Hew de Bourck in obtaining, and of the Home Mission Committee in granting him appointments, when not yet released from his charge in Cornwall.

WILLIAM BENNETT, Presbytery Clerk.

PRESBYTERY OF CORNWALL.—This Presbytery met at Port Hope on the 7th of February.

The time of the Presbytery was chiefly occupied with the consideration of Remits of Assembly.

It was agreed to take up, in connection with the Remit on Foreign Missions, the circular letter issued by the Convener respecting the proposed appointment

of Mr. McKay. The Presbytery offered no suggestions as to the best means whereby the Missionary revenue of the Church may be increased; but it was agreed unanimously that the services of Mr. McKay should be accepted. It was further decided by a majority that the field chosen should be India, a small minority voting for China in preference.

It was resolved, after considerable discussion, to recommend the General Assembly to adopt the Act for the Reception of Ministers, as sent down to Presbyteries.

The Court agreed to express approval of the change in the Statistical and Financial year recommended in the Report of the Committee on Statistics.

The consideration of the Remit on Knox College was deferred until next meeting of Presbytery, which was appointed to be held at Port Hope on the first Tuesday of March, when Session Records, not yet attested, are ordered to be produced.

It was also agreed that at next meeting the Presbytery would hold a Conference on the State of Religion.

WILLIAM DONALD, *Presbytery' Clerk.*

ONTARIO PRESBYTERY.—The Presbytery of Ontario met on the 10th of January, Rev. R. MacArthur, Moderator. Thirteen ministers were present, and seven elders. The report from the members appointed to act for the Presbytery in regard to the Burns' Memorial, was called for, when Mr. Smith intimated that he had the opportunity of laying the matter before no congregation yet but those of Prince Albert and Columbus. Dr. Thornton intimated that he had made arrangements to visit forthwith those congregations allotted to him; nothing had been reported yet from any others. The Presbytery being led to think that Mr. Kennedy would decline acting in the movement, Mr. Thom was appointed to take that portion of the congregations previously allotted to him.

A paper was read from the congregation of Islay and associated stations, requesting that steps should be taken by the Presbytery to recognize them as one charge, with a view to calling a minister; and also to secure aid from the Home Mission Fund to enable them to offer a reasonable stipend. Mr. Scott was heard in regard to the circumstances of the petitioners. John Murchison and Peter Ferguson, commissioners, were also heard in support of the petition. The Presbytery highly approved of the contemplated movement with a view to a settlement of a minister in the above-named locality, believing that "it would contribute greatly to the prosperity of the Church in that whole district." The prayer of the petition was accordingly granted; and a committee, consisting of Messrs. Douglas, Ballantyne and Pyper, was appointed to organize the stations accordingly. Mr. Scott was also appointed to moderate at such time as may be mutually agreed on.

Mr. Smith reported his having moderated in a call at Orono, which was given unanimously to Mr. John G. Calder, Probationer. The usual trials for Ordination were assigned to Mr. Calder, who had, by letter, intimated his acceptance, and arrangements made for the Ordination on the 7th of February.

Next meeting of Presbytery was appointed to be held at Prince Albert on Tuesday, the 28th of March, at 11 o'clock.

R. H. THORNTON, *Clerk.*

* Circumstances have occurred making postponement of the settlement for some time necessary.

PRESBYTERY OF OWEN SOUND.—A *pro re nata* meeting of this Presbytery was held at Owen Sound, on the 20th day of December.

Application for the moderation in a call was received from Paisley Congregation, and Mr. Tolmie was appointed to moderate in said call on the 10th day of January. Arrangements were made for the visit of the Rev. A. McLean, on behalf of the Home Mission work of the Church.

The questions sent down by the Foreign Mission Committee having been considered, the following motion was agreed to: That while our Presbytery feels deeply the duty of our Church to extend, as soon as possible, Foreign Mission work, it cannot, considering all circumstances, say that such difficult and expensive fields as India or China should be entered upon without further and mature deliberations.

The Presbytery also held its regular quarterly meeting at Owen Sound on the 7th and 8th days of February. There was a full attendance of ministers, and a good representation of elders.

The Rev. G. McLennan, of the Guelph Presbytery, being present, was asked to sit as corresponding member. A petition from N. Sullivan was received, praying for a missionary for the summer. The prayer of the petition was granted, and Messrs. Stewart, Cameron, and Dobie, elders, sent in, as a deputation, with the view of bringing the two parties into greater harmony.

A petition was received from Owen Sound Congregation, praying for leave to sell certain church property. It was agreed by a majority to grant the prayer of the petition. Mr. Dewar, in accordance with notice given, moved, seconded by Mr. Gauld, that the Synodical expenses be levied *pro rata*, or proportionate to the stipends paid by the congregation. Mr. Tolmie moved in amendment, seconded by Mr. Stewart, that the amount required of this Presbytery to meet the expenses of the Synod shall be equally divided over all the congregations within the bounds. The vote being taken, the amendment was carried.

An application was received from Amabel, praying to be erected into a supplemented congregation, with three stations—Allenford, Elsinore, and Chesley Lake. The prayer of the petition was granted, and Mr. Dewar and Mr. Cowper, elder, appointed to organize the congregation. It was also agreed to apply to the Central Fund for \$2 per Sabbath, with the view of sending preachers into that field.

Reports of missionary meetings were given in by Messrs. McLennan, Gauld, McLunes, and Fraser. Meetings small. Collections \$48 70.

Mr. Tolmie reported that he had moderated in a call at Paisley, and that said call was in favor of the Rev. John Straith. The call was sustained, and ordered to be sent to Mr. Straith.

A circular letter was read from the Presbytery of Ontario stating that Mr. R. McA. Thornton, a licentiate of Edinburgh Presbytery of the United Presbyterian Church, had been received as a probationer of this Church. It was moved by Mr. Tolmie, seconded by Mr. McLennan, that the attention of the Presbytery of Ontario be directed to the law of the Church anent the reception of ministers. The vote being taken, 11 voted for the motion and 1 against.

Mr. Tolmie gave notice that at next meeting he would table a complaint against the Presbytery for employing ministers without charge, and probationers whose names are not upon the Probationers' list, contrary to the laws of the Church. Messrs. Stewart and Dewar, with their representative elders, were appointed a committee to give subjects to the theological students who may come within the bounds for the summer.

Mr. Malcom Clarke, late of Birkenhead, presented certificates of character, and asked advice as to his studies for the ministry. Mr. Cameron also certified to Mr. Clarke's character. Messrs. Cameron, Stewart, and Dewar were appointed a committee to examine Mr. Clarke and test his gifts, as they may see best, and report to next meeting of Presbytery.

The Remits of the General Assembly were then taken up. That on the Foreign Mission was laid over, as it had already been considered in part.

Mr. Brown gave notice that at next meeting he would nominate the Rev. W. Gregg, of Toronto, to the vacant chair of Systematic Theology in Knox College. It was moved by Mr. Fraser, seconded by Mr. McLachlan, and agreed to, that inasmuch as the change in the financial year proposed would place many of our country congregations in an unfavorable position for making up their returns, this Presbytery recommend that no change be made in the financial year. The

Remit on the reception of ministers was considered and adopted, article by article, and then approved of as a whole. The attention of the Presbytery having been directed to the appointment of a day of Thanksgiving annually, it was agreed that our Representatives to the General Assembly should be asked to forward the matter, with a view of securing the appointment of a day early in October, and more timely notice. Mr. Stewart gave notice that at next meeting he will move that our Presbytery overture the General Assembly to so amend the law relating to our students as to order their names to be put on the Probationers' Roll as licensed. Messrs. Gauld and McLennan were appointed representatives to the General Assembly by the roll, and Mr. Stewart by election. The appointment of elders was delayed till next meeting. Mr. Gauld was appointed member of the Committee on Bills and Overtures for the General Assembly, and Mr. Cameron for the Synod.

The Rev. John Scott, of London, was nominated as Moderator of the next General Assembly. It was agreed that the Clerk's salary for the future be \$30, and that it be paid at the January meeting. It was also agreed that mission stations should be rated at \$1 each. *All Session records were ordered to be produced for examination at next meeting.*

The Presbytery then adjourned to meet again at Owen Sound, and within the church there, on the second Tuesday of March, at 2 o'clock P. M.

ALEX. FRAZER, Clerk.

PRESBYTERY OF HURON.—This Presbytery held a regular meeting in Clinton, on the 10th and 11th days of January. There were 15 ministers and 10 elders present.

The Presbytery, on receiving intimation of the death of the Rev. James Duncan, of Bayfield, engaged in special prayer to God that He might sanctify this affliction to themselves, as well as to the bereaved family, and adopted the following deliverance thereanent:—

"The Presbytery have learned with sorrow of the decease of the Rev. James Duncan, whose official connection with the Presbytery terminated less than a year ago. The Presbytery having already placed on record an expression of their appreciation of the excellencies of his character, and the eminency of his talents and attainments, his high worth as a man, a christian, and a minister of Christ, they limit themselves at present to an expression of cordial sympathy with his widow and bereaved family, by affectionately commending them, under their heavy trial, to the Father of mercies, and the God of all consolation."

Mr. Leask, on behalf of the deputation appointed to visit Lucknow, presented the petition for the organization of a new station in that village, read a report. The report was received, and thanks tendered to the deputation. The parties for and against the new organization, having been cited to appear at this meeting, and being present, were heard. After a lengthened discussion the following motion was unanimously agreed to by the Presbytery, viz., "The Presbytery having considered the circumstances of the case, refuse to grant the prayer of the petition for a new organization in Lucknow, and recommend all parties to follow the things which make for peace; nevertheless the Presbytery are of opinion that unless the church in South Kinloss is removed at an early period into Lucknow, it will be difficult long to avoid having a separate organization in that village."

From this decision Mr. Armstrong dissented, craved extracts, and appealed to the Synod for reasons to be afterwards given in. Messrs. Ross and Ure were appointed to support the decision of Presbytery before the Synod.

Messrs. David Wardrope and John Fadie, ministers, being present, were invited to sit as corresponding members.

Mr. Brown gave in a report anent ordaining elders in Tecawater, setting forth that he had taken the usual steps in the matter, that a number had been elected, but that they all refused to accept of the office. The report was received, and

farther action in the matter delayed in the meantime. Mr. Brown further stated that he moderated in a call at Teeswater and Eadie's, and that the call was unanimous and in favor of the Rev. David Wardrope.

Mr. Brown's conduct was approved of, the call produced, sustained as a regular gospel call, and put into Mr. Wardrope's hands, who intimated his acceptance of it. The induction of Mr. Wardrope was then appointed to take place on the 31st inst., at Teeswater, at 11 o'clock a.m. Mr. Goldsmith to preach and preside, Mr. Brown to address the minister, and Mr. Ferguson the people.

Moderations in calls were granted to the congregations of Bayfield, Glamis and Lucknow. Messrs. Young and Edmund were appointed auditors.

The report on the Presbytery Fund was called for, but in consequence of Mr. Hastie's absence, it was delayed till the next meeting. In accordance with a resolution of last meeting, the space of two hours was devoted to a conference on the state of religion, when several members expressed their views on that subject.

Mr. Wm. Ferguson, catechist, read a popular sermon on 1st John, iii. 2, when it was agreed that application be made to the General Assembly for leave to license Mr. Ferguson to preach the gospel. Messrs. Ure and Ross were appointed to support said application.

A letter was read from Rev. Mr. Laing, calling the attention of the Presbytery to the Gaelic station in Goderich, and requesting that steps be taken to induce the people to contribute more liberally for the support of the gospel, in order that the grant from the Central Fund may be decreased, if not withdrawn. A committee consisting of Messrs. Ure and Ross was accordingly appointed to visit that station at an early day.

On application being made from the congregation on the 7th line, Kincardine, Mr. Forbes and his session were appointed to take the oversight of that congregation, to ordain elders, &c.

There was read a circular from the Foreign Mission Committee anent securing the services of Mr. G. L. Mackay for the Foreign Field, &c. The following is the deliverance of Presbytery in reference to it:—"The Presbytery having considered the circular, are of opinion that no action should be taken on the matters referred in it until the next meeting of the General Assembly."

A letter from Simon Armstrong, Catechist, was read, in which he declined fulfilling his appointments. The Clerk was instructed to bring the matter before the Central Committee at their next meeting.

The Presbytery then adjourned to meet again in Blyth, on Tuesday, 11th April, at 11 a.m.

ARCH. McLEAN, *Pres. Clerk.*

At a special meeting of the Presbytery of Huron, held at Teeswater, on the 31st January, the following items of business were transacted:—

The Rev. David Wardrope was inducted into the pastoral charge of the congregations of Teeswater and Eadie's Station.

Calls from the congregations of Bayfield and Glamis were sustained, the former in favor of Rev. John Eadie and the latter in favor of Rev. John Stewart.

A moderation in a call was granted to the congregation on the 7th line Kincardine.

ARCH. McLEAN, *Pres. Clerk.*

PRESBYTERY OF PARIS.—The Presbytery of Paris met on Tuesday, the 14th day of February, in Dumfries Street Church, Paris. The Rev. F. W. Farries, of Otisville, New York, having accepted the call addressed him from this church, and having been regularly translated, the Presbytery proceeded to his induction. The Rev. Mr. Aull preached from Revelation, chapter 1st, last clause of 5th, and 6th verse. The Moderator, Mr. Hume, narrated the steps taken, and inducted; Mr. Robertson, of Cheserfield, addressed the minister, and Mr. Wright, of Ingersoll, the people. At the close of divine service, Mr. Farries received a most cordial welcome from the large congregation present.

The Presbytery again met in the afternoon, and proceeded to consider Mr. McRuer's resignation of Knox Church, Ayr. Parties having been heard, and Mr. McRuer having intimated continued adherence to his resignation, the Presbytery loosed him from his charge in the following terms:—

"The Presbytery having heard the commissioners from the congregation of Knox Church, Ayr, in reference to the resignation of their pastor, the Rev. D. McRuer, and also Mr. McRuer for himself, who intimated his continued adherence to his resignation for the reasons formerly stated, the Presbytery agree, as they hereby do, to accept of said resignation, and dissolve the pastoral relation now existing between Mr. McRuer and the congregation of Knox Church, Ayr, said dissolution to take effect on and after the 26th day of February, 1871. The Presbytery also appoint Mr. Wm. Robertson, of Chesterfield, to preach the church vacant on the first Sabbath of March, and Mr. James Robertson, of Paris, to act as Moderator of Kirk Session during the vacancy.

"The Presbytery, in agreeing reluctantly to such a course, feel called upon to record their high appreciation of Mr. McRuer's services in this Presbytery, and his unwearied labours for a space of 20 years in Ayr and other charges in the neighbourhood, in preaching a sound Gospel and upholding the principles of the Presbyterian Church; they also gratefully record the large measure of success which has attended his labours in connection with his present charge, and the strong bond of attachment which has ever existed between pastor and people; and now, in parting from a brother so beloved, they follow him and his family to their distant home with earnest prayers; they fondly hope that in the land of his adoption, and in the Sister Presbyterian Church of the United States, he may enjoy a large measure of spiritual prosperity, and be greatly blessed in establishing and confirming the churches of our common faith in the district where he may reside, and that finally called to give in his account, he may have many seals of his ministry gathered out of the different congregations in which he has successfully laboured."

The pastoral relations existing between the Rev. Mr. Richardson, of the united charge of Culloden and Tilsonburgh, were also dissolved, after hearing parties in the case. The dissolution of the pastoral tie in this case does not take effect until the last Sabbath of April. The following minute was also adopted: "The Presbytery, in parting from Mr. Richardson, desire to record their sense of Mr. Richardson's unwearied labours and zeal in his present charge for the past eight years. They follow him with their earnest prayers for the restoration of his health, and their fond hope that a wide and effectual door of usefulness may speedily be opened up to him."

Minutes of a congregational meeting of Willis Church, Blenheim, were read to the effect that said congregation had decided by a majority to ask Presbyter to divide the present congregation of Willis church into two congregations, to worship for the future in the recently erected churches of Drumbo and Princeton. There was also read a memorial signed by 69 members of Willis Church (the entire membership was stated at 180) praying the Presbytery not to take the step indicated by the majority. After hearing parties and papers fully, the Presbytery agreed by a majority to the following deliverance:—

"The Presbytery, having heard papers and parties for and against the division of Willis Church, Blenheim, into two congregations at Princeton and Drumbo, and taking into account the interests of Presbyterianism at large in that locality, and the fact that new churches have been recently erected at the places mentioned, feel constrained to approve of the action of the majority which seeks a division of Willis Church into the two congregations of Drumbo and Princeton, and accordingly, in view of all the circumstances of the case, sanction the proposed division, and leave it to the Kirk Session of Willis Church, Blenheim, to carry out the above decision and arrange the communion roll accordingly.

"The Presbytery desire also to express their pleasure at the excellent spirit manifested by the Commissioners for and against the proposed division, and feel assured that the same harmony and brotherly love that has characterized the

Blenheim congregation, will, in future, characterize the members of the new churches at Princeton and Drumbo."

Mr. John Scott, of London, was nominated as Moderator of the General Assembly, and Mr. David Inglis, of Hamilton, for the Chair of Systematic Theology in Knox College, Toronto.

The Presbytery elected the following ministers as Commissioners to the General Assembly: Messrs. Dunbar, Robertson, (Chesterfield), McMullen, Robertson (Paris), McQuarrie and Cochrane.

The election of Elders was postponed until next meeting.

WM. COCHRANE, *Presbytery Clerk.*

PRESBYTERY OF MANITOBA.—The Presbytery of Manitoba met on the 3rd January, 1871, in Kildonan Manse.

Mr. Fletcher reported that he had held meetings regularly every week in each of the four stations on the portage group, and recommended the organization of a congregation about the middle of February.

The Moderator reported the supply of Kildonan, Winnipeg and Headingly.

Mr. McNabb reported having regularly supplied Little Britain, and preaching occasionally at Lower Mapleton on week evenings and one Sabbath. The Missionary meetings were appointed at Little Britain, January 5th, Kildonan 6th, Winnipeg 10th, Headingly 12th. The Portage deferred till February —. Letters from the Canadian Home Mission Committee were read and considered. Agreed to endeavor to ascertain the ability of the different stations at the missionary meeting, and make up returns at the adjourned meeting of Presbytery.

A letter and circular from the Convener of the Foreign Mission Committee was read and considered. On the two points specially submitted, the Presbytery agreed to answer the first question YES, and the second CHINA, expecting, in the course of a few years, a Chinese settlement in our own country, and with the express understanding that the efficiency of the mission to the Indians is not to be diminished, but rather increased.

The supply of the several stations was arranged till the 19th February.

The session records of Kildonan were examined, and reported correctly kept.

Mr. D. B. Whimster, student in Divinity, was then examined in *Latin*—Horace, Virgil and Cicero; *Greek*—Homer's Iliad, Xenophon's Anabasis, and (New Testament) Epistle to Hebrews; *Hebrew*—Genesis, 1st chapter; also in Logic and Mental Philosophy. The Presbytery agreed to sustain the examination, expressing themselves as highly satisfied with the manner in which Mr. W. acquitted himself in the different subjects, granting him the status of a student of the first Theological year in Knox College, Toronto, and prescribed subjects for examination at next regular meeting, to be held at Kildonan the 1st Tuesday in April.

The Presbytery adjourned to meet at Portage la Prairie on the 18th February.

W. FLETCHER, *Prvs. Clerk.*

Notices of Publications.

- I. **FREEDOM AND NECESSITY**: a Lecture delivered in Knox College, on the 6th April, 1870, at the close of the College Session, by the Rev. George Paxton Young, M.A., Professor of Mental and Moral Philosophy, Knox College, Toronto.
- II. **SYSTEMATIC THEOLOGY**, in its Relations to Modern Thought: a Lecture delivered in Knox College, on the 5th October, 1870, at the Opening of the College Session, by the Rev. David Inglis, Hamilton, Ontario.

III. **THE WAY OF LIFE**, Familiarly Stated in Letters to an Anxious Inquirer, by the Rev. Duncan McRuer, minister of Knox's Church, Ayr, Ontario.

Toronto : Adam, Stevenson & Co.

It is gratifying to find the opening and closing lectures of the Knox College Annual Session of such a character as to call for preservation, and to excite the interest of a larger number than that which twice a year makes up the intelligent audience in the narrow and dingy library of that institution. The first of the two lectures recently published, although dating back to April of last year, receives a first notice now in the pages of the *Record*, which were inconveniently crowded at the time of its delivery. In this lecture Professor Young has taken ground peculiarly his own, opposed at once, in greater or less degree, to that of the Materialistic Necessitarian, the Utilitarian Moralists, of Jonathan Edwards, and of his antagonists, the Indifferentists. The basis of his theory is found in his definition of *voluntary action*, by which term he denotes "an exertion of energy by an intelligent being—a *subjective* putting forth of effort in the direction of an end which is in the mind's view." He asserts :

I. "That men possess a power of *voluntary action* ; in this their freedom lies."

II. "That *voluntary action* is performed under the influence of motives ; and this constitutes the sole necessity that governs human actions."

The lecture consists of an expansion of these propositions, and an exceedingly clear and well illustrated line of argument, by which the Professor seeks to establish them, as it appears to us, with satisfactory results. The subject of Freedom and Necessity is one of the deepest interest to every theologian, and specially to every Calvinistic theologian. We trust that the appreciation manifested by the reflecting public in this little treatise before us, may be so encouraging as to call from its author for a fuller statement of his views upon the question with which it deals, and others of a kindred nature.

The second lecture, more recently delivered, is a Defence of Dogmatism in its theological signification, and of the orderly succession and relation of dogmas one to another in a theological system. Mr. Inglis meets the objections of four classes, into which the opponents of Dogma may be divided : Sceptics pure and simple, Liberal Theologians, Pietists, and Separatists. He finds, as the result of his argument, what all intelligent and right-minded readers of his pamphlet will doubtless find with him :

I. That the Bible, as the inspired Word of God, being Divine, authoritative, infallible, is a book of dogmas, and as such should be treated.

II. That these dogmas, though given at sundry times and in divers manners, are parts of an organic whole, which Systematic Theology may and ought to reduce to a scientific form.

So complete an analysis of this lecture, however, was given in the November *Record* for last year, that it is unnecessary to say more than that the reader who carefully considers it will not only learn the value of a Chair of Systematic Theology in such an institution as Knox College, but will also be furnished with the means of meeting some of the most dangerous modes of assaults which infidelity is making upon the citadel of the saints.

"The Way of Life" is a series of three somewhat long letters "written for the benefit of an anxious inquirer, to whom the author was sincerely attached, and published with a view to the spiritual profiting of the people

of his charge, and a slight memorial of his ministry among them." It is matter of regret to the Church as a whole that Mr. McRuer is leaving us in the ministerial exodus to the United States. We look forward to a restoration before very long; but, in the meanwhile, rejoice that the minister of Knox Church has left the people of Ayr so pleasing a memorial as this little book. The three letters, of which the pamphlet of 73 pages consists, set forth in a very clear and practical and earnest manner:

I. The great object of faith, or that in which we must believe if we would be saved.

II. The manner in which Christ is exhibited in the Gospel to sinners that they may believe on Him to salvation.

III. The response we should give to the exhibition of Christ in the Gospel.

This little book, placed in the hands of an inquirer after the way of salvation even of very ordinary ability and education, is fitted to be exceedingly useful.

MONEYS RECEIVED UP TO 21st FEBRUARY.

ASSEMBLY FUND.			
Adelaide	\$2 00	{ Erin.....	8 00
Montreal, Erskine Ch.	27 08	{ Caledon.....	3 50
North Plympton.....	6 00	Wakefield.....	16 90
{ Erin.....	6 00	Cumnock.....	7 00
{ Caledon.....	4 00	New Carlisle.....	7 00
Cote St., Montreal	21 10	English River.....	14 75
Cumnock.....	5 00	Perth, Knox Church.....	25 00
Fergus, Melville Ch.....	25 00	Osgoode.....	30 00
English River.....	4 00	Osnabruck & Colquhoun.....	10 00
Osnabruck and Colquhoun.....	6 00	Member Knox Church, Toronto.	2 00
Baltimore.....	6 00	“ “ Building	2 00
Walton (Ainleyville).....	1 65	Huntingdon and Athelstane....	11 00
{ Carleton Place.....	4 00	Medonte.....	4 00
{ Beckwith.....	2 00	Baltimore.....	10 00
Brantford.....	14 00	Manchester.....	7 25
Glenallen.....	4 00	Petrolia.....	28 00
London, St. Andrew's.....	20 00	Walton.....	2 00
		Williams.....	44 03
		Proof Line.....	8 00
		Ekfrid.....	11 45
		Cooke's Church, Toronto	25 00
		King, less dis.....	19 68
		Glenallen.....	25 00
		London, St. Andrew's.....	20 00
		Ailsa Craig.....	5 25
		Madoc, St. Peter's.....	5 00
		KNOX COLLEGE.	
		Moore, Bear Creek.....	27 00
		(Not \$20.00, as in a former issue.)	
		Warrensville {	\$11 25
		Francistown {	
		Hamilton, Central Ch.	105 00
		“ “ S. S.	15 00
		Adelaide	2 25
		Drummondville	23 00
		Wallacetown.....	5 55
		Claremont.....	7 50
KANAKEE MISSION.			
Dumbarton and Duffin's Creek..	12 25		
Essa W 1st, add.....	25		
Hamilton, Central Church.....	20 00		
Adelaide.....	2 00		
Wallacetown.....	7 20		
Kemptville, Friends' Building ..	7 50		
S. Pringle, St. Thomas.....	25		
Mrs. John Inglis, Carriek.....	10 00		
Mrs. N. Allan, Wroxeter.....	7 00		
A. McNabb, Rockwood.....	10 00		
North Plympton.....	10 00		
Acton.....	10 75		
Dickey Settlement Sunday Sch..	11 12		
John Inglis.....	10 00		
W. Winchester, per J. H. Story.	23 40		
Sundries, per Lt. Col. Haultain,			
Building Fund.....	23 39		

W. Gwillimbury 1st	8 69	London S. S., Mrs. Thomson's	
North Plympton.....	12 00	Class (for mission).....	3 55
Acton.....	56 00		
{ Westwood	4 40		
{ Keene.....	7 65		
Chippawa.....	4 45		
Wroxeter.....	11 36		
Lisadel.....	2 25		
Mono C.....	3 15		
Crowland.....	6 00		
{ Erin.....	12 00		
{ Caledon.....	10 00		
Union Ch. adl., less dis.....	9 10		
Cumnock.....	19 00		
West's Corners & N. Mornington	8 50		
R. H., donation.....	10 00		
Fergus, Melville Ch.....	60 00		
Petrolia.....	28 00		
Baltimore.....	25 00		
Walton.....	5 00		
Markham, Melville Ch.....	6 00		
Proof Line.....	12 90		
{ Lobo.....	7 56		
{ N. Caradoc.....	4 50		
King, less dis.....	19 63		
Glenallen.....	25 00		
{ Ailsa Craig.....	4 00		
{ Nairn.....	2 00		
Madoc, St. Columba.....	4 00		
Madoc, St. Peter's.....	21 00		

WIDOW'S FUND.

Huntingdon.....	11 00
Dunbarton and Duffin's Creek...	10 00
Montreal, Erskine Church.....	06 00
{ Erin.....	6 00
{ Caledon.....	6 00
Norval, add.....	2 60
Cumnock.....	6 00
New Carlisle.....	5 00
Fergus, Melville Church.....	25 00
Perth, Knox Church.....	20 00
Osnabruck & Colquhoun.....	12 00
Greenbank.....	3 00
St. Helen's & Kinloss.....	9 16
Baltimore.....	10 00
Rockwood.....	2 54
Huron & Ashfield.....	21 35
Lake Road.....	3 00
Carleton Place.....	4 00
Proof Line.....	4 00
Fergus, Melville Church A. & I.	
Fund.....	25 00
N. Plympton.....	9 05
King (less dis.).....	7 00
Glenallen.....	8 00
London, St. Andrew's.....	25 00

With rates from Rev. P. Greig, Rev.

D. K. Hislop, Rev. A. Allan, Rev. A.	
W. Grant, Rev. W. Bennett, Rev. P.	
Musgrave, Rev. J. G. Murray, Rev. K.	
M. McDonald, Rev. J. McEwen, Rev. J.	
B. Duncan, Rev. J. Whyte, Rev. R.	
McArthur, Rev. R. Leask, Rev. A. Daw-	
son, Rev. W. Richardson, Rev. W.	
Gregg, Rev. J. Adams, Rev. H. Mc-	
Quarrie.	

HOME MISSION.

FRENCH CANADIAN MISSION.	
Oro, Knox Church	\$ 7 75
Hamilton, Central Ch.....	35 00
" " S.S.....	40 00
Mrs. John Sanderson, Wroxeter	7 00
Crowland.....	6 00
{ Erin.....	8 00
{ Caledon.....	5 00
Limehouse S.S.....	5 00
Ayr, Knox's.....	9 00
Cumnock.....	9 00
Warwick Main Road.....	6 00
New Carlisle.....	5 00
Fergus, Melville Ch.....	60 00
Perth, Knox Ch.....	40 00
Osnabruck & Colquhoun.....	13 00
Member Knox Ch., Toronto.....	2 00
Medonte.....	8 75
St. Helens & E. Kinloss.....	6 56
Baltimore.....	10 00
Guelph, 1st S.S. Mission.....	5 50
" " ".....	5 50
Proof Line.....	5 00
King, less dis.....	6 90
Glenallen.....	8 00
London, St. Andrews.....	35 00
Huntingdon.....	\$22 00
Oro, Knox Ch.....	6 59
Oro, Willis' Ch.....	6 16
Clinton.....	14 00
S. Keppel.....	5 00
Brantford & Wellington.....	4 00
{ Biddulph.....	5 03
{ Lucan.....	3 50
Hamilton, Central Ch.....	300 00
" " S.S.....	150 00
Kenyon.....	7 00
Adelaide.....	2 00
Erskine Ch., Pickering.....	4 28
English River & Howick.....	7 00
Ancaster & Barton.....	17 00

Barton S.S.	11 00	Crowland	7 50
Montreal, Erskine Ch.	500 00	{ Erin	6 00
Port Hope	53 50	{ Caledon	5 00
W. Gwillimbury, 1st.	65 34	Wakefield	25 00
North Plympton	7 00	Mile End Mission S. S., Mr. N.	18 10
Acton	26 00	Smith's Falls	30 00
Crowland	6 00	Cumnock	11 00
Kyle Settlement	8 00	Warwick, Main Road	5 30
{ Erin	8 00	New Carlisle	5 00
{ Caledon	10 00	Fergus, Melville	50 00
Union Ch., ad'l, less dis.	9 10	Moore, Bear Creek	8 00
Nairn Ch., Flamboro	4 50	English River	23 58
Smith's Falls	70 00	Perth, Knox Ch.	40 00
Dalhousie	8 25	Osgoode	16 50
Bristol	14 00	Dunnville S. S., Mr. N.	4 50
Cumnock	19 00	Osnabrock & Colquhoun	18 00
Warwick, Main Road	6 00	West Ch., Toronto, S. S., Mr. N.	25 00
New Carlisle	28 00	Member Knox Ch., Toronto,	
Fergus, Melville Ch.	60 00	Mr. N.	2 00
Egremont	12 13	Wick & Greenbank	15 90
English River, ad'l	7 11	" S. S., Mr. N.	7 00
Perth, Knox Ch.	86 00	Baltimore	10 00
Osgoode	30 00	Moore, Burns' Ch	20 84
Islay	9 00	Walton	2 00
Osnabrock & Colquhoun	35 00	Lake Road	7 00
West Ch., Toronto, S. S., Mus-		Tilsonburgh, &c	10 00
koka	25 26	Carleton Place	10 00
Member Knox Ch., Toronto	2 00	Beckwith	8 00
Medonte	21 00	Brantford, Zion Ch.	25 00
Eden Mills	5 00	Cooke's Ch., Toronto	60 00
E. Ashfield	1 40	King, less dis.	10 17
Dungannon	1 08	Glenallen	20 00
Rockwood	3 00	" " S. S., Mr. N.	6 50
Walton	4 00	London, St. Andrew's	123 05
Cornwall	9 50	" S.S., Mr. Wilson's Class	4 04
Kildonan	15 43	" Miss Thomson's	
Winnipeg, Knox Ch.	8 52	Class	1 15
{ Carleton Place	22 00	Columbus S. S., for Boy at Sas-	
{ Beckwith	15 00	katchewan	50 00
Brantford, Zion	45 00	Madoc, St. Peter's S. S., Mr. N.	4 50
Glenallen	25 00		
N. Plympton	9 05		
London, St. Andrew's	206 00		
Lobo	8 08		
Madoc, St. Peter's & St. Paul's	28 50		
" St. Columba	6 40		

FOREIGN MISSION.

Huntingdon	\$22 00
Hamilton, Central Ch.	20 00
Adelaide	2 00
Montreal, Erskine Ch.	352 92
" " for a New	
Mission	50 00
West's Corners and N. Morn-	
ington	10 50
W. Gwillimbury	32 66

REV. J. G. CARRUTHERS.

Mrs. Cassie, Port Hope	5 00
Rev. W. Donald	2 00

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The Treasurer has received the following money since the 1st Dec., 1870:
 Per Mr. G. Smith, Fenelon and Eldon, \$10.38; per do., from Carden and Dalton, \$3.15...\$13 48

Per Mr. Jas. Stewart, Beverly.	5 00	Dalhousie.	5 00
“ Union and Norval.....	0 50	Metis.....	4 50
Per D. L. McKechnie, Colborne and Brighton, \$8.00; per do., Cheltenham, \$2.....	10 00	Smith's Falls.....	27 50
Per Mr. W. Armstrong, Centre- ville and Millbrook.....	34 85	Wakefield.....	30 45
Per Mr. Alex. Gilray, Penetan- guishene.....	25 26	Osnabruck and Colquhoun, \$10 each.....	20 00
Per Mr. J. McClung, Admaston, \$18.38; per do., from friends in Cayuga, \$2.75.....	21 13	Perth.....	40 00
		Erskine Church.....	200 00
		St. Louis de Gonzague.....	\$ 11 75
		Valleyfield.....	11 50
		New Carlisle and Port Daniel..	8 00
		Lingwick.....	4 10

E. COCKBURN.

Treasurer.

BURSARY FUND.

Geo. Rogers.....	20 00
John McLennan.....	100 00

Received by WARDEN KING, MONTREAL.

ENDOWMENT FUND.

A. Clarke, of Smith's Falls....	\$100 00
R. Ferguson.....	5 00
W. McGibbon.....	6 25
— Paxton.....	5 00
D. A. McDougall.....	20 00

ORDINARY REVENUE.

Richmond.....	5 80
St. Andrews.....	15 00
Athelstane and Huntingdon ..	22 00
“ “ Sabb.	
School.....	5 00

FRENCH EVANGELIZATION.

Huntingdon and Athelstane ..	\$ 11 00
Cold Springs.....	4 00
Perth.....	40 00
Valleyfield.....	6 68
St. Louis de Gonzague.....	19 32
English River.....	12 00

LIBRARY FUND.

Mrs. McCulloch.....	\$ 5 00
W. D. McLaren.....	20 00
James Brown.....	20 00
A. Murray.....	10 00

RECEIPTS FOR RECORD UP TO 9th FEBRUARY.

J. McG., W. McG., Egmondville; J. K., W. McB., \$1, Paisley; J. G., J. S., G. I., J. I., Walter's Falls; Rev. J. W., Huntingdon, 4.45; Rev. J. A. T., Erin, \$5.21; H. F. W., Winchester; A. McL., McDonald's Corners; W. E. J., Grafton, £7.47; Per Rev. J. B. E., Columbus, \$1.95; Rev. J. M., Vanneck, \$1; Rev. P. G., J. P., Orchard; A. S., Aistorville; W. B., Canfield; W. R., East Zorra, \$2, Per J. D., Tiverton, \$3.85; W. McG., Prince Albert; D. McM. M., Ronalds; R. B., G. S.; J. C., Alnwick, \$3; N. McN., Rutherford, \$1.80; A. B., Rockwood; P. E., Westport; J. McC., \$1.25, Sable; J. J., Waldimar; R. W., Cote des Neiges; Per W. C., Scarboro, \$8.50. D. M., J. McN., Keene; Rev. J. L., Lucan, \$6.54; Rev. J. B., Three Rivers; Per J. G. B., Vernonville, \$7; M. W., Mono Centre; G. S., Goderich; J. E., Dunkeld; D. G., Southampton; A. C., Acton; H. N., Stouffville; W. W., Dunbarton; W. T., A. R., Parkhill; Dr. C., J. M., G. L. M., Lachute; P. R., Hamilton, \$1; J. L., Clachan; Per J. F. W., Vienna, \$5.10; R. L., St. Jerome; J. McL., Unionville; W. McK., Nissouri; Per Rev. J. H., Bluevale, \$3.30; J. R., Mrs. C., Strabane; Per Rev. L. McP., Williams, \$4.62; T. F., Toronto; Per Rev. J. D., Alma, \$9; Per J. S., Streetsville, \$10; A. McT., Tavistock; J. F., A. F., J. A., Longwood; A. C., Cowal; R. J., Morris (please state what P.O., without this we cannot credit you); G. P., St. Thomas; Mrs. B., Toronto; J. T., Rugby; M. J., A. McK., Atherly; A. McN., Rockwood; A. McK., Underwood; Per Rev. J. P. B., Ancester; Rev. J. G. M., Grimsby; P. S., Hawkstone; J. W., Freulton; Per R. W. F., Bond Head, \$3.50; D. M., D. F., J. F., Wyoming; J. F., Chippawa; J. H., Crowland, \$3.35; J. R., \$1.10; J. S., J. B., Warwick, Per J. P. F., Ayr, \$16.89; Mrs. T., Mono C.; Dr. J., Augusta, U. S.; Per D. S., Concord; Per T. P., Brockton, \$3.35; C. McF., Camilla.

Other acknowledgments left over till next number.