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THE  
HOME AND FOREIGN RECORD  
OF THE  
CANADA PRESBYTERIAN CHURCH.

No. 1.

NOVEMBER, 1865.

VOL. V

THE HOME AND FOREIGN RECORD OF THE CANADA PRESBYTERIAN CHURCH.

At the commencement of a new volume, we wish to say a word to those who kindly interest themselves in the circulation of the Record, and to our readers generally. We are desirous of rendering the Record still more interesting and useful in connection with the general objects of the Church. No effort will be wanting in order to secure this.

THE MISSIONARY INTELLIGENCE connected with our own church will be more full than heretofore, in consequence of the more systematic working of our Home Mission field. Hitherto there has frequently been extreme difficulty in procuring intelligence in connection with our Home Mission work, in consequence of our having no general system. Now, the arrangements made for obtaining full and stated reports from every part of the Mission field will make this much more easy. The inauguration of FOREIGN MISSION WORK among the Aborigines in the North West, and also in the South Sea Islands, will supply much interesting information, which it is desirable to circulate widely among our people. We hope to receive occasional communications directly from Rev. Mr. Geddie. Attention will also be given to the Foreign Missions of the parent Churches in Britain, and to Missionary Progress generally.

HOME ECCLESIASTICAL INTELLIGENCE will be collected and circulated monthly in the pages of the *Record*, in as condensed a form as may be consistent with perspicuity.

Articles on OUR PRESBYTERIAN PRINCIPLES, and on general topics, will appear from month to month, sometimes original and sometimes selected, as in our present number. This has been perhaps too much over-looked by us heretofore; but we think the times demand that our people should be more familiarised with our own principles. A spirit of bigotry and exclusiveness is to be discouraged. But we should seek to have diffused among our people an acquaintance with, and an enlightened attachment to the principles of our own Church.

AN INCREASE IN THE CIRCULATION of the Record is most desirable. The season is propitious. Crops have been abundant, prices good, and money comparatively abundant. We trust, then, in every congregation an effort will be made not only to collect and remit all arrears, but to obtain an addition to the subscription list. We are sending to every congregation lists of subscribers; and we earnestly request those who act as Agents to do two things: 1st. to correct, and, if possible, extend the list, sending it to us as soon as possible; 2nd. to endeavour to collect the outstanding arrears. The price of the Record is so low, that prompt payment is absolutely necessary.

RATE.—The price of the Record will be as heretofore 50c per annum; in parcels at the rate of \$5.00 a dozen, per annum. Parcels of fifty or more will be given at the rate of 40c each per annum. These rates are understood to be in advance.

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### OUR HOME MISSION FIELD.

We have from time to time published the Reports of several Presbyteries regarding the Mission field within their bounds. In this number we publish an interesting account of the extensive and necessitous field in the Presbytery of Montreal. When after perusing that carefully prepared report, the reader is informed, that besides these fields, there are other localities as yet wholly unvisited, and one or two districts where churches are built, and congregations once met for worship, in which the Presbytery of Montreal has been unable to maintain ordinances, for want of men and means, where the churches are closed and the Sabbaths are silent for many Presbyterian families, he will feel deeply impressed with the need of doing something immediately. The following facts, it is also hoped, will serve to stimulate the zeal, and call forth the liberality of all God's people who wish and pray for the prosperity of our Zion.

In the beginning of October, the committee for the distribution of Probationers met, and the same time the Home Mission Committee. As the result of their deliberations it was ascertained :

1. That there are *Forty-one* vacancies, and twenty-eight Probationers, to supply them. Arrangements were made for the visiting of these vacancies by the Probationers, with a view to settlement.

2. That all the Presbyteries of the Church had reported to the Home Mission Committee, except those of Brockville and Grey. That these reports contained statistics more or less full, of fifty-five Mission Stations, or groups of stations, and twenty weak congregations applying for aid.

3. That the total indebtedness of Presbyteries before April last was about \$2000, and that Presbyteries had come under obligations annually, amounting to about half that sum.

4. That only three men offered themselves for mission work during the winter.

We hope that our readers, and especially the ministers of the Church will consider these facts, and endeavour at the Missionary meetings to be held during the winter, to fix the attention of the Church upon the position of our Mission work.

We will require large contributions from our people, in order to set our

own machinery agoing, free from the encumbrance of past debts. Many of our people will doubtless contribute their large sums for this most important object, and we hope that every member will endeavour to give not less than twenty cents. Presbyteries will also require to deal faithfully with Mission Stations which are in arrears. If these things are done well and generally this year, the prospect is fair that so far as finances go, our New Mission Scheme will be successful.

The Committee after much earnest thought adopted the following as the principle by which grants in aid should be made to Mission Stations:—that the Presbytery having determined how much should be paid by the Station per Sabbath, the Committee would grant a sum varying from \$1 to \$4 per Sabbath, to such for every Sabbath on which a Missionary laboured there. A plan containing the proposed grants to each Station, has been prepared and sent to each Presbytery for consideration. Till such time as the proposed system of Grants has been reconsidered and completed by the addition of stations and congregations not yet reported, it would be premature to say more on this point.

Attention is particularly called to the scarcity of Missionaries. We fear that because there are a few men on the probationers' list who do not receive calls, some people suppose that we have too many missionaries. This mistake will surely be corrected by the above figures: *Forty one vacancies and twenty-eight probationers; Fifty-five groups of Mission Stations and three Missionaries.* As a general thing our efficient probationers are readily settled, and we hope, by timely grants to weak congregations, to be able, by and bye, to prevent the necessity of many of the resignations which now occur. Our probationers' list will be much reduced in size, but we can never expect to have a list on which no unacceptable preachers will be found.

In many of our Mission Stations Catechists, both English speaking and Gaelic, might be advantageously employed, and Presbyteries that can procure the services of suitable men will render the church good service in doing so. There is in many quarters a prejudice against employing laymen in mission work. The Synod, however, has sanctioned the measure, and there are among us not a few men of piety, intelligence, and speaking-talent, whom Presbyteries might recommend to be employed as catechists. The visitations, exhortations, and labours generally of such men have been useful in the past, and as there seems, in the present dearth of licentiates proper, a call to the Church to employ them again, we may expect a blessing to follow our doing so.

Our Theological students, to the number probably of thirty, will be available during the summer months, but that number will not do more than give half the supply required. The present demand for labourers is very clamant, and we hope that ministers and people alike, will unite in prayer to the Master: "Send forth labourers," and at the same time *do what they can* to provide and educate them. Let us bear in mind the extent of destitution the "Fifty-five" stations reported, probably should be in all "Sixty-five" Mission Stations; including, *one hundred and thirty-five preaching stations, and*

at least, five hundred and fifty families looking to our church for ordinances for whom we can do nothing. Hear the cry that comes from these settlers, many of them poor and far from privileges. They are your brethren, "go and help them."

### FOREIGN MISSION SCHEME.

As the season for holding the Annual Missionary meetings is approaching, the Committee desire briefly to bring under the notice of Sessions and Congregations holding such meetings, the claims of our Foreign Mission Enterprise. With the details they are already familiar, through the correspondence of our Missionaries and our Annual Reports. The field is widening and will require a proportionally increased effort in order to overtake it. It embraces now four distinct divisions.

*The British Columbian.* At New Westminster, the Capital, Mr. Jamieson has faithfully labored for nearly four years. A Church and Manse have been erected. Ordinances have been regularly dispensed. The people, as yet few and feeble have contributed during last year \$400, to our Fund, and have also remembered the College.

With self-denying devotedness, Mr. Duff has, for a year been laboring at Cariboo, commending to the Miners the true treasure hid in the field, which is more to be desired than gold. New districts such as Kootenay, are opening up, which, if we were able, it would be well for us to enter.

In this youngest of British Colonies, we are helping to lay the foundations of what may yet prove a strong nation. The outlay is necessarily considerable and may continue so, for some time, if we are to maintain our ground. The country has been in a transition state, and been sustaining a heavy financial depression which has checked emigration and business generally, but from its position and resources—let us hope that it will eventually surmount its present difficulties, and repay the labour and funds we have expended upon it.

*II The Red River.* To overtake the increasing work and extending fields in this oldest department of our Foreign Mission work, it is necessary that we have our present Missionary Staff kept up.

Mr. Nisbet who has laboured for over three years with fidelity and success, having accepted the call to labor among the American Indians, must have his place supplied. We are now on the look out for a missionary.

*III. The American Indian Mission.* Circumstances render it unavoidable that Mr. Nisbet should not proceed to Fort Pitt till next Spring, but he is making diligent preparation for the work. As a Church, we now stand fairly committed to what we have long contemplated, laboring for the conversion of the "poor Indians." Let the Missionary elect, and the 4,000 Crees, among whom he is to labor, be remembered by our people in their approaches to the Throne of Grace.

*IV. The New Hebrides Mission.* Last Synod responded to the earnest appeal from the Nova Scotian Church through her honored Senior Missionary, to co-operate in the distant field, where the Lord of the harvest has blessed her with so many golden sheaves. This fresh responsibility coming upon us at a time when our Indian Mission was just being started, will put our Missionary devotedness to the test—but we have no doubt as to our willingness and ability to meet it.

The expenditure for this year in connection with these four departments of our work will, in all probability reach six thousand Dollars (\$6000) less or more. But what is this for a Church of our size and resources? Ten Cents from each of our members is truly a paltry pittance at best to give to such a cause. God has been favorable to our land. He has crowned the year with His goodness. As a Church "Hitherto hath the Lord helped us." We have

just been giving public and formal expression to our gratitude. Let us render according to the benefit done to us. For averting from us the horrors of war, famine, and pestilence, and loading us with His benefits—let us “honor the Lord with our substance and with the first fruits of all our increase.” The opening of *our hands* may be the prelude to the opening of *His Heavens*—Mal. iii, 8, 9, 10

R. F. BURNS, Convener.

#### FRENCH CANADIAN MISSIONARY SOCIETY—SPECIAL APPEAL.

A special appeal has been issued by the Committee of the French Canadian Missionary Society, the principal portions of which we subjoin. It is to be regretted that for some time past the income of the Society has not been equal to the claims upon it. We trust that this season, when commercial prosperity has again in some measure been restored to the Province, the income of this excellent society will be largely increased. For a quarter of a century this Society has been in operation, and not without blessed results. The Secretaries give the following brief statement of its operations and results:—

In 1840 the Society began its work with four colporteurs. As the results of its labours it can now, in 1865, point to six organized churches united into a Synod (*L'Union des Eglises Evangeliques*), which number about two hundred members, and have connected with them 21 stations, at 18 of which Divine worship is regularly held. There are three ordained Pastors, two of whom are converted French Canadians, pupils of Pointe aux Trembles, and trained for their work at Geneva. Two more from the same class are being educated here at the University of McGill College, under the auspices of the above Synod, aided by the Committee and associated friends. Thirteen missionaries have been employed by the Society this year in the work of colportage. These devoted men constantly visit the wide field of the Society, disseminating the Sacred Word and religious books and tracts, holding discussions with the Priests and Jesuits whom they now and then encounter, conversing with the people about their eternal interests, confirming the weak, directing the ignorant, and doing in general the work of evangelists. Through their instrumentality chiefly, and including the issues from the Depository at the Montreal station, about 1,500 copies of the Scriptures, either in whole or in part, have been circulated last year, and it has been computed that about twenty-five thousand copies of the Sacred Word, and at least four times that number of religious tracts have been distributed since the commencement of the Society's operations. Three hundred children are under Sabbath-school instruction. Not fewer than 1,500 French Canadian youth,—with few exceptions, all entered as Romanists, have been trained in the schools at Pointe-aux-Trembles and elsewhere. The results of the educational efforts of the Society have fully justified the great attention it has given to this department of the work. It has been found that the training Institutes at Pointe-aux-Trembles are amongst its most efficient means of disseminating evangelic truth; their influence for good extending even to the remotest parts of Lower Canada. These pupils gathered generally from widely separate parishes, and meeting together away from the baneful home influence of Popery, are daily influenced by evangelical training. Truth thus finds a lodgment in many a young heart, convictions are produced which are never effaced, but which ripening into conversion become sources of blessing and enlightenment to the families to which they belong and to the neighbourhoods in which they reside. From 90 to 100 are thus annually trained and influenced.

Well therefore may we say in comparing the past with the present “What hath God wrought?” The Committee cannot but feel that the results of the quarter century's operations of the Society, and the present encouraging aspect of its Missionary Field, not only call for devout gratitude to the great Head of the Church, but also imperatively demand increasing efforts in a work which

He has already so largely owned and blessed. With you, dear friends, it therefore remains to determine whether the Committee shall close the year, not only with accounts balanced, but with such a surplus in the treasury as will enable them more efficiently to overtake the work now pressing upon them. The spiritual wants of the million of your French Canadian Roman Catholic fellow subjects cry to you, as to those upon whom Christ has devolved first the duty of supplying them with the words of Eternal Life.

A hearty response to this appeal will enable the Committee to employ more missionaries and colporteurs, and chiefly to enlarge and extend their efforts for the training of the young.

The Committee earnestly hope that with the revival of trade this fall, and the bestowment of a bountiful harvest by the Almighty, His people will not be unmindful of the claims of this Society upon their liberality. The hearings of its work upon the political advancement of the Province will neither be overlooked nor under-estimated by intelligent and patriotic Protestants.

To all who love the Saviour, and desire the spread of His Gospel, and sincerely wish the prosperity of our beloved Canada, do the Committee look for continued and increased pecuniary aid."

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### PRESBYTERIAN PRINCIPLES.

It is the habit in our Churches to accompany the administration of baptism with a statement of the nature of the ordinance, the authority we have for maintaining it in the Church, and the obligations it entails. A similar salutary practice obtains at the celebration of the Lord's Supper. By these means, the sense of responsibility is maintained among the people, the significance of these ordinances kept before the minds of the worshippers, and Christian intelligence is cultivated on subjects on which, strangely enough and most unhappily, the errors of professing Christians have been both numerous and serious. From time immemorial a corresponding course has been pursued in the service by which pastors are recognized and settled in our congregations. "What mean ye by this service," is a question which, as Scripture shows, may be properly asked, and the answer to which should be clear and intelligible. Any line of procedure in the house of God, that does not admit of clear statement and defence on Scripture grounds, is likely to become formal and useless if not something worse.

Many persons in all Churches are comparatively ignorant of those parts of their Church arrangements with which they have not come into personal contact. So long as their congregation is in a satisfactory condition, they do not look much beyond it. They are like those persons who, if their own parish or district is peaceable and prosperous, feel no concern as to whether a Parliament or an autocrat rules at headquarters. It does not come into their minds that a defective or faulty Government at headquarters must sooner or later influence every portion of the kingdom. A still larger number of Christians are ignorant of the principles of other Churches; which ignorance tends to produce contemptuous bigotry towards others, and does not guarantee any reliable attachment towards one's own. It is the counterpart of that feeling, which the inhabitants of China cherish towards the barbarians, who are outside the celestial empire.

In cheerful compliance with this salutary and time-honored usage, we proceed to lay down a few of the principles which Presbyterians hold regarding the organization of the Church, and in which, or some of their applications, they see a sufficient Scriptural warrant for their simple and unencumbered plan of Church government.

First of all, we consider the New Testament quite sufficient to originate a complete Chu ch. Should a copy of this blessed book come among a people hitherto unacquainted with Christian Churches, and by God's blessing be received by them as from God, they would find in it, and acting on its instructions could organise, a completely equipped Scriptural Church. They learn from it to believe in Jesus, to meet together to edify one another, to choose out from among them men of honest and good report for the better management of common interests, or finding some of their number gifted to edify the rest, to select and set them over them in the Lord, in cases of difficulty to consult the brethren, and to administer through their recognised officers baptism and the Lord's Supper, decently and in order. The same book would instruct them how to perpetuate and extend the Church, precisely as Timothy and Titus in point of fact labored, and as Churches are labouring in many parts of the world at this moment. Ministers so chosen and set apart by prayer and the laying on of hands are New Testament ministers while they teach New Testament doctrines.

This principle disposes of the theory of apostolical succession, according to which only those on whom have been imposed the hands of men coming in direct and unbroken succession from the Apostles are to be regarded as true ministers, and fitting channels for sacramental grace. Had the Church held fast the truth on all other points, this "fond imagination" might have done little harm; but as it has been, it becomes productive of serious mischief. It is nowhere recognised or hinted at in Scripture. If the heavenly fire could run down to the latest ages only through such a medium, it is incredible that the Church should not have had instructions on the subject. Blessed be God, we are not dependent on any such intangible, invisible cable, buried amid the mire and dirt of the dark ages—ages at once of apostasy and turbulence, when "there was sorrow on the sea, and it could not be quiet."

It follows from this sufficiency of the New Testament to originate a Church—or, if you do not see the sequence, it may be maintained as an independent principle—that the Church has a perfect right from Christ to perform all Church functions. In one sense she is a voluntary society; in another she is authoritatively constituted under Christ, her head, and dependent on Him. An illustration may bring this out more prominently than a statement. When an unhappy criminal in the Corinthian Church brought disgrace on the Christian name, the apostle gave instructions for his removal from the communion of the Church. No permission was sought from any power outside the Church. No king, or magistrate, or ruler of any kind is consulted. "In the name of the Lord Jesus Christ" is as sufficient authority as the name of the Queen is for dispensing justice at the Four Courts. Our highest civil and legal authorities have no more than written instructions from the Sovereign, and the Church of Christ has the same from the Lord and Head.

Now, if this could be done in Corinth in the first, the second, the third century, or at this day, if such a Church flourished there (as unhappily there does not), why not in Edinburgh, or Dublin, or New York?

This principle, rightly understood, not only sanctions the Church's independent action in all matters of discipline, but it disposes of some practical questions of interest and difficulty.

None of us, for example, being loyal subjects, would acknowledge the authority of a foreign sovereign within these realms. We would not defer to Louis Napoleon, or (whatever respect we had for his person or government) to the President of the United States. When we go into their dominions, we are bound to respect their authority and obey their laws. If they offered us civil honours or benefit, we should be satisfied that our own Sovereign approved before receiving it. So it is in the affairs of Christ's kingdom. We own no authority in it but His. We are jealous of dishonouring Him by the appearance



of submission to any other. We do not wish to assign to any other, even in appearance, His names, titles, attributes, ordinances, word, or works. And if favours or advantages be offered us by other rulers, we must be satisfied that they are not coupled with conditions that infringe the paramount rights of the Head. So we try to render to Cæsar the things that are Cæsar's, and to God the things that are God's.

We hold as a distinct and practical principle the unity of the Church. I refer not now to its oneness in Christ and in the Divine view, in that sense in which we are one with Abraham, Isaac, and Jacob: but to its oneness in this sense that its members or representatives can act together with authority over all the parts, as did the Synod at Jerusalem in the fifteenth chapter of Acts. The practical result of this is that the congregations of a district are grouped together, and each is subject to the decisions of the assembled elders. If they have any complaint to make against this, they can have a larger court in the Synod, and if this fail to satisfy they can have the mind of the entire Church in its annual Assembly; very much as certain causes can be carried from the local courts of the kingdom to the highest tribunal, the House of Lords. It has, indeed, been sometimes thought a great hardship that a man should not have the right of appeal to the civil courts. But there must be finality somewhere. A beaten party in the House of Lords might think it a great hardship that he cannot appeal to another authority, say a Continental sovereign; but the sufficient answer would be that if he choose to be a British subject, he must accept British courts, and that they are as likely to understand his case and to do justice in it, as the Czar, or the King of Prussia.

We are thus distinguished from our valued brethren of the congregational name, in whose theory each separate assembly is an independent and complete organization. Our plan secures the rights of the people whom the elders particularly represent in equal numbers with the clergy, and it secures the rights of the ministers who are amenable to their peers. It avoids the anomaly that may arise on the congregational plan, in which the same party may be in the painful position of accuser, evidence, jury, and judge.

We also hold the parity of rank among ministers. Some, indeed, receive deference and regard from age, piety, and pre-eminence in services. It becomes the younger to be subject thus to the elder. Force of character and commanding faculties will make themselves felt anywhere, and nowhere is there more lawful scope for them than in free Assemblies, nor do they find anywhere readier and more generous appreciation. But in rank and official authority, the brethren stand on a level under Christ. All of them are subject one to another. The Moderator of this year takes his place among his equals next year. The princes of the Gentiles exercise lordship over them, but it is not so with us. The ministers who as organs of the Church lay hands on their brother and recognise him as one of them, were similarly recognised themselves, and they own no higher human authority. They read in the New Testament of the people being ruled over by the elders, but nowhere are the elders exhorted to obey them that have the rule over them. We have no "inferior clergy." We have order and authority, and organisation, and courts of review, but not grades of ministry. The elders of any particular congregation are heard, and their votes reckoned in the supreme court, just as are those of the most prominent and influential.

And this brings me to the last feature I shall mention as peculiar to the Presbyterian Church—namely, the ruling elders. If a stranger went into the congregation at Ephesus, or at Philippi, and asked to see the elders, or bishops, any ordinary worshipper could have pointed them out. Now the same thing should characterise any other church so constituted. The elders were not the creation of the New Testament. They existed and ruled in the Synagogue

from which the New Testament worship was substantially adopted, in a way that is peculiarly instructive. They did not originate in the Synagogue oven. Moses found them in Egypt. Like Sabbaths, and places of worship, and congregations, and family worship, the eldership has its roots in the very nature of things, while the duties are determined by the Lord with reference to the circumstances. The elders of the Synagogue regulated its services. The elders of Ephesus had the oversight of the congregation, and Peter could say to such, "The elders who are among you I exhort, who am also an elder;" and if any one inquired 'who is their superior?' the only answer that can be given is "Christ is the chief Shepherd and Bishop of their souls."

While we have these distinguishing features, we are not shut off from communion with other Churches that hold substantial evangelical truth. We are not precluded from admitting to our pulpits the godly and devoted men who labour in Episcopal, Wesleyan, Independent, Baptist, and other Churches, nor are we precluded from occupying theirs. Indeed, with the exception of the Episcopalians, these bodies act on several of our leading principles. And, as far as the Episcopal Church is concerned, we acknowledge her ordination, though she does not acknowledge ours, thus cutting her self off from all the other evangelical Churches of the world. We heartily appreciate the good that is in her, though, for her own sake, we deeply regret that when her separation from Rome took place and she returned to the worship of God, "the high places were not taken away." We have an organization in harmony with the free constitution of these countries, and capable of adaptation to any other in which a free church is allowed to exist; which is found in its elements in Scripture; which only disappeared as the Church departed from the faith of Christ; which was resumed by the most thoroughly reformed Churches in the sixteenth century; which has commanded the confidence of the largest proportion of evangelical Christians ever since; to which Churches in general approach as they become active; and through which we are persuaded the free, vigorous life of faith will yet develop and express itself all the world over. At the same time we confound not a good organisation with the animating Spirit, who vitalizes the truth, and for whose irresistible energies we should especially look when setting apart a brother to minister in holy things, and labour in the word and doctrine.—*Evangelical Witness.*

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## Missionary Intelligence.

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### PRESBYTERY OF MONTREAL—MISSION STATIONS.

PASPEBIAC, NEW CARLISLE & C., IN THE COUNTY OF BONAVENTURE.—This station was commenced in May 1865. The Rev. W. Scott formerly of St. Sylvester, has laboured there since that time. Mr. Scott reports that he is supplying four Stations viz. : Carlisle, Hopetown, Sheguiac and Port Daniel. There are one Bible class and two Sabbath schools in operation. At Carlisle there are 23 families, at Hopetown 8, at Sheguiac 7, and Port Daniel 15. In all 53. The distance from Quebec is nearly 500 miles.

METIS.—This congregation was organized in 1841. The Presbytery have agreed to place it now on the list of Mission Stations. The Congregation is divided, a part adhering to Mr. McAlister their former Minister, who has become a Congregationalist, and a part adhering to our Church. In May, 1863, the Presbytery appointed the Rev. Thomas Fenwick, ordained missionary, for three years to Metis; and at the same time also agreed to aid the Congregation to the amount of \$120 per annum for that time. Mr Fenwick's term will expire on the first of next May, and the Presbytery in view of all the circum-

stances of the case, have agreed to report it to the Synod's Home Mission Committee as a Mission station.

In the Quebec district there is a group of small stations viz.: Stoneham, Lake Beauport, Portneuf, East Frampton, and West Frampton. West Frampton is about 35 miles from Quebec on the South side of the St. Lawrence; East Frampton about 30 miles on the same side; Portneuf 36 miles above Quebec on the North shore; Lake Beauport about 14 miles north from Quebec and Stoneham about the same distance. The easiest way of supplying these Stations would be by one missionary for the whole district giving such supply as he could to each.

KENNEBEC is situated about 60 miles from Quebec on the south side of the St. Lawrence. The Presbyterians there are mostly from the North of Ireland. The nearest Mission Station is Frampton, upwards of 30 miles distant. A grant has been received in aid of this station from the Presbyterian church in Ireland.

SHERBROOKE is a new station commenced a little more than a year ago. Of its importance there can be no question, being the Capital of the Eastern Townships. The station has not yet been organized, but the attendance is good and the reports of our missionaries indicate success and encouragement. Steps are being taken for the erection of a place of worship.

HAWKESBURY is a new station commenced last May under the care of the Rev. John Anderson of Lancaster. Mr. Anderson writes that the station is a most important one, but must be nursed for a year or two before we can expect the people to contribute much to the Funds of our church. Though this station has been supplied only a few months, the people are already building a church and expect to have it ready for use this Fall. Mr. McBain Student laboured there during the summer under the direction of Mr. Anderson.

HARRINGTON, &c. is a large and spiritually destitute district north of the Ottawa River. The field is about thirty miles in extent, and comprises Old Harrington, New Harrington, Grenville and Arundel. In Old Harrington there are twenty families, and in New Harrington only eight miles distant there are thirty families more, all Gaelic speaking. In Grenville and Arundel there are several more families, but the field has not been fully explored, and new settlers are coming in, so that the number given in the accompanying report is below the reality. In all this region the people are strongly attached to our church. A missionary speaking the Gaelic language is required.

ROXBOROUGH a Township in the County of Stormont was formerly connected with the Congregation of Indian Lands, but was disjoined therefrom last June. Though at present put in the list of Mission Stations yet there are materials enough there to make a large and self-sustaining congregation. It only needs careful working. Gaelic is absolutely necessary.

The station of Hawkesbury mentioned above as under the direction of the Rev. John Anderson of Lancaster, requires Gaelic also. In the three sections of this Mission field comprising Roxborough, Hawkesbury, and Harrington, Gaelic is an absolute necessity.

ALEXANDER YOUNG, Pres. Clerk.

## General Religious Intelligence.

### AMERICAN BOARD—ANNUAL MEETING.

The annual meeting of the Board of Foreign Missions held its annual meeting,—the fifty-fourth—in Chicago on the 3rd October and following days. A large number of delegates attended the meeting.

The following is a summary of the Report with reference to the missions:

"The ten churches in the South African Zulu mission contain two hundred and seventy-five members.

"Of the nineteen churches among the Armenians, six have native pastors, and there are nineteen licensed native preachers. The churches received 40 new members the past year, and there are 552 communicants, 219 of whom are females. The Sabbath Schools have nearly a thousand pupils, and the common schools 1187, of which number 245 are girls. A theological school has been commenced at Marsovan, with eight pupils.

"In the Eastern Turkey mission, a colleague has not been found for Mr. Williams, at Mardin, and in January last he was deprived by death of his wife; and the three families in Kharpoot were each bereaved of two children. Mr. Walker is returning to his field, and Mr. Richardson is now on a visit home, preparatory to occupying Van, one of the most important of the American posts.

"Mr. Henry Jessup has returned to the mission in Syria. Dr. Van Dyck has come to this country to superintend the electrotyping of the new version of the Arabic Scriptures, by the American Bible Society. Mr. Ford has come on account of his wife's health, and Miss Mason on account of its not being deemed expedient to continue a female boarding school at Sidon. Mount Lebanon has now an excellent Turkish governor. The persecuting spirit of the Turkish government with reference to its Mohammedan subjects is more manifest at Beyroot than at Constantinople.

"The Nestorian mission has suffered a loss in the death of Dr. Wright. The year has been one of prosperity. Seventy-two accessions to the church swell the number to six hundred, and a larger number is anticipated for the current year.

"The Madras mission has been deprived of its valuable originator and only clerical member, the Rev. Miron Winslow. Mr. Hunt, the missionary printer, states the printing for 1864 at 17,670,363 pages.

"The Madura mission numbers 154 christian congregations, which contain 3,654 adults and 2,790 children.

"In the Ceylon mission, thirty were added to the churches last year, which contain 477 members. There are 58 preaching places. The baptized children are 573, who are scattered, with their parents, among a population of more than 170,000.

"The Fuh-Chau mission has three churches, but they are yet small, having in all only forty-five members.

"The North China mission has had a favorable commencement. Besides the station at Tientsin, there is now one at Peking. Through the liberality of a friend, who wishes not to be known in the matter, mission premises have been purchased in Peking, and given to the board, at a cost of \$5,000 in gold.

"In the Hawaiian Islands the organizations of 1863 are working better even than was then expected. There are forty churches and sixteen native pastors on the Islands; and there are five ordained Hawaiian missionaries in the Marquesas, and three in Micronesia; making twenty-four ordained Hawaiian ministers of the Gospel, all of good repute, and a few of them rather remarkable for ability and excellence.

"The mission in Micronesia has stations on four islands."

The total number of missions is 20; of stations, 104; of out-stations, 248; number of missionaries, teachers, and helpers employed, 1,103; number of churches, 140; church members, 23,338; number of schools, 369; number of pupils, 10,722.

The receipts of the board last year were \$533,149.67; expenditures \$537,001.78; balance, September 1, 1865, \$1,147.89.

**CHRISTIAN CONVENTION AT CLEVELAND.**—This Convention assembled at Cleveland on the 27th September, and continued in Session two days. Nearly three hundred delegates were present, representing many denominations. The great objects in view were to cultivate a fraternal feeling between different churches, and to exert an influence on the masses not reached by the means already employed. Chief Justice Chase presided over the deliberations of the Convention. The following resolutions were adopted:

1. That this Convention appoint a Committee consisting of fifty with power to add to their number, to be called the American Christian Commission, which shall be charged with the work of awakening the attention of the Christian public to the urgent need of Evangelizing the multitudes of this generation not yet reached by direct Christian labor, using for this purpose the press, public meetings, local organizations, and other suitable means.

2. That this Convention affirms its unceasing faith in the Gospel of our Lord Jesus Christ as the Divinely appointed means for the moral and social regeneration of humanity.

3. That we believe that there exists in our Protestant Christianity, as seen in the various Churches, efficient and practical agency for the accomplishment of the great work committed to the Church, viz.: That of improving the condition of men in this life, and securing their happiness in the world to come.

4. That in order to the greater efficiency of these means, this Convention recommends, in the spirit and love of CHRIST, to the various Churches of our country, an efficient and hearty co-operation in the objects of the American Christian Commission.

**REV. DR. LIVINGSTONE.**—Dr. Livingstone has left Britain for Africa, going by way of Bombay, with the view of finding some path by which commerce and christianity may enter Africa, from the east, and independently of the Portuguese, who claim 1360 miles of the Sea bound, and use it for slave-trading purposes.

**DEATH OF EMINENT AND USEFUL MEN.**—Several eminent and useful men have recently been removed by death. Among these we may mention Rev. Dr. McKay formerly missionary to India, and colleague of Dr. Duff; Mr. Maitland of Edinburgh, and Sheriff Gordon. Mr. Maitland rendered eminent services to the Free Church, and at his own expense built the offices of the church at the head of the Mound in Edinburgh.

**RELIGIOUS CONFERENCE AT PERTH.**—A Conference has, as in former years, been lately held at Perth, Scotland. It was attended by a very large assembly, and the greatest solemnity prevailed. A very powerful address was delivered by the Rev. Dr. Bonar of Kelso.

**INAUGURATION OF THE MAGEE COLLEGE.**—The *Banner of Ulster* of the 12th ult., contains a lengthened account of the inauguration of the Magee College, which took place on the 10th. The proceedings were of an exceedingly interesting character. The Magee College will, we doubt not, be of great service to the Church in Ireland.

**DEATH OF REV. DR. WAYLAND.**—We regret the death of the Rev. Dr. Wayland, for many years President of Brown University, and author of "Elements of Moral Science," "Elements of Political Philosophy. &c., &c." Dr. Wayland was a Minister of the Baptist Church. His life, as a Minister and educator, was an active and most useful one.

**THE EVANGELICAL ALLIANCE.**—The Evangelical Alliance held its nineteenth annual conference in Hull. There was a numerous and influential meeting, the Mayor presiding. Among the members present may be mentioned, Hon. and Rev. B. Noel, Dr. Steane, Pastor Reoel of Florence, Rev. Dr. Bliss, Pre-

sident of the Protestant College at Beyrout, Syria, Lord Bonholme, Hon. Van Loon of Amsterdam, &c.] The Council of the alliance invite christians generally to meet for special prayer at the beginning of the year,—Jan'y 7-14.

PRESBYTERIAN UNION IN SOUTH AUSTRALIA.—In South Australia the three branches of the Presbyterian Church have formed themselves into one United Church. This completes the union of Presbyterian Churches on the Australian Continent. The Churches in Victoria led the way some years ago. There is every reason to believe that the happiest results will flow from this union.

ITEMS OF PRESBYTERIAN INTELLIGENCE.—The Rev. J. Fettes, formerly of the Free Church, Galashiels, has been translated to Douglas, Isle of Man.—The Rev. Mr. Cousins of Woolwich has been translated to Lady Glenorchy's Edinburgh. The Rev. D. McEwan of South College Street (U. P.) Edinburgh has been translated to Glasgow to be colleague and successor to Rev. Dr. Anderson.—The Rev. W. Reid of the Lothian Road United Presbyterian Church Edinburgh has been obliged to resign his charge in consequence of ill health.

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## Home Ecclesiastical Intelligence.

### OPENING OF KNOX COLLEGE.

The annual Session opened on the first Wednesday of October. A considerable number of the students were present, and a large number of ministers and other friends. More would have been present had it not been for the accidental detention of some of the trains. The opening lecture was delivered by Principal Willis and was listened to with marked attention. It was a very able and useful address.

In the course of his address he said that he had been led by circumstances to insist on certain rules applicable to pulpit discourses of the expository kind. He thought it very important that students should know well how to distinguish, in illustrating the parables of our Saviour, between what essentially belonged to the scope of the passage, and what constituted only the framework or drapery introduced to give verisimilitude to the figure or analogy. He took as an example the Parable of the Labourers, in Matthew 20th chapter. He said that great difficulty had been felt in explaining it, although he did not very well see why. It appeared to him quite obvious, that our Lord designed to reprove by it the self-righteous Israelites who valued themselves on the distinction granted to their nation, and despised others. At the same time he perfectly agreed with Trench in thinking that under this specific instance of vain self-righteous confidence the Saviour ultimately was rebuking all, whether Jews or Gentiles, who erected their supposed merits or laborious services into a plea of righteousness as a ground of boasting over others. Yet a judicious expositor would beware of inferring that works were of little account, nor would he preach in the spirit of the passage, who did not call men to diligence in spiritual labours; nay he would err, if he hastily concluded that labour, of whatever various amount or duration, was in all respects to be alike dealt with, and that no diversity of benefit or reward was to be thought of, because in the parable all the labourers fared alike. The equality or sameness respected only one point,—all were to regard themselves as saved by grace. But other passages of scripture required to be considered; and did not the parable of the talents, or of the pound used in trading, warrant as fairly the idea of a diversity of rewards as this might seem to preclude such an idea? The harmony was to be found in interpreting the one parable of the meritori-

ous condition of acceptance, and the other of the rewards of grace. He held too, that the consideration of sovereign grace as set forth in the parable of the labourers, while giving no warrant to a deliberate postponement of repentance, was available, fairly enough, to give hope to the late penitent. He could not see the force of the objection made by Dr. Chalmers in his preface to Baxter's "Now or Never," against applying the lesson of the passage in any degree to death-bed conversions. His argument is, that persons who have long deferred their compliance with the gospel call could not say, like the labourers admitted at the eleventh hour, that no man had hired them. This is very true as regards external calls and opportunities; but how few of those who are admitted at the third and sixth hours might not be said to have neglected previous opportunities also! and if this did not prevent their reception at length, who shall say that the grace so indispensable in any instance, to give effect to the outward call, might not triumph at length in the conversion of one who had only sat out *more* calls, or neglected *more* opportunities? The answer of the great master,—“May I not do what I will with mine own?” could cover even this extreme case. Of course, however, no warrant was here for delay; and wilful postponement of faith or obedience was full of danger. The eleventh hour was commonly interpreted of old age. Its real meaning was the latest or all but latest opportunity. And as human life was of so very various length, the eleventh hour might be really nearer in the case of the young man than in that of the aged hearer of the gospel.

Dr. Willis showed that the difficulty, that some had felt, in the statement that all did receive a reward, even they who murmured, is met by the plain assertion of our Lord, “Many are called but few are chosen,” (the key in fact to the whole passage) as merely importing that by whomsoever received or wherever truly received, it was to be attributed to grace. It did not mean that the murmurer was really among the accepted; for, who, saved by grace, would really murmur at salvation being given to the chiefest sinner? Trench, who had otherwise explained the parable so justly, had given himself needless trouble in finding a meaning for this, but a meaning incompatible with the principles he had laid down. It was no more an assertion that all the parties were accepted and rewarded, than Christ's saying that he came not to call the righteous implied an admission that there were any on earth not needing salvation, or his saying again that that which they have shall be taken from them that have not, implied any more than their losing that which they seemed to have. An evangelist distinctly explains it thus.

**ST. VINCENT, &c.**—The Rev. James Malcolm has received a call from the Congregation in St. Vincent and the Grenadines.

Mr. Malcolm has also received calls from Ashburn, and from Wellandport and St. Ann's.

**RIDGETOWN.**—The Rev. W. Caven has been ordained and inducted as Pastor of the congregation at Ridgeway.

**GALT, KNOX'S CHURCH.**—The Rev. J. K. Smith was, on Tuesday 24th ult. inducted as Pastor of the congregation of Knox's Church, Galt. The settlement has been in every respect most encouraging.

**EAST PUSLINCH.**—The Rev. K. McDonald was on the 25th ult. ordained and inducted as Pastor of the congregation of East Puslinch, vacant since the death of the late Rev. A. McLean.

**DUNDAS.**—The Rev. J. McColl was on the 24th ult. ordained and inducted as Pastor of the congregation at Dundas. The prospects of the young pastor in his relation to the congregation at Dundas are exceedingly encouraging.

**MINDEN.**—The Congregation of the Canada Presbyterian Church in Minden having almost completed the building of their new church, it was determined to hold a Soiree in connection with the opening services.

On Sabbath the 17th September, the church was opened for Public Worship by the Rev. Wm. McWilliam, B. A., from Bomanton, who was at the time on a visit to the different Stations in connection with the Canada Presbyterian Church in this neighbourhood.

On the Wednesday following, the day that had been fixed for the Soiree, we were happily favoured with delightful weather. At the hour of meeting 2 p. m., a great number of people from Minden and its vicinity had collected.

After refreshments, which were abundantly provided, Mr Farries, the Student who has been labouring with great acceptance at Minden, during the Summer months, was called to the Chair. Speeches were delivered by the Chairman, by the Rev. W. MacWilliam, and by the Rev. W. Burt the Episcopalian Clergyman. The address of the latter deserves special remark and commendation for the Christian and brotherly spirit, by which it was characterized.

An able Choir aided by Miss Burt, sang several beautiful pieces of Music, and contributed very much to the enjoyment of the audience. After votes of thanks to the Ladies, to the Choir, and to the Chairman, the meeting was dismissed with the benediction, and thus closed the services of a day which was to all present a day of great enjoyment, and which will long be remembered with pleasure. We may remark in closing that the Presbyterian Church in Minden will, it is expected, be finished before the winter. It is now so far advanced as to admit of the congregation meeting in it with comfort, and it is hoped that in a month or two the building will be completed. We congratulate the Presbyterians of Minden on their success in this matter. With some assistance from older Presbyterian Congregations, at the front, they have succeeded in erecting a substantial building 40 by 30 feet, which will be an ornament to their village, and we trust also a source from which great Spiritual blessings may flow to the whole neighbourhood.

**A LIBERAL THANK OFFERING**—A Deacon of Cote St. Church, Montreal, presented to the funds of that Church on the late Thanksgiving week a cheque for the sum of *one thousand two hundred* dollars to be distributed as follows:—Home Mission \$800; Knox College \$200; Foreign Missions \$100; Widows' Orphans' Fund \$50; and the poor of the Congregation \$50.

This expression of Christian liberality deserves the warmest commendation, and we fondly trust that many others throughout our province, who have been greatly blessed and prospered during the past year, may follow this good example, and find in their happy experience the truth of God's promise,—“The Lord shall increase you more and more,” and of the Saviour's words—“It is more blessed to give than to receive.”

**CALEDON, AND MONO MILLS.**—Mr. P. Musgrave, Student, who laboured as a missionary at Caledon and Mono Mills during the summer, received, before leaving, a handsome testimonial of their attachment and esteem. The purse presented to him was collected by the ladies of both congregations.

**MARTINTOWN AND WILLIAMSTOWN.**—The congregations of Martintown and Williamstown, have given a unanimous call to the Rev. A. M'cheson of Osnabrock.

**WARWICK.**—With reference to a statement in the Report of the Home Mission operations in the Presbytery of London, contained in last number of the Record, to the effect that no contribution had been received from Warwick, we think it right to state that a collection amounting to \$7,30 was received from the Warwick congregation.



**FOREIGN MISSION COMMITTEE.**—At a meeting of the Foreign Mission Committee held in Knox College, on the 4th and 5th ult., it was agreed, as several Probationers were found willing to enter the Foreign Mission field not to ask Rev. Mr. Gordon and the Presbyterian Church of the Lower Provinces to sever the ties now existing between them; but to procure the services of one of our own Probationers. The Convener was instructed to correspond with one of the Probationers, and to ask him to confer with the Committee at its next meeting. The Committee expressed their great satisfaction at the readiness and self denial with which Mr. Nisbet had closed with the proposal to enter on the Mission work, in the North West. The Convener was instructed to correspond with parties, with the view of obtaining a successor to Mr. Nisbet, at the Red River.

**BRAMPTON.**—We noticed in our last number the induction of the Rev. F. Duncan. We are requested to state that the congregation, hitherto known as Brampton 2nd Congregation, has taken the designation of Knox's Church, Brampton. On the occasion of the Soiree following the induction, Mr. Duncan was presented by the Ladies of the Congregation, through S. Patterson, Esq., with a handsome Pulpit Gown, cassock and bands. The Trustees also began by paying the stipend in advance. Mr. Duncan has received a cordial welcome from the congregation, and enters on his duties with every prospect of success.

**DEATH OF THE REV. JAMES SKINNER.**—It is with the deepest sorrow that we record the death of the Rev. James Skinner of London Township. It took place on the 17th ult., after a short illness. Mr. J. Skinner was an eminently devout Christian, and faithful Pastor; and his removal we regard as a serious loss to the Church. We hope to give in our next issue a fuller notice of the life and death of Mr. J. Skinner.

**PRESBYTERY OF STRATFORD.**—The last quarterly meeting of this Presbytery was held at Stratford on the 2<sup>nd</sup> day of September last,—the Rev. A. A. Drummond, moderator. The business was chiefly of matters not of public interest. A memorial was read from the Secretary of the National Bible Society of Scotland, asking that this Society should be recommended to the sympathy and support of ministers and people. A committee was appointed to consider this memorial and to report at next meeting. Mr. Hall gave notice that he would move at the next meeting that the resolution requiring quarterly financial returns from congregations should be reconsidered. The Presbytery adjourned to meet at St. Mary's, and within Widder Street Church, there on Tuesday the ninth day of January next at 11 o'clock, a. m.

WILLIAM DOAK, Pres. Clerk.

**PRESBYTERY OF ONTARIO.**—This Presbytery met at Oshawa on Tuesday, 3rd October. Rev. John Baird, M. A., Moderator. It was decided to remind the congregations within the bounds of the Presbytery, of a former resolution, to ask them to assist the Lindsay congregation in erecting a place of worship; and to request those, that had not yet given any assistance, to do so, within two months. The committee, appointed to meet with the Students, under the care of the Presbytery, gave in a favourable report. The Rev. George Brown, gave in his report of work done within the bounds of the Presbytery. The court agreed to note the great diligence displayed by him in the discharge of his duties. A call, addressed to Mr. James Malcolm, probationer, by the Congregation of Ashburn and Utica, was sustained; and ordered to be placed in his hands. Arrangements for holding Missionary meetings, were made. The Rev. A. Lees, M. A., who had been cited to appear at this meeting, laid on the table certain reasons, for refusing to stand at the bar of the

court. Those were deemed altogether unsatisfactory, and the Clerk was instructed, once more to summon him to appear at next meeting. It was decided to request each congregation within the bounds, annually to subscribe at least four dollars towards the Presbytery fund. It was agreed to hold the next ordinary meeting at Prince Albert, on Tuesday, 16th January, 1866.

GEO. RIDDELL, Clerk of Presbytery.

Plan of Missionary Meetings for 1865, within the bounds of the Presbytery of Ontario :

Rev. Dr. Thornton and Rev. J. R. Scott to visit

|               |          |            |       |
|---------------|----------|------------|-------|
| Clarke N. W., | 27 Nov.: | 1 o'clock, | p. m. |
| “ S. E.,      | 28 “     | 11 “       | a. m. |
| Newcastle,    | 28 “     | 7 “        | p. m. |
| Newton,       | 29 “     | 11 “       | a. m. |

Rev. Alexander Kennedy and Rev. O. Labelle to visit

|                |          |            |       |
|----------------|----------|------------|-------|
| Uxbridge,      | 27 Nov., | 7 o'clock, | p. m. |
| Leaskdale,     | 28 “     | 10 “       | a. m. |
| Prince Albert, | 28 “     | 7 “        | p. m. |

Rev. J. MacLauchlan and Rev. W. C. Windel to visit

|             |          |            |       |
|-------------|----------|------------|-------|
| Reach,      | 28 Nov., | 7 o'clock, | p. m. |
| Wick,       | 29 “     | 11 “       | a. m. |
| Manilla,    | 29 “     | 7 “        | p. m. |
| Vroomanton, | 30 “     | 11 “       | a. m. |
| Cannington, | 30 “     | 7 “        | p. m. |

Rev. J. Baird, M. A., and Rev. G. Jamieson to visit

|              |         |             |       |
|--------------|---------|-------------|-------|
| Ballyduff,   | 5 Dec., | 11 o'clock, | a. m. |
| Cartwright,  | 5 “     | 3 “         | p. m. |
| Enniskillen, | 6 “     | 12 “        | m.    |
| Bowmanville, | 6 “     | 7 “         | p. m. |

Rev. J. Mac'Avish and Rev. G. Riddell to visit

|                 |         |            |       |
|-----------------|---------|------------|-------|
| Whitby,         | 5 Dec., | 7 o'clock, | p. m. |
| Dunbarton,      | 6 “     | 7 “        | p. m. |
| Erskine Church, | 7 “     | 11 “       | a. m. |
| Claremont,      | 7 “     | 7 “        | p. m. |

Rev. G. Lawrence and Rev. J. Smith to visit

|           |          |            |       |
|-----------|----------|------------|-------|
| Ashburn,  | 26 Dec., | 7 o'clock, | p. m. |
| Columbus, | 27 “     | 11 “       | a. m. |
| Oshawa,   | 27 “     | 7 “        | p. m. |

Rev. H. Campbell and Rev. R. MacArthur to visit

|               |          |             |       |
|---------------|----------|-------------|-------|
| Islay,        | 26 Dec., | 10 o'clock, | a. m. |
| Portage Road, | 26 “     | 3 “         | p. m. |
| Woodville,    | 27 “     | 11 “        | a. m. |
| Beaverton,    | 27 “     | 7 “         | p. m. |
| Mara,         | 28 “     | 11 “        | a. m. |

The proposed plan, laid before the Presbytery, 3rd Oct., it has been found necessary slightly to alter. Deputations and Congregations will please be guided by the above published plan.

GEO. RIDDELL, Pres. Clerk.

PRESBYTERY OF GREY.—At a *pro re nata* meeting of this Presbytery, held at Owen Sound, Sept. 13th, Mr. Gauld was appointed to moderate in a call at St. Vincent September 25th.

The Presbytery held their ordinary quarterly meeting at Durham, September 26th and 27th. The attendance small.

A call to St. Vincent, Sydenham, and Euphrasia, in favor of Mr. James

Malcolm, probationer, was laid upon the table. It was moved by Mr. C. Cameron and seconded by Mr. J. Cameron.—That the Presbytery find the following irregularities in connection with the *pro re nata* meeting held at Owen Sound for the appointment of a moderator of a call at St. Vincent, namely, that ten clear days did not elapse between the mailing of the moderator's letter calling the meeting and the holding thereof,—that said meeting was held without a quorum,—that a moderation was granted without a petition to that effect from the congregation through the Session,—that sufficient time was not given between the order being read and the moderating in the call,—but, out of regard for the interests of the congregation of St. Vincent, &c., that they sustain the call and forward the same to Mr. Malcolm. It was moved in amendment by Mr. Scott and seconded by Mr. Moffat, that the call be sustained. The motion was carried. Whereupon Messrs. Dewar and Stevenson protested and appealed to the Synod against its preamble.

A petition having been presented from Proton praying that Mr. John Morrison, probationer, be ordained a missionary to the Stations there for three years, and Mr. Morrison having intimated his acceptance of the call to labour in that field during that period the moderator was appointed to prescribe to him subjects of the usual trials for ordination,—said exercises to be delivered at next ordinary meeting of Presbytery.

It was agreed that the Rev. James Greenfield, Stayner, be requested to dispense the Sacrament of the Lord's Supper, on as early a day as possible, to the remaining part of Knox Church congregation, Owen Sound, protesting against seceding to the Presbyterian Church of Canada in connection with the Established Church of Scotland.

Messrs. McMullan and J. Cameron were appointed to dispense the same ordinance in Egreuont, the former at Fairburn's Station, the latter at Swanton's, at their earliest convenience.

Mr. Moffat, Convener of Financial Committee, gave in a tabulated report of returns from congregations, in answer to queries addressed to them, which was received, and thanks were given Mr. Moffat, who was requested to continue correspondence with defaulting congregations.

Mr. Stevenson, mission agent, gave in a report, which was received.

WILLIAM PARK, Pres. Clerk.

**THE PRESBYTERY OF HAMILTON.**—This Presbytery met in McNab Street Church, Hamilton, on the 10th and 11th of October. There were present twelve ministers and six elders.

Mr. McColl, under call to Dundas, had intimated his acceptance of it, and was taken under trials for ordination. These were all approved, and his ordination in Dundas was appointed to take place on Tuesday the 24th of the current month.

Mr. Malcolm has received a unanimous call from the Congregations of Welland Port, and St. Anne's, Gainsboro.

The Presbytery decided that the call given to Mr. Inglis by the Knox Church Congregation, Montreal, be set aside, and that he be retained in his present charge in Hamilton.

The Presbytery, in reply to a communication from the National Bible Society of Scotland, resolved that it would be inexpedient in the meantime to form Branch Societies in this country in connection therewith, as the British and Foreign Bible Society occupy the Province very fully, and no difficulty in obtaining Bibles with the metrical version of the psalms and paraphrases, is experienced.

In reply to a communication from the Colonial and Continent's Committee of the Free Church of Scotland, the Presbytery, resolved that the Statisti-

cal information on Presbyterianism sought, can be furnished accurately only through the Synod, and not through Presbyteries acting separately, and the Committee in the meantime are respectfully referred to the Report of last meeting of Synod, and its appendix.

The Presbytery adopted a minute which will be engrossed in its Record, on the demise of Mr. Salmon Minor, Elder of Dunnville's Congregation, for many years a faithful member of the court.

The Presbytery gave cordial thanks to their Home Mission Committee, and especially to R. F. Burns, its convener, for the careful manner in which they had discharged their duties, and transferred to the Clerk of the Presbytery, all that remains to be done by the Presbytery in connection with Home Mission business, in accordance with regulations adopted by the Synod at its last meeting.

The Presbytery appointed a committee to prepare a scheme for the holding of missionary meetings in its bounds, during the coming winter, and adjourned.

**PRESBYTERY OF HURON** met in Knox Church, Goderich, on Tuesday 10th, inst. Fourteen ministers and three elders, were present.—

Mr. Gracey's resignation was not accepted. The representatives from both of his congregations stated that the people were unwilling to part with him, and having left the matter in the hands of the Presbytery, Mr. Gracey was not relieved from his charge. Application for co-operation from the Scottish National Bible Society, was considered and the following decision came to: The Presbytery took into consideration the Report of the committee appointed to consider a certain document transmitted by the Scottish Bible Society, and after deliberation, it was agreed in the meantime to defer taking further action in regard to said document. But further, the Presbytery resolved that in order to meet the wants of Presbyterians within their bounds, it is necessary that the Society, to which they give support by gratuitous contributions, must furnish an adequate supply of Bibles with the metrical Psalms.

The Clerk was instructed to transmit a copy of the above resolution to the Secretary of the U. C. Bible Society at the same time stating that through the influence of the travelling agent of said Society, in some of the Branches in the neighborhood, Bibles with the metrical Psalms, are not supplied or at least not allowed to be procured to any extent, by moneys given as free contributions, and further asking said Secretary, whether there is any thing in the regulations of the U. C. Bible Society, to prevent local branches from devoting a suitable proportion of the contributions raised, for the maintenance of an adequate stock of Bibles with the metrical Psalms; and if so, whether the Presbytery may hope that a change in this respect shall soon be effected.

It was agreed not to hold the usual Missionary Meetings this season; but as a substitute, that the ministers exchange pulpits, on the third Sabbath of January next, to preach a Missionary sermon, that collections then be taken up for Missionary purposes; and that this arrangement be not regarded as doing away with the practice of raising moneys by subscription lists as is followed in some congregations. It was agreed to give Probationers at the rate of \$100 a year, without board.

The Rev. Wm. C. Young, tabled his resignation of Knox Church Ainsleyville, and as Mr. Young is compelled by affliction, to cease preaching for a time, the following minute was submitted and adopted, as also his resignation: the Presbytery in view of the removal of their Brother Mr. Young, from his charge of Knox Church, Ainsleyville, in consequence of severe affliction, beg leave to record the loss that in the Providence of God the Presbytery sustains in the re-

removal of their Brother; and to express their deep sympathy with him; and their earnest prayer that the present trying dispensation, may be overruled for good; that his health may be speedily restored; and that he may still be long spared to labour successfully in the work of the ministry; and in parting with their Brother they would express their cordial esteem for him as a friend, and a faithful and devoted labourer in the vineyard of their common Lord.

A minute expressive of the Presbytery's sympathy with the Congregation in the loss of their esteemed pastor was also adopted.

A special meeting of Presbytery is to be held in Clinton, on the first Thursday of November next, at 11 o'clock, at which Mr. Leask's trial discourses, will be heard who has accepted the call to St. Helens and East Kinloss.

The next ordinary meeting of Presbytery will be held in Clinton on the second Tuesday of January next at 11 o'clock.

A. D. McDONALD, Pres. Clerk.

**PRESBYTERY OF COBOURG.**—This Presbytery met at Port Hope on Tuesday the 3rd Oct.—the Rev. John Laing, Moderator.

There were present eight Ministers and four Elders.

The principal business transacted was the drawing up of the following scheme of Missionary meetings to be held during the coming winter:

| Group.       | Place of Meeting.              | Date of Meeting.                | Deputations.  |
|--------------|--------------------------------|---------------------------------|---|
| Cobourg,...  | Perrytown and Oakhills.....    | Monday, 27th Nov. Do. do.       | Rev. Messrs. Laing and McKenzie.                              |
|              | Port Hope.....                 | Tuesday, 28th Nov.              | Rev. Messrs. Roger, McKenzie, Lohead, and Col. Haultain.      |
|              | Cobourg. ....                  | Wednesday, 29th Nov.            | Rev. Messrs. Roger, Lohead and Col. Haultain.                 |
| Colborne...  | Grafton . . . . .              | Monday 30th Oct.                | } Rev. Messrs. McKenzie, Blain, Bowie, and Alex. Fraser, Esq. |
|              | Vernonville . . . . .          | Tuesday, 31st Oct.              |   |
|              | Colborne.....                  | Wednesday, 1st Nov.             |   |
|              | Brighton . . . . .             | Thursday, 2nd Nov.              |   |
|              | Campbellford . . . . .         | Friday 3rd Nov.                 | } Rev. Messrs. Laing and Duncan.                              |
| Peterboro .. | Springville.....               | Mon., 8th Jan'y, '66.           |   |
|              | Peterboro . . . . .            | Wed., 10th Jan'y, '66.          | Rev. Messrs. Macwilliam, Duncan, Waters, and A. Fraser, Esq.  |
|              | Lakefield and Warsaw . . . . . | Thur., 11th Jan'y, '66. Do. do. | } Rev. Messrs. Macwilliam, Duncan, Roger, and Waters.         |
| Millbrook... | Centreville. . . . .           | Mon., 8th Jan'y, '66.           |   |
|              | Millbrook.....                 | Wed., 10th Jan'y, '66.          | Rev. Messrs. Lohead and Andrews.                              |
|              | Mount Pleasant.                | Mon., 8th Jan'y, '66.           | Rev. Messrs. Roger, Waters and Col. Haultain.                 |
|              | Bethany.....                   | Wed., 10th Jan'y, '66.          | Rev. Messrs. Paterson, Blain and Laing.                       |
|              | Omeme . . . . .                | Thur., 11th Jan'y, '66.         | Rev. Messrs. Paterson and Blain.                              |

|                     |                             |   |   |
|---------------------|-----------------------------|---|---|
| Lindsay . . . . .   | Lindsay . . . . .           | } Third week of L-<br>cember, commenc-<br>ing on Monday 10th. | } Rev. Messrs. Laing, Pa-<br>terson, Ewing and Mr.<br>Fairbairn.<br>Rev. Messrs. Paterson<br>and Ewing to make ar-<br>rangements. |
|                     | Cambray . . . . .           |   |   |
|                     | Fenelon Falls . . . . .     |   |   |
|                     | Bobcaygeon . . . . .        |   |   |
|                     | Sheriff's Corners . . . . . |   |   |
| Norwood . . . . .   | Keene . . . . .             | Mon., 16th Jan'y, '66.  | } Rev. Messrs. Bowie, An-<br>drews and Waters.  |
|                     | Westwood . . . . .          | Tues., 17th Jan'y, '66.                                       |   |
|                     | Norwood . . . . .           | Wed., 18th Jan'y, '66.  |   |
|                     | Hastings . . . . .          | Thur., 19th Jan'y, '66.                                       |   |
|                     | Percy . . . . .             | Frid., 20th Jan'y, '66.                                       |   |
| Baltimore . . . . . | Baltimore . . . . .         | Mon., 23rd Jan'y, '66.  | } Rev. Messrs. Alexander<br>Dunacn and Lohead.  |
|                     | Cold Springs . . . . .      | Tues., 24th Jan'y, '66.                                       |   |
|                     | Bethesda . . . . .          | Wed., 25th Jan'y, '66.  |   |
|                     | Alnwick . . . . .           | Thur., 26th Jan'y, '66.                                       |   |

After the transaction of some other business, chiefly in connection with the mission work of the Presbytery and the supply of vacant congregations, the Presbytery adjourned, to meet at Peterboro on the second Tuesday of January, 1866, at the hour of eleven o'clock in the forenoon.

D. WATERS, Pres. Clerk.

**PRESBYTERY OF MONTREAL.**—This Presbytery met in Lagauchetiere Street Church on Wednesday the 27th September. Fourteen ministers and two elders were present.

The call from St. Sylvester in favour of the Rev. John Davidson, referred from last meeting, was taken up for consideration; when it was agreed that the Convener of the Presbytery's Home Mission Committee be instructed to communicate to the Synod's Home Mission Committee the Presbytery's views with regard to St. Sylvester, and to request an early statement of the amount of aid which they will be prepared to grant out of Funds in their hands to this congregation. In the meantime delay action in the matter till the Presbytery see its way to secure a stipend of at least four hundred dollars per annum for the pastor.

The petition regarding the purchase of Gosford Street Church and the formation of a congregation in the east part of the city of Montreal, also referred from last meeting was taken up, when after due consideration the Presbytery came to the following deliverance on the matter, viz:—In reference to the petition of certain parties for the formation of a new congregation in the east end of this city in connection with this church, resolved: That this Presbytery would rejoice to see a new congregation in said district of the city; but looking at all the circumstances, this Presbytery does not think the way is yet opened for such a movement, or that there is a call in providence to proceed in it. If however said petitioners can satisfy this Court that they are able to become a self-supporting congregation, they might then see cause to alter their judgment.

A letter was read from Mr. Binnie intimating his resignation of the pastoral charge of the congregation of New Glasgow. The Presbytery agreed that the resignation lie on the table in the meantime, and that the congregation of New Glasgow be cited to appear for their interests at the next ordinary meeting of Presbytery.

Mr. McQueen reported that he had in accordance with instructions, presided at the election of a minister in the congregation of Martintown, and that the Rev. Alexander Matheson of Osnabruck had been unanimously elected and called. The call, with relative documents, was laid upon the table, and

after commissioners had been heard, was sustained, and Mr. McQueen was appointed to prosecute the translation of Mr. Matheson.

The attention of the Presbytery having been called to those congregations within the bounds that had not contributed to Knox College Fund for the past year, the clerk was instructed to write to the said Congregations requesting that collections be made for this object.

Several Students who had been within the bounds during the past season appeared before the Presbytery, and having delivered written exercises as prescribed, received certificates to appear before the Board of Examination.

Mr. McVicar gave in a report from the Home Mission Committee, and the thanks of the Presbytery were given to him as Convener.

The Presbytery took up the matter of Missionary Meetings, and agreed that instead of appointing deputations to visit the various districts, each minister be enjoined to hold a missionary meeting in his Congregation with such assistance as he can obtain, and to report to the Presbytery before, or at the ordinary meeting in May.

Mr. McQueen was, at his own request, relieved of the moderatorship of the session of Martintown and Williamston, and Mr. Anderson of Lancaster was appointed interim moderator of said session.

Mr. McQueen was appointed interim moderator of the session of Roxboro. The Presbytery appointed a special collection to be taken up in all the Congregations and Stations within the bounds in aid of its Home Mission Fund, on the 18th of Oct., the day of Public Thanksgiving; and instructed the Convener of the Home Mission Committee and the Clerk to notify Congregations and stations to this effect.

Mr. Paterson was appointed to take charge of distributing financial schedules to the Congregations within the bounds; and the Presbytery requested that these reports be returned at the meeting in January next.

The ministers in the city of Montreal were appointed a sub-committee to mature arrangements for the adequate support of one Theological chair in the proposed Montreal College, Dr. Taylor Convener.

After the transaction of some routine business, the Presbytery adjourned to meet in Cote Street Church on the fourth Wednesday of January next, at ten o'clock A. M.

A. YOUNG, Pres. Clerk.

LONDON PRESBYTERY.—The Presbytery of London met within St. Andrews, London, on Tuesday 26th September last.

The following are the most important items of business transacted :

Mr. Reeves's declination of the call from the congregation of Amherstburgh was received; also a letter from Mr. J. McColl declining the call from North and South Plympton.

Mr. Wm. Caven having signified his acceptance of the call from Ridgetown, appeared and delivered part of his trials for ordination; Mr. Caven was examined on the various subjects prescribed by the Synod in such cases, whereupon the Presbytery sustained trials, agreed to hear the remainder at Ridgetown on Wednesday 25th. October next, and in the event of their being sustained, to proceed with the ordination, Mr. Cuthbertson of St. Thomas to preach, Mr. King of Buxton to preside at the ordination; Mr. Walker of Chatham to address the minister, and Mr. Fletcher of Carlisle to address the people.

Mr. Balmer of Detroit, was authorized to preach and moderate in a call at Windsor, on a day to be arranged.

Leave was granted the session and congregation of Sarnia, to call upon Mr. Peter McDermid to preach and moderate in a call at Sarnia, should they deem it necessary before next ordinary meeting of Presbytery.

The deputation appointed to visit Wallacetown and Duff's Church, Dunwich, gave in a report which was received in terms following :

The Presbytery having heard the report of the deputation appointed to visit Wallacetown agree to receive the report---approve of the conduct of the deputation, sanction the arrangements made for the liquidation of arrears of salary and the recommendations given respecting the public services, and exhort the congregation to be as punctual as possible in supporting the means of grace, and to be cordial in strengthening the hands of the minister. Further,

Messrs. Skinner and Sutherland were appointed to visit the congregation to ascertain what can be raised for the support of ordinances, and report at the meeting of Presbytery in January next.

Mr. Scott again called atention to his resignation of the Convenership of the Home Mission Committee, and urged the Presbytery to relieve him from the duties of that position. The Presbytery reluctantly accepted Mr. Scott's resignation, and recorded the following minute: Moved by Mr. Simpson and seconded by Mr. Chesnut. The Presbytery in accepting the resignation of the Convenership of the Home Mission Committee, tendered by the Rev. John Scott, London, on account of the protracted affliction to which he has been subjected, express their heartfelt sympathy with him, and record their high appreciation of the valuable services he has rendered in promoting the Home Mission work within its bounds.

The success that has attended the efforts of the Committee in consolidating and multiplying the stations under its care, has in no small degree been owing to the unwearied energy, patience and zeal with which he has discharged the arduous and responsible duties of the Convenership; and add their earnest desire that he may continue to enjoy the presence and the blessing of the Church's Head, and the grace of the God of all comfort and consolation.

Rev. Mr. Chiniquy addressed the Court and gave some interesting information. The Presbytery agreed to solicit \$200 from Synod's Central Fund; give Mr. Chiniquy a recommendation to the congregations in Toronto, Hamilton, and London. The Presbytery appointed Messrs Proudfoot and Balmer to visit Mr. Chiniquy's Mission, and prepare a report, to be laid before the Churches at home to enlist their sympathy and solicit their assistance in this most important work. The congregations throughout the Presbytery are instructed in the meantime to take up collections for this mission and forward the same to the Presbytery's Treasurer.

Arrangement for Missionary meetings :

1. Zorra, Thamesford, Frampton, London, Yarmouth and Belmont, Westminster, Delaware, Proof Line and English Settlement, Lobo, Carlisle, and McGilvray, Park Hill. Mr. Skinner Convener.

Messrs. Walker and King, visiting deputation.

2. Vienna and Port Burwell, St. Thomas, Fingal, Wallacetown and Duff's Church, Chalmer's Church Dunwich, New Glasgow, Kintyre. Mr. Cutbertson, Convener.

Messrs Chesnut, Goodfellow, and Clark, visiting deputation.

3. Ekfrid, Mosa, Nanier, Brock, Wardsville, Bend, Bothwell, Florence, Thamesville. Mr. McKinnon Convener.

Messrs. Peter McDermid and Simpson visiting deputation.

4. Ridgetown, Hurwick, Botany, Indian Reserve, Buxton, Tilbury, Chatham, Wallaceburgh, Windsor, Amherstburgh, Detroit. Mr. McColl Convener.



Messrs. Cuthbertson and Fletcher visiting deputation.

5. Strathroy, Ade'aide, Warwick, Bosanquet, Plympton, Oil Springs, Petrolia, Mandaumin, Moore, Sarnia. Mr. Chesnut, Convener.

Messrs. McKinnon and A. McDairmid visiting deputation.

The deputation to meet with the office-bearers before the Missionary meeting to enquire regarding the financial state of the congregations and to report.

A collection is expected to be taken up in every congregation on or before first Sabbath in January next, for a Presbytery general fund, to pay Clerk's salary, &c.

The Presbytery adjourned to meet at Ridgetown on 25th October, 1865, to transact business, and ordain and induct Mr. Caven into practical charge of Bridgetown congregation—and was closed with the benediction.

### DISTRIBUTION OF PROBATIONERS FOR QUARTER ENDING 14TH JANUARY, 1866.

| Names of Probationers | Oct. 3 Sab. | Nov. 4 Sabs.   | Dec. 5 Sabs.     | Jan. 2 Sab |
|-----------------------|-------------|----------------|------------------|------------|
| The Rev. E. Bauld     | Hn. 3,4,5   | Hn 1,2,3, St 4 | St 1, P 2,3,4,5  | Hm 1,2     |
| " G. Brown            | L 3,4,5     | L 1,2,3,4      | Hn 1,2,3,4,5     | St 1,2     |
| " W. Christie         | Ot 3,4,5    | Ot 1,2,3, B 4  | B 1,2, On 3,4,5  | On 1,2     |
| " A. Finlay           | G 3,4,5     | G 1,2,3,4      | P 1,2,3, T 4,5   | T 1,2      |
| " R. Fleming          | St 3,4,5    | G 1,2,3,4      | Hn 1,2,3,4,5     | P 1,2      |
| " R. N. Grant         | T 3,4,5     | T 1,2, K 3,4   | K 1, Cob 2,3,4,5 | Ot 1,2     |
| " Jas. Hanran         | On 3,4,5    | Cob 1,2,3,4    | Ot 1,2,3,4,5     | M 1,2      |
| " G. Jamieson         | B 3,4,5     | B 1,2,3,4      | On 1,2,3,4,5     | Hm 1,2     |
| " W. Lundy            | P 3,4,5     | St 1,2, Hm 3,4 | Hm 1,2, T 3,5,4  | On 1,2     |
| " Jas. Malcolm        | Hm 3,4,5    | Hm 1, P 2,3,4  | L 1,2,3,4,5      | L 1,2      |
| " Jas. Martin         | G 3,4,5     | Hm 1,2,3,4     | T 1,2,3,4,5      | Cob 1,2    |
| " Jas. Mitchell       | L 3,4,5     | T 1,2,3,4      | T 1, K 2,3,4,5   | B 1,2      |
| " R. Monteath         | Cob 3,4,5   | On 1,2,3,4     | Hm 1,2,3,4,5     | G 1,2      |
| " R. Moodie           | G 3,4,5     | L 1,2,3,4      | L 1,2,3,4,5      | Hn 1,2     |
| " W. Moore            | T 3,4,5     | T 1,2,3,4      | T 1,2,3,4,5      | T 1,2      |
| " E. McLean           | L 3,4,5     | L 1,2,3,4      | G 1,2,3,4,5      | Hn 1,2     |
| " C. McKerracher      | M 3,4,5     | M 1,2,3,4      | M 1,2, B 3,4,5   | K 1,2      |
| " A. McNaughton       | P 3,4,5     | P 1,2, Hn 3,4  | Hn 1,2,3, St 4,5 | G 1,2      |
| " H. McQuarrie        | Hm 3,4,5    | L 1,2,3,4      | L 1,2,3,4,5      | P 1,2      |
| " N. Paterson         | Hn 3,4,5    | Hn 1,2,3, L 4  | L 1,2,3,4,5      | Hn 1,2     |
| " W. Reeve            | Ot 3,4,5    | Ot 1,2,3,4     | Ot 1,2, M 3,4,5  | M 1,2      |
| " W. M. Roger         | K 3,4,5     | M 1,2,3,4      | M 1,2, Ot 3,4,5  | Ot 1,2     |
| " J. B. Taylor        | T 3,4,5     | On 1,2,3,4     | G 1,2,3,4,5      | L 1,2      |
| " James Thom.         | L 3,4,5     | L 1,2, P 3,4   | P 1,2, Hm 3,4,5  | T 1,2      |

N. B.—The figures indicate the Sabbaths. The letters indicate the several Presbyteries E.G, Hn, Huron; L, London; St, Stratford; G, Guelph; P, Paris; Hm, Hamilton; T, Toronto; On, Ontario; Cob, Cobourg; K, Kingston; B, Brockville; Ot, Ottawa; M, Montreal. The appointments are made to the several Presbyteries in accordance with the Synod's directions (See Minutes for 1865, p. 30). The Probationers are distributed to the Presbyteries in proportion to the number of vacant congregations returned to the Committee by the Presbytery Clerks.

JAMES DICK, Convener.

Since the meeting of the Committee, the Convener has given appointments to the Rev. S. Young, in the Presbyteries of Toronto, Guelph, and Paris, and to the Rev. J. Hume, in the Presbytery of Gley.

## Communications.

### THE SABBATH SCHOOL CONVENTION.

Although our neighbours "across the line" have had more to do with Conventions of all sorts than we, yet our Readers must not look upon a *Sabbath School* Convention as purely a "Yankee Notion." Years ago London had a "World's Sabbath School Convention." Sabbath School gatherings partaking of the character of a Normal Institution have, for long, been common in England. Canada moved in the same direction almost simultaneously with our Republican Brethren—and it is but the other day that a most stirring and successful Irish Sabbath School Convention came off at Belfast, in which some of the leading spirits of the Irish Presbyterian Church bore a prominent part. The first Provincial Sabbath school Convention was held in Kingston in Feb. 1837. The first Convention of the State of New York was the month previous—but while our American friends have made it a standing Institution, which each successive year has increased in interest and swelled in bulk, till Syracuse witnessed in August last a mammoth assembly of 2,700 delegates, trebling the meeting of 1864, we slow-going Provincials have permitted over eight years to intervene, before attempting a repetition of the successful experiment of 1857. But the second Provincial Convention recently held in Hamilton, has been of such a kind, that there is no danger of such an interval again occurring. The preparations were crowded into a very short space. But such was the zeal of the few faithful friends who projected the movement, and the energy and enthusiasm of the local Committee who carried it out, that within five weeks everything was completed, and their disinterested efforts were rewarded by one of the most successful religious gatherings ever held in the Province.

Though the weather was intensely hot, with seeding time commenced among the farmers, and the Merchants on the eve of their Fall Trade, some *Six Hundred* Delegates flocked from all parts of the Province, and for nearly three days, were engaged in Conferences which have left a sweet fragrance behind, and scattered seeds whose fruit will be found many days hence. In such a large body thrown thus suddenly together, comprising so many denominations and such diversified habits of thought and feeling, with questions coming up for discussion, more or less complicated, and affording room for discussion, it would not have been surprising had occasionally the hoarse accents of strife grated on the ear, but, during these three days, which foreshadowed to many the prophetic picture of the "Days of Heaven upon Earth" not one jarring note was struck.

The Convention would not have been in vain had it served only to bring out on a larger scale than heretofore, the essential oneness of the Evangelical Protestantism of Canada, and to secure on the part of those holding the great fundamental principles in common, a more correct and practical endeavor to keep the unity of the Spirit in the bond of peace. It had all the elements of an Evangelical Alliance, with a definiteness of purpose to which that of the Old World has scarcely yet attained.

There was much too in the Convention of the "iron sharpening iron." The public conferences and private communings.—The fervent prayers and faithful appeals gave an impulse to many and sent them home to their respective fields of labor, with their views of the moral dignity of the Sabbath school expanded, and their impressions of individual responsibilities in connection with it, intensified. Any who might have come without an adequate appreciation of the importance of work, were made to feel the solemn emphasis of the warning, "Take heed that ye despise not one of these little ones"—and to catch the

undying echo of that still small voice which seemed to be whispering all through the Meeting, "Feed my Lambs;" "Suffer little children to come unto me and forbid them not. It is not our province, and would exceed our limits to attempt to go into details. The Press has already given a very fair idea of the proceedings, and the Report soon to be published will furnish them more fully in a permanent form. But no Report, however full and accurate, can give the spirit of the meeting. The Convention owed not a little of its interest and practical value to the presence of several devoted friends of the cause from the United States. The solid and instructive details of Mr. Albert Woodruff with reference to the Sabbath Schools in France, Italy, and Germany, with the planting and progress of which his name will ever be honorably associated; the whole soulful utterance of that truly Catholic Episcopalian, the Rev. C. W. Bolton the associate of Dr. Tyng and the grandson of W. Jay, of Bath; the graphic narrative and stirring appeals of Chidiaw, "the old man eloquent" in whom removal from boyhood from the "land of the Cymry", has not at all extinguished the old Welsh fire; and though last, not least the wonderful versatility of the eminently practical J. W. Pardee, at whose feet the Convention delighted to sit by the hour, and on whose unwearied patience and imperturbable good nature, such a heavy tax, was levied; these, not to speak of others to whom also the Convention was indebted, have left impressions which will not speedily be effaced.

Such fraternal interchanges will do more than diplomacy or legislation to draw closer those cords of love which should ever cement two peoples, whatever be their differences, as one in origin, one in language, one in faith, one in the great leading elements of national character.

It would not be just to close, this hurried glance at this memorable meeting without noticing how much it owed to the tact, good humor, bounding energy, and generous enthusiasm of its President, Dr. Ormiston,

R. F. B.

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### THE REV. DANIEL WARD EASTMAN.

This venerable servant of God died at his residence at Grimsby, upon the 4th of August last. This intimation will bring recollections of other days to hundreds of persons throughout the country, whose birth place is the old Niagara District. He was known by almost every one of the earlier inhabitants from Fort Erie to Ancaster. He was the father of the Canada Presbyterian Church, having been licensed in 1801, and ordained in 1802.

Mr. Eastman was born on the 2nd of September 1778, in Orange Co., N. Y. State. His parents were from New England. In his youth he gave his heart to Christ, and at the age of fourteen entered into full communion with the Church. He early became impressed with the duty of devoting himself to the Work of the Gospel ministry, and at the age of fifteen commenced his studies with that view. He attended the Grammar school at Goshen in his native country, and afterwards the North Salem Seminary. In his divinity course he had the advantages of the instruction of the Rev. Mr. Lewis of North Stamford Ct., a man whose praise is in the churches of his country, and who was noted for introducing excellent young men into the Gospel ministry. Mr. Eastman ever retained a grateful remembrance of him as a benefactor who had treated him as affectionately as a son.

Mr. Eastman studied Systematic Divinity in New Jersey, under the Rev. Dr. Benedict, and was licensed to preach the Gospel by the Presbytery of Morriston at Colville N. J. on the 17th March 1801. In his native country the congregations of Warwick and Amity gave him a call but he declined it. And his father-in-law Mr. Hopkins, the father of Caleb Hopkins late M. P. P. for

Co. Halton, coming to this country, he determined to accompany him and labour for the Lord among his country men, and others who were then settling this new territory. He preached his first sermon in Canada at Beaverdams in Thorold in July 1801. He continued his labours there and at Drummondville and Beechwoods from 1801 till 1815 when he removed his family to Barton, near Hamilton. In the meantime as there was no Presbytery in this country his congregation sent him to the U. S. for ordination. And the Presbytery of Canadaigua, after having duly examined him, ordained him at Palmira Ontario Co. N. Y. in 1802. Immediately upon his return, he received authority from our Government to celebrate marriages. And as at that early day no Protestant Ministers except those of the Episcopal and Presbyterian Churches were permitted this function, he was in great demand for this duty. Indeed, he celebrated about seventeen hundred marriages in the Niagara and Gore Districts, and the most of these before the year 1830.

In 1819 Mr. Eastman removed to the Township of Grimsby where he resided till his death. After his removal to this latter place he became the minister of the congregations of Gainsboro (now St. Anns,) Clinton, South Pelham and Wellandport. By his energy, mainly, in those congregations he got seven places of worship erected, --one in each of those five townships, as well as one at the village of Grimsby, and another in Gainsboro at Vienna. As already noticed, when Mr. Eastman came to this country there was no Presbytery in it and he was one of the ministers who originally formed the "United Presbyteries of York and Brockville," which afterwards formed the "United Synod." To this body he belonged till he, with the majority of it, united with the Church of Scotland. But at the disruption of that Church in this country in 1844, he cast in his lot with the few fathers that founded the Presbyterian Church of Canada. And hearty indeed was his gratitude that he lived to see the Union that has formed the Canada Presbyterian Church, and the growth of a spirit of Union in the Presbyterian family every where. About 1840 he began to suffer from failing sight, and in 1850 he was compelled to retire from his public labours in the pulpit. About 1856 he became totally blind; yet still continued to preach occasionally for four or five years. And as long as he was able to attend the communion at Grimsby, he took part in the services at the tables, and always with much vigour, energy, and earnest evangelical sentiment. His interest in the cause of his Master was deep and unabated; and as a labourer in his vineyard, he was active and earnest. In the early history of his country he travelled and preached night and day, over a very extensive region. From his active energetic nature his blindness was a grievous trial to him, and therefore hard was the struggle to be resigned to God's will. But he did struggle and battle the to last. And now he has got the victory, and faith itself is lost in sight.

Mr. Eastman was married three times. His third wife survives him. He had but one son, a highly esteemed and very active elder in the Church, W. O. Eastman who died about twenty years ago. Five daughters survive him, and two are dead, who had been the wives of Presbyterian Ministers in the United States.

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#### OBITUARY—MR. SALMON MINOR.

Mr. Salmon Minor, the subject of this notice, was an Elder of the Presbyterian Church, at Dunnville; and through his regular attendance at the yearly meetings of Synod was known somewhat extensively among the ministers and elders of the church at large. He was born at Woodbury, Litchfield county, Connecticut, in 1781, and consequently was at the time of his death in his 85th year. Having lost his father at the early age of two years, he was plac-

ed under the guardianship of a pious and worthy family named Gould from whom he received a careful and religious upbringing. It was not, however, till about the 25th year of his age, that he experienced the great saving change, and openly avowed himself to be on the Lord's side.

About 1809 he removed to the State of New York, where he remained for nine years. He then in 1818 emigrated with his wife and children to Canada, where after a temporary residence at different places, on the Grand River he settled down permanently in 1823, on the spot where the village of Dunnville now stands. Here for a number of years, the Indians who roamed through the unbroken forest were his only neighbors, there being no white settlers within many miles of the place. For many years there were of course no public means of grace for him or his family to enjoy, but he nevertheless always kept the lamp of family and personal religion burning, and it was indeed "as a light shining in a dark place." At length after the influx of other settlers an American Presbyterian Congregation was formed, of which he became an active and efficient member. On that congregation ceasing to exist, Missionaries of the Presbyterian Church of Canada, visited the locality, and the present congregation was organized. At its formation, Mr. Minor united with it and was immediately thereafter chosen as an Elder. As a member and an office-bearer he was earnestly devoted to the cause of Christ, and the congregation at Dunnville may perhaps be said to owe its present position, under God, more to Mr. Minor than to any other single individual. To the very last he spent much of his time and put forth active efforts to promote its wellbeing. During the last twelve years of his life he was by appointments of Session its representative elder in Presbytery and Synod. He felt deeply interested in all the movements of our Zion, and was very rarely absent from a meeting of these courts of the Church. In his Christian walk Mr. Minor was highly exemplary. He was a man of prayer, of mild disposition, and of thorough integrity, "exercising himself to have always a conscience void of offence, toward God and toward men." He was a careful observer of God's dealings, and his conversation was rich with the results of christian experience. His knowledge of Divine truth was extensive and accurate, and was mainly the result of his own careful and prayerful study of the word of God. We have met with very few who were more familiar than he with the contents of the Bible. With him it was a daily habit to read it in regular course in private as well as at the family altar; and a memorandum written by himself, shows that during the last 18 years of his life he read the whole Scriptures through no fewer than 24 times.

During the month of August last, he left home in his usual health in company with his son to spend a week or two at Alpena, in Michigan, intending thereafter to return. Shortly after his arrival there, however, he was attacked with diarrhoea, from which neither medical skill nor friendly care was able to rescue him. It was soon evident that "the sickness was unto death." The call was sudden, and it came upon him far from his home, and his nearest kindred (though he was in the hands of kind friends), but it did not find him unprepared. "He knew whom he had believed." During his illness he was able to speak but very little; for he sank rapidly. He was conscious, however, that death was approaching. He expressed to those around him his faith in the Saviour, and his willingness and readiness to die. He gave directions about his burial, and then calmly and peacefully fell asleep in Jesus. His death took place on the 31st of August. The intelligence of it was received at Dunnville, by all classes with deep regret. It was felt by many to be a personal bereavement. The blank occasioned by it in the congregation it will be difficult to fill. When such men pass away from the ranks of the church below the prayer of the psalmist rises to our lips—"Help Lord for the godly man ceaseth; for the faithful fail from among the children of men."

## NOTICES OF PUBLICATIONS.

**Expository Thoughts on the Gospels.** By the Rev. J. C. Ryle, B. A.—St. John, vol 1. New York: R. Carter and Brothers. Sold by D. McLellan, Hamilton.

The Author of this volume, a thoroughly Evangelical Minister of the Church of England, has published "Expository Thoughts" on Matthew, Mark, and Luke, besides a number of excellent tracts, which are extensively circulated. The present volume is probably superior to the others, containing as it does a complete commentary on the text, enriched by quotations from the best commentators ancient and modern. The preface contains some excellent and judicious remarks on the subject of Inspiration.

**Voices of the Soul Answered in God.** By the Rev. John Reid, New York: R. Carter and Brothers. Sold by D. McLellan, Hamilton.

This is a work displaying no ordinary amount of ability and originality. Its object is to vindicate the great doctrines of revelation, by an appeal to our personal consciousness. The object is carried out with great clearness and ability; and the various chapters contain thinking of no ordinary kind, expressed in language of great perspicuity and beauty. The work will, we believe, attain a high degree of popularity.

**The Throne of Grace.** By the Author of "the Pathway of Promise," &c., &c., New York: R. Carter and Brothers. Sold by D. McLellan, Hamilton.

This is a very excellent treatise on prayer, and points out, simply and impressively, the duty, encouragements, and privileges of prayer.

**My New Home.** By the Author of "Win and Wear," &c., &c. New York: R. Carter and Brothers. Sold by D. McLellan, Hamilton.

The works previously published by the writer of this book are well known, and highly esteemed, especially by young readers. The present volume appears fully to sustain the reputation of its predecessors.

Mysie's Work, and How she did it.

The Penitent Boy.

The Gulf Stream.

Willie Elton.

These volumes, which we have classed together, are published by the Presbyterian Board in Philadelphia. They are excellently adapted, both in regard to matter and getting up, for Sabbath School Libraries, or reading in the family. They may be obtained from D. McLellan, Hamilton, or Rev. A. Kennedy, London.

## MONEYS RECEIVED TO 21st OCTOBER.

N. B.—In the Record for October, the amounts on page 387 under head of HOME MISSION should have been under head of SYNOD FUND.

| SYNOD FUND.   |         | KNOX COLLEGE.            |       |
|---|---------|--------------------------|-------|
| Manilla, 3.25; Vroomanton, 1.75; Caunnington 1.87.... | \$ 6 87 | Brucefield .....         | 55 50 |
| Bomanton, 2.52; Alnwick, 2.00                         | 4 52    | Ekfrid .....             | 34 47 |
| Brucefield .....                                      | 10 50   | Aylwin, C.E. ....        | 2 20  |
| Glenallan .....                                       |         | Springville .....        | 10 00 |
| Leeds .....   | 6 00    | Laguerre .....           | 6 03  |
| Ekfrid .....  | 7 50    | Tarbolton, 2.20; Fitzroy |       |
| Thamesford .....                                      | 10 00   | Harbour, 2.20; Pakenham, |       |
|   |         | 4.60 .....               | 8 80  |

| SYNOD FUND.                    |         | KNOX COLLEGE.                        |       |
|--------------------------------|---------|--------------------------------------|-------|
| Paris, River St.....           | 8 00    | N. Brant.....                        | 7 04  |
| Springville (for 2 years)..... | 9 46    | Dumblane.....                        | 3 00  |
| Clinton.....                   | 6 00    | WIDOWS' FUND, &C.                    |       |
| London, St. Andrews.....       | 20 00   | Edmondville.....                     | 17 75 |
| Craighurst.....                | 4 00    | Brantford, Zion Ch.....              | 20 00 |
| Avon Ch., Downie.....          | 6 07    | Springville.....                     | 6 63  |
| Carlingford.....               | 1 50    | London, St. Andrews.....             | 18 00 |
| Hamilton, Central Ch.....      | 20 00   | Acton.....                           | 14 00 |
| Oro.....                       | 2 00    | N. Nissouri, (Special).....          | 12 50 |
| Sullivan and Glenelg.....      | 8 38    | Ratho.....                           | 4 10  |
| Acton.....                     | 8 25    | Boston Church.....                   | 8 40  |
| Osnabruck.....                 | 2 00    | Milton.....                          | 2 75  |
| Oneida, Indiana and Seneca..   | 6 30    | Verulam, 4.00; Bobcaygeon            |       |
| Dumblane.....                  | 4 00    | 2.00.....                            | 6 00  |
| Belmont, 8.00; Yarmouth, 5.00  | 13 00   | English River and Howick...          | 9 00  |
| Zorra.....                     | 16 70   | Puslinch East.....                   | 10 00 |
| Beverly.....                   | 5 33    | Harrington.....                      | 7 50  |
| Ayr, Knox's.....               | 13 00   | Galt, Knox's.....                    | 27 00 |
| Cartwright.....                | 3 50    | Lake Shore.....                      | 4 60  |
| Ballyduff.....                 | 1 12    | Warwick.....                         | 8 33  |
| Rocky Saugeen.....             | 97      | Mount Pleasant.....                  | 5 00  |
| FRENCH CANADIAN MISSION.       |         | Coldsprings.....                     | 6 00  |
| Manilla, 4.54 Vroomanton,      |         | With rates from Rev. W. Barrie; Rev. |       |
| 0 80 Cannington 0.60.....      | \$ 4 52 | A. D. McDona'd; Rev. G. Crow;        |       |
| Hastings.....                  | 2 54    | Rev. J. McTavish; Rev. Jas. Came-    |       |
| Percy.....                     | 4 00    | ron; Rev. W. Lochea, Jr., 2 ye rs;   |       |
| Paris, Dumfries St.....        | 16 00   | Rev. John Fraser, per Congregation   |       |
| Keene.....                     | 4 00    | of Thamesford; Rev. D. McRuer;       |       |
| Cartwright.....                | 4 88    | Rev. G. Bremner; Rev. W. Mel-        |       |
| Springville.....               | 3 52    | drum; Rev. R. De var; Rev. A. A.     |       |
| Scarboro.....                  | 14 55   | Drummond.                            |       |
| Ayr, Stanley St.....           | 8 11    | AGED AND INFIRM MINISTERS' FUND.     |       |
| W. Gwillimbury Ist.....        | 7 02    | Brantford, Zion Church.....          | 10 00 |
| Essa Ist.....                  | 5 00    | HOME MISSION.                        |       |
| Avon Church, Downie.....       | 8 85    | Brantford, Zion Ch.....              | 22 00 |
| Galt, Knox's.....              | 24 23   | Galt, 2nd.....                       | 50 00 |
| Acton.....                     | 9 00    | FOREIGN MISSION.                     |       |
| Warwick.....                   | 6 70    | Red River, Kildonan, Little Britain, |       |
| Westwood.....                  | 3 64    | Fort Garry, and Fairfield....        | 50 40 |
| Columbas and Brooklin.....     | 16 72   | Clinton.....                         | 6 00  |
| Tilsonburgh and Culloden....   | 7 65    | Avon Ch., Downie.....                | 13 16 |
| Ayr, Knox's.....               | 13 00   | Belmont.....                         | 11 00 |
| Harrington.....                | 7 00    | Tiverton, 3. 37; Greenock, 3.31;     |       |
| Tiverton, 4.70; Greenock,      |         | Bddedore Bay, S2.....                | 7 50  |
| 2.35; Bddedore Bay, 1.05;      |         | Rocky Saugeen.....                   | 2 33  |
| Pinkerton Mills, 1.35.....     | 9 65    | SCHOOL AT KILDONAN, RED RIVER.       |       |
| Norwood.....                   | 4 00    | Warrens ville S. S.....              | 7 00  |
|                                |         | Oakville S. S.....                   | 15 20 |

## STUDENT'S MISSIONARY SOCIETY—MONEYS RECEIVED.

1865.

|  |          |
|--|----------|
| Mar. 13th, Mrs. Principal Willis.....  | \$ 10 00 |
| “ J. P. Baikie, Crowland.....  | 4 50     |
| Oct. 9th, A. McLean, McKillop (Brick School House \$8 00 }<br>less discount..... | 7 82     |

|       |                 |                                       |         |               |                            |
|-------|-----------------|---------------------------------------|---------|---------------|----------------------------|
| "     | A. McLennan,    | Puslinch                              | \$13 56 |               |                            |
|       |                 | Nes-agaweya,                          | 6 27    |               |                            |
|       |                 | Campbellsville,                       | 1 57    |               |                            |
|       |                 |                                       | —21 40  | less discount | 21 16                      |
| "     | J. Hastie,      | Dundas,                               | 15 26   |               |                            |
|       |                 | Waterdown,                            | 4 00    |               |                            |
|       |                 | Welland,                              | 4 08    |               |                            |
|       |                 | Crowland,                             | 3 20    |               |                            |
|       |                 | Port Colborne                         | 3 40    |               |                            |
|       |                 | Chippawa                              | 6 06    |               |                            |
|       |                 |                                       | —36 00  | less discount | 35 00                      |
| 11th, | Jno. Becket     | Fitzroy Harbour and Tarbolton.....    |         |               | 20 15                      |
| "     | Jas. Pritchard, | Glenvale and Harrowsmith.....         |         |               | 3 75                       |
| "     | A. F. McBain,   | Dalhousie Mills                       | 2 85    |               |                            |
|       |                 | Lancaster                             | 8 40    |               |                            |
|       |                 |                                       | —11 25  | less discount | 10 90                      |
| "     | Jas. Carswell,  | Brant,                                | 5 80    |               |                            |
|       |                 | E derstie,                            | 1 85    |               |                            |
|       |                 | Bentinck,                             | 1 64    |               |                            |
|       |                 | Egremont,                             | 6 00    |               |                            |
|       |                 |                                       |         |               | 15 29                      |
| 20th, | H. Crozier,     | Allan Settlement and Huntingdon ..... |         |               | 5 00                       |
| "     | G. Sutherland,  | Lobo,                                 | 12 00   | less discount | 11                         |
|       |                 |                                       |         |               | JAMES CARSWELL, Treasurer. |

**MONEYS RECEIVED** for Mome Mission operations, within the bounds of the Presbytery of Ontario, from February to September 18th, 1865.

|   |                                      |         |
|---|--------------------------------------|---------|
| { | Reach, .....                         | \$ 6 37 |
| { | Brock, .....                         | 6 67    |
| { | Manilla, .....                       | 6 00    |
| { | Vroomanton.....                      | 5 30    |
| { | Cunnington .....                     | 14 15   |
|   | Clarke . .....                       | 80 00   |
|   | Fenelon Falls .....                  | 12 00   |
|   | Lindsay .....                        | 3 55    |
| { | Claremont .....                      | 11 73   |
| { | Erskine Church.....                  | 2 38    |
| { | Newton.....                          | 52 00   |
| { | Newcastle.....                       | 24 10   |
|   | Leaskdale .....                      | 3 45    |
|   | Whithy .....                         | 10 95   |
|   | Synod's Home Mission Committee ..... | 150 00  |
|   | Woodville.....                       | 43 09   |
|   | Portage Road.....                    | 7 25    |
|   | Columbus and Brooklin.....           | 32 00   |
|   | Oshawa.....                          | 20 00   |
|   | Romanville .....                     | 10 50   |
|   | Dunbarton.....                       | 27 00   |

A. S. MILLIGAN, Treasurer.

RECEIPTS FOR THE RECORD UP TO 21st OCTOBER.

J. D. Russell, A. Y. H. F. McK., Hon. A. V., W. B. C., J. R., J. McL., D. G., Mrs. W., J. R. G., Mrs. McN., J. L., J. McL., G. L., R. H., J. B.,



F.B., 1.50, D. McK., Sarnia; M. C., Cooksville; J.L., Guelph; A. McK., South Finch; A. McK., Woodstock; R. J., Woodbridge; J. A. Jarvis, 1.00; W. S., Balmoral, 1.00; A. S., Oil Springs, P. R., Campbellville; Rev. J. D. Quebec; D. T., N. H., D. S., H. McA., R. C., 1.00, Strathburn; J. A., G. H., Longwood; A. E., D. S., Glencoe; Rev. J. F., Mr. F., Oro East; Mrs. McA., Nassugaweya; J. D., New Wilmington, Penn.; D. McL., D. B., Mt. Forest; Rev. W. L., W. T., Perrytown; J. D., Maple, 1.00; Miss. McL., Ballinafad; Rev. R. H., St Marys, 15.50; F. E., J. R., Warwick; J. McE., Brucefield, 2.00; Mrs. Dickson, Paris, 1.00; W. T., Alderville, 2.00; J. K., Winchester, 1.00; Dr. D., Kingston, 2 00; S. B., Parlemo, 2.00; W. A., Omagh, 2.00; D. McK, Oakville; Rev. W. M., Harrington; H. McP., Cartwright; D. C., Puslinch, 6.30; J. B., Westwood; D. McD., Glannis, 1.00; Rev. A. McK., G. McC., Tiverton; D. C., Watford; W. B., W. T., W. R., G. H., J. W., T. E. L., W. H., W. P. M., Rev. R. D., Speedie; Miss. P., Whitby; M. J., A. H., C. R., 2.00; J. B., Wick; W. McK., J. H., W. M., R. B., R. McK., G. McE., J. R., J. R., W. C., J. A. S., A. McF., W. E., D. G., N. A., Mrs. K., G. H., Rev. A. Y., Howick; Rev. A. B. S., Hamilton; Mr. N., W. H. B., 1.00, Toronto; J. McG., 1.00, Prince Albert; Rev. A. A. D., Shakspeare, 5.80; Mrs S., Limehouse; A. L., J. L., Sen. J. L., Jur. W. L., Rev. J. M., Milton; G. L., Egmondville; R. L., Blythe.

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