

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées
- Additional comments :
Commentaires supplémentaires

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from /
Le titre de l'en-tête provient
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous

10x	14x	18x	22x	26x	30x
		✓			
12x	16x	20x	24x	28x	32x

THE
HOME AND FOREIGN RECORD

OF THE
CANADA PRESBYTERIAN CHURCH.

VOLUME I.



2. TORONTO:
PRINTED FOR THE COMMITTEE BY
W. C. CHEWETT & CO., 17 & 19 KING STREET EAST.

1862.

INDEX.

ORIGINAL ARTICLES:

A Word on Presbyterian Union	280
Death of the Prince Consort	85
Does a Church lose by giving up Ministers for the Missionary Cause	29
Duty of Congregations to their Ministers	202
Elements of Pulpit Power	3
Ministerial Support—Dr. Guthrie's views	249
Modern Missionary Effort not fruitless	1
Our Missionary Contributions	310
Provincial Synod of Church of England	5
Religious Census of Canada	141
The Calvinistic System of Doc- trine	169, 197, 252, 277, 305
The Farmer who was a Fool 30, 59, 90	
The late Meeting of Synod	225
The New Year—Thoughts for the Season	57
OFFICIAL NOTICES:	3, 35, 61, 117, 143 173, 226, 282, 311
HOME ECCLESIASTICAL INTELLIGENCE, CALLS, &c. 9, 36, 62, 93, 117, 144, 173 205, 255, 282, 312	
Synod. Proceedings of	228
GENERAL RELIGIOUS INTELLIGENCE, 16, 38 65, 98, 121, 150, 177, 206, 239, 257 283, 313	
Cunningham, Death of Principal.	95
Chiniqny, Rev. Mr.	273, 286
Geneva, Meeting of Evangelical Alliance of	13
COMMUNICATIONS:	
Brief Sketch of Canadian Pioneer Bruce Mines—Letter from Dr. Thornton	40 318
Death of an Elder	154
Library & Museum of Knox Col.	210
Memorial sketch of Mr. B. McGuire	126
Obituary notice of Rev. A. Ritchie	37
Our Home Mission Work 153, 179, 208	
Philip, Mr. A., Obituary notice	155
Presbyterianism in Hungary	323
Report of Students' Miss'y Society	100
Report of Total Abstinence Society	156
The Liberty of Christ	68
MISSIONARY INTELLIGENCE:	
Africa, Missionary work in	72
American Missions 19, 44, 73, 105, 184 China	44, 213
French Canadian Miss. Society 157, 211	
Jamieson, Rev. R., Letters from	129 217, 264
Madagascar	43, 105, 183

MISSIONARY INTELLIGENCE:

Missions of Free Ch. of Scotland 19, 71 131, 159, 181, 270, 320	
Missions of U. P. Church	19, 42, 105 131, 160, 181, 212, 269, 291, 321
Missions of Irish Pres. Church	19, 43 72, 160, 181, 212, 270, 292
Missions of English Pres. Church	19 43, 182, 271, 322
Missions of Pres. Church of Lower Provinces	72, 271, 291
Nesbit, Rev. J., Letters from 268, 289	
Vancouver's Island and British Columbia	73
MISCELLANEOUS EXTRACTS:	
Alexander, Dr. A.	45
Gems from Henry	78
Heroes of English Nonconformity	216
Jerusalem, high tower thy glorious walls—Poetry	46
Luther, Calvin and Zuingli	77
Morning Hymn—Poetry	215
No life without doctrine	45
The Hiding Place	46
The love that passeth knowledge —Poetry	185
Thy will be done—Poetry	46
PROCEEDINGS OF PRESBYTERIES, &c.:	
Presbytery of Montreal	20, 81, 132 218, 295
Presbytery of Ottawa 47, 81, 133, 218 294	
Presbytery of Kingston	21, 109, 134 192, 296
Presbytery of Cobourg 21, 48, 135, 296	
Presbytery of Ontario 49, 110, 135, 187	
Presbytery of Toronto	50, 79, 136
Presbytery of Guelph	107, 136, 163 187, 217, 325
Presbytery of Hamilton	22, 137, 188
Presbytery of Paris	78, 161
Presbytery of London	22, 107, 190
Presbytery of Stratford	25, 106, 190 272
Presbytery of Huron 24, 138, 156, 272	
Presbytery of Grey	26, 109, 139, 163 189, 293, 325
Home Mission Committee, Meetings of, " " Report of	27, 192 250
Mission at Buxton, Report of	297
Children's Corner	52, 53, 82, 110, 193 220
Book Notices	53, 82, 111, 164, 194, 275 327
Moneys Received	23, 56, 84, 111, 140 167, 195, 222, 252, 275, 304, 328

THE
HOME AND FOREIGN RECORD

OF
THE CANADA PRESBYTERIAN CHURCH.

No. 1.

NOVEMBER, 1861.

VOL. I.

MODERN MISSIONARY EFFORT NOT FRUITLESS

Objections have been, at different times, raised against missionary efforts, or rather excuses have been offered for not contributing to the support of missions, on the ground that they have not been productive of any benefit, or of benefit corresponding in any degree to the means employed. It would be easy to show that such an objection is altogether untenable. Even were it true, that we saw in our day no adequate results from missionary effort, as long as the Scripture sets forth the duty of missions, our obligation to prosecute the work would be in no respect diminished. But it is not true that missionary efforts have been without success. We admit at once that, compared with the success of the apostle Paul and of his fellow labourers, and with the rapid progress made by the Gospel in the first few centuries, the success of modern missions has been slow and partial, though we are not sure that the contrast would really be so striking as is generally supposed. We believe, too, that the success of missions might have been much greater had there been on the part of the church greater zeal, and faith, and prayer, and effort. But it is not by any means true that missionary labour has been in vain. For upwards of half a century the churches have been engaged in the work of carrying the Gospel to the heathen, and we may affirm that in no single case has the work been carried on in vain. The measure of success may have been varied. In some instances, as in some of the South Sea Islands, the entire community has been brought under the influence of the Gospel. In others, the effects have been of a less decided character. In some parts of the field the thorns and briars of heathenism have been swept away, and the ground covered with fragrant and fruitful trees of righteousness. In other places the spiritual change is less marked. The spiritual labourers have only succeeded in scattering here and there the good seed of the kingdom in a hard and ungenial soil. But rarely has the seed been sown without, in some cases at least, taking root and bearing fruit to the praise and glory of God; while, on the whole, it may be affirmed, with confidence, that there is abundant reason to thank God on account of past success, and to take courage in looking to the future. In not

a few cases marked success has been realized. The small grain of mustard seed has produced a great tree, extending far and wide its friendly shade, and affording nourishment and life to hundreds and thousands.

These thoughts are suggested by the perusal of an exceedingly interesting volume just issued—"The Memorial Volume of the First Fifty Years of the American Board of Commissioners for Foreign Missions." The volume, which is very handsomely got up, gives an interesting account of the origin, operations, fields of labour, evangelistic agencies, and results of this important Missionary Association. Like many other great movements, the American system of missions had a very small beginning. It originated with a few pious young men. A boy overheard his mother say that she had devoted him to God as a missionary. When brought under the influence of the Gospel, he remembered these words of his mother's, and his thoughts were turned toward the subject of missions. He entered college, and in connection with the study of the geography of Asia, the idea of a mission to some part of that continent was formed, and pondered. The idea was communicated at a prayer meeting to a few like-minded young men. A society was formed by the young men, having for its object, "to effect, in the person of the members, a mission to the heathen." Through the exertions of Mills, the young man in whose mind the idea first assumed shape, another society was formed at Andover, and from that the proposition was made which led to the organization of the American Board.

So small and apparently insignificant was the origin of the missionary enterprise in America. But such an origin is not, after all, singular in the moral and spiritual world. So it was in the Reformation. That great movement, so far as human agency was concerned, originated with a solitary monk, who a few years before had been a poor boy singing from door to door for bread. So in a still higher sense was it when Christianity was first introduced into our world. It was a little stone cut out without hands, that, in God's own time, smote the mighty power of pagan Rome, and became a great mountain, to fill the whole earth.

From its small beginning, the American Board soon proceeded to great undertakings. The Board was organized in 1810. On the 6th February, 1812, the first missionaries were ordained, five young men of highly respectable talents and of devoted piety. Western India was the field selected, and Bombay was the first station occupied. Afterwards, as the duty and privilege of missionary effort became more felt and appreciated, and as the funds, which the first year only reached one thousand dollars, came in with greater liberality, the field was extended, and one new mission established after another. Ground was broken in Southern India, in Northern Ceylon, among the Nestorians, in the Islands of the Pacific, in Africa, in China, and in the far west of America itself, among the aboriginal tribes of the western continent. The work done may be thus described in the language of the Rev. Dr. Hopkins, who preached an eloquent and appropriate discourse on the occasion of the jubilee meeting of the Board:—

"It has sent out four hundred and fifteen ordained missionaries, and eight hundred and forty-three not ordained—in all, twelve hundred and fifty-eight. These have

established thirty-nine distinct missions, of which twenty-two now remain in connection with the Board; with two hundred and sixty-nine stations and out-stations, employing four hundred and fifty-eight native helpers, preachers, and pastors not including teachers. They have formed one hundred and forty-nine churches, have gathered at least fifty-five thousand church members, of whom more than twenty thousand are now in connection with the churches. It has under its care three hundred and sixty-nine seminaries and schools, and in them more than ten thousand children. It has printed more than a thousand millions of pages in forty different languages. It has reduced eighteen languages to writing, thus forming the germs of a new literature. It has raised a nation from the lowest forms of heathenism to a Christian civilization, so that a larger proportion of its people can read than in New England. It has done more to extend and to diffuse in this land a knowledge of different countries and people than any or all other agencies, and the reaction upon the churches of this foreign work has been invaluable."

It would be interesting to trace the progress of the missionary spirit in America itself, and of the mission work abroad, opposed as it often was in different places by various hostile influences. Our space, however, will not admit of this. But, we may say, with confidence, that the results specified above are results at which infidelity itself can scarcely sneer.

Were we to glance at other missions we should find like cause of gratitude to God for His blessing. The *British Standard*, in a late number, gave a list of missionary societies, with their fields of operations, and the numbers of individuals brought under Christian influence through their efforts. We cannot, at present, quote the particulars given. But they show, in a very remarkable way, that amidst much weakness of faith and feebleness of effort, the work has prospered, and that fruit has been gathered, in some thirty, in some sixty, and in some an hundred fold. The number of converts, during the past sixty years, through foreign missionary efforts, can scarcely be less than one million.

Let us cherish feelings of gratitude for the past, and hope for the future. The work is God's. It is in accordance with His own will. It commands the promised blessing. Let the church, grateful for past success, and depending on the blessing of God, go forth with greater faith and energy to the work, and we may entertain the belief that the success of the past is only the dawn of a brighter and more glorious day.

THE ELEMENTS OF PULPIT POWER:

SUBSTANCE OF PART OF REMARKS BY PRINCIPAL WILLIS IN HIS OPENING LECTURE.

Dr. Willis remarked that he had sometimes applied himself to analyze pulpit power, or to resolve it into its elements. These appeared to him to be five in number; or he would speak of a five-fold power—the doctrinal, the exegetical, the logical, the rhetorical, and the moral or spiritual.

The last and the most important might be identified with what had been called unction. It was easier to say what it was not, than what it was. It was something to be felt, but could not be affected; and by the hearers too was not so much seen or heard, as felt in the manner of the speaker's address. It had been justly said by Vinet, a writer on Pastoral Theology, that two men of equal piety might be unequal in this, and it might consist with great variety in the delivery. It was quite a mistake to suppose that a monotonous round of artificial cadences—however solemn—could represent real earnestness of

soul; nor was a soft lisping, effeminate, drawling manner, that to which the lips of one touched with the sacred fire could accommodate themselves. As well suppose that a mother's grief, or a sister's ingenuous love, would seek expression in regular iambic measures, as identify with unction the pulpit lullaby, or, to use the expression of Doddridge, the "periodical" intonations which some associated with pious earnestness, but which produced often a like soporific effect with the lullaby of the nursery. Such an unnatural style of saying or singing forth divine truth had the farther bad effect of disgusting hearers of taste, and suggesting, unhappily, some alliance between spirituality and intellectual weakness. It was not thus that the preacher, who came forth to speak to men of what he had just seen and felt, and whose soul was fired at the inner shrine of secret converse with his God, needed to seek to commend himself to the hearts of men. The genuine glow, but tenderness withheld, would announce itself by signs more natural, and not to be mistaken; and it would diffuse itself over every kind of discourse—being as consistent with continuous ratiocination, yea with affectionate but bold and faithful reproof, as with the softest sentimental appeals.

Dr. Willis said he was disposed to recommend a larger infusion of doctrine into sermons, than was, upon the whole, customary. He was as anxious, however, for more of exegetical Theology as of systematic. He thought it a thing to be regretted, that the expository lecture had dropped out so much from pulpit practice, and he was glad to think that the tide was turning. He did not mean that the pulpit was a place for merely polemical discourse; but those who feared that to occupy discourses with large expositions of doctrine would shut out the practical enforcement of duties, might be reminded, that in no part of the world had morality flourished more, or spirituality of mind been better exemplified, than where the catechetical doctrines of the Reformed standards had most mingled with the public teaching of the pulpit, and had been most impressed on the common mind. Nor had the more doctrinal preachers of former times been less remarkable for the minuteness of their moral casuistry than the comprehensiveness of their doctrinal views. Witness the Owens, the Rutherfords, and the Edwardses of last century, and the preceding one—they were just the men who had left behind them the most searching analyses of religious affections, and the best delineations of the spiritual life, or of communion with God. It was not by keeping constantly to a few points, however evangelical, that the preacher gave the Gospel its opportunity of producing its full effect on the conscience and the heart. It was by the truth being presented in its fulness, and variety, and the mutual dependence and relations of its parts, that the hearer might be expected to take on its impress and image.

He illustrated what he was desirous to recommend from contrary specimens of preaching, which had come within the range of his observation: some using the Bible only as a source whence to derive a mere motto for a sermon; some tearing a clause from its context—nay, from part of the same verse, so as to present a meaning different from the design of inspiration, or at variance with Scripture as a whole. But, even short of thus dismembering of texts, and thereby subserving positive error, he showed how inattention to the logical

relations of doctrines often prevented the preacher from setting forth his immediate subject in a manner fitted to convey to the hearer the richest and most impressive views of any one article of revealed truth; and so had the effect of impoverishing and diluting the nourishment of souls, as well as hindering that comprehensive knowledge of Holy Scripture, to which the expositions of the pulpit should contribute.

The reverend Principal having, in the earlier part of his lecture, addressed some advices especially to students, exhorting to a diligent application to learning, addressed his closing remarks to that part of his audience, nearly as follows:—"I invite you to prosecute your studies with an honourable emulation to excel, and not to be satisfied with what is just passable, or may come up in the letter to the requirements of the curriculum. Those of you who have already fulfilled part of your course here, we hope to see exemplifying no diminished ardour; and we, with much cordiality, bid those also welcome to an honourable rivalry with you, who have received part of their education at a sister Hall. I feel the more assured that you will not disappoint us, that I know what good opportunities you enjoyed under your former respected Professor, one whom I appreciated as an excellent exegetical scholar and preacher. I remember, with pleasure, the scriptural character of his sermons and prayers; and, believing that the qualities which attached to his pulpit teaching characterized him also in the chair, I feel persuaded that the work he in so confiding a spirit left to us of this College to finish, in the conducting of your studies, has been so far done well. Remember his counsels and imitate his scholarly example. Enter all of you, my young friends, on the work of the session with such emulation as consists with brotherly love. Imitate, surpass if you can, the existing ministry, by whom you may have already profited; and, as you have opportunity, take counsel with your pastors as well as with your professors. There are among them those whom you can scarcely hope to excel. But I may say for one and all of them, that if by your exertions you shall reach a style of excellence beyond your predecessors, in the pursuit of sacred learning, and the honourable, but very responsible work of the ministry of Christ, they will only rejoice, yea greatly rejoice."

PROVINCIAL SYNOD OF THE UNITED CHURCH OF ENGLAND AND IRELAND IN CANADA.

Anything which affects favourably or unfavourably any one branch of the Church possesses interest for every other branch. For this reason we regard with interest the late important advances made by the Anglican Church among us. That the Church of England in this Province is making progress even an enemy must admit. An additional bishop, the appointment of a metropolitan, and the establishment of a Provincial Synod within one year, indicate a rapid advance. The position of the Church of England in our land is most important. Second to none in zeal and energy, with wealth both individual and ecclesiastical at her command, and high social position, her influence will be felt powerfully for good or for evil. Either, as present events indicate, she will do much in the cause of true religion to check the machinations of popish

intrigue, and to vindicate the truth of Christianity against masked infidelity, or she will open up the way for Popery, and help to chain us down under ecclesiastical bondage, and encourage an Anglicised Rationalism, which seeks to overthrow the very foundations of our faith. Much under God depends on the Church of England at the present time.

While, therefore, unable to conform to her Church order and worship, we hail with satisfaction the appearance and increase of a decided evangelical and Protestant spirit within the pale of that Church, and we rejoice in the petty persecution and abuse to which the noble advocates of that cause are subjected. As indications of this spirit we refer to a bold and manly defence of the Calvinism of the Reformers, as opposed to the sacramentarian innovations of the Laudian and Puseyite periods; to a wholesome jealousy of the broad churchism which has culminated in the Essays and Reviews; to a restlessness beneath those restrictions which prevent the exercise of scriptural discipline; to the admixture in her counsels of a Lay element, as tending to prevent a Clerical domination over God's heritage; and particularly in the parent Church, to a powerful agitation against ecclesiastical abuses, and for the revision of the liturgy, in order to the removing of those expressions or ceremonies which, originally adopted through the influence of a half-popish, capricious sovereign, to please half-protestants, have ever been, and are now offensive to all who love the pure word of God.

These we believe to be symptoms of real, healthy, spiritual progress, and if these succeed we anticipate a better, purer, brighter future for the Church of England, when she shall have passed through the refiner's fire of a Scriptural Reformation.

It is therefore in no envious spirit, but because we wish her true prosperity, that we would point out a few things connected with the late proceedings at Montreal which strike us as strange when viewed in the light of a Scriptural Protestantism.

The name by which the Church is to be known is the Church of England and Ireland in Canada and this is advisedly done and gloried in. The *Metropolitan* says:—

“What we have to do in our Synodical proceedings is to carry on, ministers and people, hand in hand, the system delivered down to us in the Episcopal Church of England; and while we forbear from pronouncing upon the case of bodies differently constituted, or denying their efficiency and zeal, none of us, whatever position he may occupy, ought, from any false personal delicacy, to suffer without seeking to prevent, the distinctive principle of our own system to be either assailed or undermined—the principle, linked inseparably as a safeguard with the preservation of order, unity, stabilit, and soundness in the church, that the supreme government of the church and the channel for the conveyance of Ministerial power is found in the order of Bishops. Men among ourselves, and good men, too, may be found seeking to discredit this principle, and teach others to sneer at it as an exploded notion; but does any man seriously and deliberately believe that the ministry of the Church of England or any of her offshoots will ever, while the world lasts, be constituted and carried on upon any other principle than that which compelled the Episcopalians of America, at the close of the revolutionary war, to procure consecration in England for the men who were to hold and pass on the Episcopal office, and through that office to have the like transmitted for the other two orders of the ministry? Would not the very men who cry down these principles, or shrink from asserting them, be rather backward if it came to the point to accept a ministry which would be fabri-

cated, *de novo*, at the will of this or that self-constituted authority, to provide for the demands of the church? Now, look in this very point of view, as well as in others, upon Zion, the city of our solemnities. She is a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. Never, I trust, will the peculiar Anglican stamp, the genuine Anglican character and spirit, (with whatever necessity for some partial adaptation to local circumstances,) be obliterated from our Colonial institutions. They are dear and most justly dear to our hearts; and fervently may we hope, and fully may we trust, that the establishment of a Metropolitan Jurisdiction, in compliance with our petitions, and in conformity with the Anglican system at home and abroad, will tend to conform and perpetuate our close identity with the honoured institutions which have been passed to us from our fathers."

This is plain language, for which we are thankful. But does not the name sound most oddly? Suppose we transfer the formula to New Testament times, "the United Church of Egypt and Crete in Greece!" Will not the least inspection shew any man that in so far as the church is a church of Christ it is for *all nations*, and that so far as it is Anglican, it is fit only for the few islands that are Anglican? To prosper in the United States it must be American, and now must be either Federal or Confederate; and to prosper here it must be Canadian, and Anglican only so far as Canada is English.

But what is in a name? A great deal sometimes, and so the reverend metropolitan goes on to shew us. It is part of the Established Church, and that disguisedly gives it a position in a country which has by legislative enactment declared the separation of Church and State. The Queen is the Head of the Church, and she sends forth Her Metropolitan under the seal of the Empire, giving thus to him and the Church over which he presides that legal existence and jurisdiction which is now denied in Scotland to the Free or any other non-established Church. The Church is *quasi* independent,—no longer of the See of Canterbury, but still part of the Established Church, subject to the laws which regulate her affairs, and partakes so far of her privileges.

The distinctive principle of the church is clearly enunciated—"Prelacy by Apostolic succession." This is unquestionably anti-Protestant. To claim the rite of confirmation by prelatie hands as essential to the validity of baptism, and the ministerial gift from prelatie hands as essential to holy orders, is tantamount to making the existence of the church, both members and office-bearers, depend on the existence and actions of a set of mere prelates not mentioned in Scripture, and whose claim is confessedly based on the traditional usage of the early church. If this be the strength of the Anglican Church, it will, like every other human device, come to nought. But we do not believe it. We would rather take the opinion of the Bishop of Victoria, who stated, that *in none of the authoritative documents of the Church of England is it taught that Prelacy is essential to the Church of God*; or the opinion of the early Reformers of England, who fraternised and consulted with the continental Reformers and Divines, and submitted as a matter of necessity imposed upon them, to a half reformed prelatie organization; or the opinion of "men among ourselves," who can see the church of God in other places than in the Church of England and her apostate sister of Rome.

Other things which took place savour so strongly of anti-Christ that they offend us, such as Canons of the Church of the fourth century; embers, vest-

ments, reference to the Council of Trent; but we will not now speak of them, only they lead us to say with the apostle, "I stand in doubt of you."

Another thing which strikes us as very strange is the establishing of two houses, the house of Bishops or Lords Spiritual, and the house of Presbyters and Laymen, and the reasons given for so doing appear to us very weak as well as unscriptural. We turn to Acts, fifteenth chapter, and we find a synod of apostles, presbyters and brethren. Fancy Peter and James and the other apostles allowing it to be said, "It is not seemly that the apostles should be dragged down to mingle in the heat of debate on that floor!" How differently do they act! they all deliberate together, and send a united greeting from the apostles, elders and brethren. But the successors of the apostles cannot do what the apostles did,—it would not be fair to the bishops, nor the representatives of the dioceses; perhaps not, these are *Lords* but the apostles were *servants*; and yet the servants possessed a dignity which carried them over difficulties, which their lordly successors are afraid to face.

Many other things we should like to notice; but we must conclude, and we do so with the prayer, that the men now so energetically engaged in seeking the full reformation of the Church of England may prevail, and meanwhile that the Church may prosper, and thus thousands of our fellow countrymen whom we cannot reach, may be taught the way of eternal life, and trained in morality and righteousness, which alone can exalt our noble Province.

Official Notices.

STATED COLLECTIONS APPOINTED BY THE SYNOD.—For Synod Fund, on the third Sabbath of July.

For Widows' and Orphans' Fund, and Fund for Aged and Infirm Ministers, on the third Sabbath of October.

For Foreign Mission, on the third Sabbath of January.

For Home Mission, on the third Sabbath of April.

The Synod also recommended a collection for the French Canadian Missionary Society, on the third Sabbath of September, or any other convenient day.

Contributions for Knox's College are to be taken up by congregations as early as possible, say during November.

WIDOWS' FUND.—Ministers who are connected with the Widows' Fund are reminded that their annual rate should be paid on or before 1st November. The graduated scale does not apply to those already connected with the fund, nor to ministers of the former United Presbyterian Church, who may become connected with it.

PRAYER FOR COLLEGE.—Ministers are reminded of the appointment of the first Sabbath in November as a day of special prayer in behalf of the Theological Institute of the church. It is most important that the rich and effectual blessing of the Great Head of the Church should be earnestly sought in behalf of the

professors and students, and all who may be looking forward to the Holy Ministry. It is only thus that the College—the school of the prophets—can become a real blessing to the church and to the country.

MEETINGS OF PRESBYTERIES.—The following Presbyteries will meet at the places and times severally mentioned, viz. :—

Montreal.....At Montreal, on 4th Wednesday of January, 1862.

OttawaAt Ottawa, on 1st Tuesday of November, at 7.30, p.m.

BrockvilleAt Cornwall, on 1st Tuesday of November, at 3, p.m.

Kingston.....At Kingston, in Chalmers' Church, on 1st Tuesday in January, at 10, a.m.

Ontario.....At Columbus, on 5th November, at 11, a.m.

Toronto.....At Toronto, on 1st Tuesday of November, at 11, a.m.

Guelph.....At Guelph, on 31st December.

Hamilton.....At Hamilton, in Knox's Church, on 2nd Tuesday in January, at 10, a.m.

Paris.....At Paris, on 1st Tuesday of December, at 10, a.m.

London.....At London, in St. Andrew's Church, on 1st Tuesday in January.

Stratford.....At St. Mary's, in Widder-street Church, on 30th December, at 6, p.m.

HuronAt Clinton, on 1st Tuesday of January, at 11, a.m.

Grey.....At Owen Sound, on 2nd Tuesday of January.

KNOX COLLEGE.—Ministers, sessions, and congregations, are requested to bear in mind that, by appointment of Synod, the contributions for the ordinary fund, Knox College, for salaries of professors, &c., should be taken up and remitted, if possible, in November. There are already large claims on the fund.

Editorial Items.

OPENING OF KNOX COLLEGE.—The College was opened for the work of the session, on Wednesday, 2nd October. The opening lecture was delivered by Principal Willis, in the presence of a large audience, embracing, besides the students, not a few ministers of the church, and many others. The lecture, the substance of which, in part, will be found in another column, was an excellent one, and was delivered with marked effect. In the evening there was a meeting in Knox's Church of a devotional character. At this meeting, the Rev. Dr. Taylor, Moderator of Synod, presided, and delivered an interesting address. Addresses were also delivered by Dr. Irvine, and Mr. Drummond. We are happy to say that the classes are full, and the work of the session has commenced in a most satisfactory and auspicious way. The total number of matriculated students is fifty-two, viz., twenty-eight in the Theological department, and twenty-four in the Literary department. Besides, there are a number—at least eight—studying at University College, with the view of preparing themselves for the Theological curriculum in Knox College.

NORMANBY.—The Rev. P. Greig has accepted a call from the congregation of Normanby. His ordination was appointed to take place on the 23rd October,—Rev. C. Cameron to preach and preside, Mr. Park to address the minister, and Mr. Moffat the people.

PORT ELGIN.—The Rev. A. Fraser having accepted a call from the congregation of Port Elgin, the Presbytery of Grey appointed his ordination to take place on the 22nd October,—Rev. D. Waters to preach and preside, Mr. Grant to address the minister, and Mr. Bremner the people.

MISSION TO BRITISH COLUMBIA.—The Rev. S. Balmer, of Detroit, having declined the nomination of the Foreign Mission Committee, the Rev. R. Jamieson, of York Mills, has been invited to go as the missionary of the Synod. The Presbytery of Toronto met on Tuesday last, when the matter was finally decided, both in regard to Mr. Jamieson, and in regard to the Rev. J. Nesbit who had been invited to proceed to Red River. We rejoice that, after repeated disappointments, the long contemplated mission to British Columbia is now to be carried out.

PORT HOPE.—The call given to the Rev. Mr. Fitzpatrick, by the congregation of Port Hope, has not been successful. Mr. Fitzpatrick remains in his present charge.

BRANTFORD.—The call addressed to Rev. J. M. King, of Columbus, by the vacant congregation of Brantford, has been declined.

HOME AND FOREIGN RECORD.—We continue sending the "*Home and Foreign Record*" to the former subscribers to the *Ecclesiastical and Missionary Record*. Any wishing to discontinue are requested to intimate their wish before next issue. All in arrears for the *Ecclesiastical and Missionary Record* are requested to remit. Until the subscription lists are complete, we send to ministers and agents some extra copies.

WINDSOR.—The Rev. W. Bennett having accepted a call to be pastor of the congregation at Windsor, his ordination was appointed to take place on the 22nd ult.

DELAY IN THE ISSUE OF THE PRESENT NUMBER.—We regret that there has been some delay in the issue of the present number. It was occasioned by delay in the arrival of the new type which was ordered for the *Record*. From the improved typography, however, we believe that few of our subscribers will find fault. Henceforth the *Record* may be expected to be issued promptly. We have been obliged to defer several articles until next month.

TRENTON—CHURCH OPENING AND TEA MEETING.—On Sabbath, the 29th of September, a new church, in connection with the Canada Presbyterian Church, was opened at Trenton, when the Rev. John Laing, of Cobourg, and the Rev. William McLaren, of Belleville, preached to large and attentive audiences. On Monday evening following, a Tea Meeting was held in the Town Hall, to assist

in liquidating the debt on the church. This meeting was very large—the largest of the kind ever held at Trenton, and clearly indicated the deep sympathy which Presbyterians enjoy in that place.

From collections on Sabbath, and the sale of tickets of admission to the social meeting on Monday, the sum of about \$150 was realized, leaving the church almost free from encumbrance. It is not yet painted, however; but, judging from the energy hitherto manifested by the Building Committee, and from the previous liberality of sympathizing friends, we have no doubt that this will soon be done.

The church, which is fifty feet long by forty feet wide, is very neatly and comfortably finished inside, and reflects great credit on those who planned it and directed its erection.

The contractor, Mr. Richard Owens, deserves much praise for the good taste displayed in the internal arrangement, and for the excellent manner in which the work is done.

The congregation is much indebted to the liberality of Josiah Hawley, Esq., who presented the site on which the church stands. Mr. Hawley is not a Presbyterian, and therefore his kindness in this matter excites the greater gratitude.

What the Presbyterians at Trenton now *need* and *desire* is a pastor, who shall go in and out among them and break to them the bread of life. Let them take courage. As God hath owned and blessed their labours in the erection of a house for His Worship, in His own good time, He will, no doubt, supply this want also.—*Com.*

CHURCH OPENING, BIDDULPH.—The Canada Presbyterian Church, on the 13th Concession of Biddulph, was opened on Sabbath the 6th of October, when sermons were preached,—in the morning by the Rev. Robert Hall, pastor of the congregation, and in the afternoon by the Rev. William Caven, of St. Mary's. A meeting was also held on the Monday evening, at which addresses were delivered by the Revs. Messrs. Hamilton, Caven, and Skinner. The building is of brick, with Gothic windows and arched ceiling; it is forty feet in length by twenty-eight in breadth.

It is hoped that the church will be a blessing to the neighbourhood, that not a few nominal Presbyterians will commence to shew their attachment to the cause by something more satisfactory than words, and that many who are living substantially as heathens will be led to observe the ordinances and statutes of God's house.—*Communicated.*

KNOX COLLEGE—DEBT ON BUILDING.

We are glad to know from the Rev. A. Topp, the chairman of the Board of Management of Knox College, and who is devoting much of his time and attention to the matter, that the scheme for the raising of the necessary funds for the payment of the debt has succeeded admirably so far as it has been carried out. We trust it will be carried out in every congregation, that thus an encumbrance which weighs heavily on the church from year to year may be

for ever removed. We have pleasure in publishing the following note from Mr. Topp :—

To the Editor of the Home and Foreign Record.

Toronto, 28th October, 1861.

MY DEAR SIR,—Perhaps you will allow me the liberty of intimating through the columns of your *Record*, that since the circular regarding the college debt was issued others of the cities and towns included in the second part of the scheme have been visited. These also have cheerfully contributed the sums expected from them respectively. I refer to Hamilton and Galt. The same, I think, may be looked for from the places yet to be visited, so that the committee calculate on the second as well as the first part of the scheme being speedily attained.

I mention this as an encouragement to the congregations of the church generally, to take steps without delay for sending the very moderate average contribution that is asked from them. If this be done the object sought will be accomplished, and then the annual support of the college will be attended with no embarrassment whatever.

The attendance of students this session is larger than it has ever been. There are others besides who are taking a University course before commencing their theological studies with a view to the ministry. The prospects for the church, therefore, are very hopeful, and the best results may, through the blessing of God, be expected.

I am yours, very sincerely,

ALEXANDER TOPP.

It has been deemed advisable not to publish the lists of contributions from the different congregations till all the cities and towns included in the scheme have been visited. The lists will probably appear in the *Record* of next month. A. T.

The following is the circular referred to in Mr. Topp's note, which has been addressed to every minister of the church :—

Toronto, 9th October, 1861.

MY DEAR SIR,—At the meeting of Synod in Montreal in June last, when the matter of the debt on Knox College was taken into consideration, the following deliverance was adopted :

"It was agreed to remit the whole subject of the debt, and the devising of the best means for the liquidation of the same for the consideration and action of the Board of Management."

At a meet of the Board of Management, held in the College on the 2nd of this month, a scheme was presented, by which, in the unanimous opinion of the Board, the whole amount (\$10,400) necessary to clear off the debt might very speedily be raised. It was resolved to prosecute the same without delay, and a Committee was appointed for that purpose. The scheme is as follows :

1. That 10 subscriptions of £50, or \$200 each, should be sought. These would amount to \$2,000.
2. That from the cities and towns as much should be obtained as, with the above \$2,000, would amount to the half of the debt, or say \$5,400.
3. That as there are, besides the cities and towns, more than 200 congregations in the church, an average sum of \$25 should be sought from them. This would secure the remainder of the sum required, viz. : \$5,000.

As convener of the committee, I have the satisfaction of intimating that the first part of the scheme has been attained. These large subscriptions have been very cheerfully given. They were no sooner asked than at once they were granted. And the church cannot but feel grateful not only for the amount thus obtained, but for the readiness with which it was given by those to whom application was made.

The cities and towns already visited, viz. : Montreal, Quebec, Ottawa, Brockville, and Toronto, have supplied fully the amount expected of them, and the assurance is held out that the others, when visited, as they will be in the course of four weeks, will do their part, so that the full half of the debt will thus have been raised.

The hope, therefore, may confidently be entertained that the remaining 200 congregations of the church will not be appealed to in vain to supply the very moderate average sum that is asked from them. The whole church is interested in the prosperity of the college, and consequently all the congregations should regard themselves

as bound to aid in discharging the obligations of the church to its Theological Institute. It is believed that there are very few indeed that will not be able to raise the comparatively small amount of \$25, whilst the great majority will, without great effort, contribute much more. If the larger country congregations content themselves with sending only the average sum mentioned, this part of the scheme may fail. But I feel confident that the ministers and office-bearers of the church will endeavour so to awaken the interest of their congregations in the matter, and so to stimulate their liberality, as that the effort will be crowned with complete success.

Let me then prefer the request that you will bring the subject under the notice of your people at your earliest convenience. Nothing can be gained by any delay, so far as the wished for result is concerned. And as the first part of the scheme has already been accomplished, and the second will be so in the course of four or five weeks, it is not unreasonable to expect that each congregation will, within that period at least, have remitted its equitable proportion of the sum that is wanted. Let no congregation fail to send a remittance according to its means. Thus none will be unduly burdened, whilst the end will more certainly be attained. Perhaps I may be permitted to suggest that, instead of a general collection, the simplest and easiest mode of raising the amount aimed at, whether 25, or 50, or 80 dollars, may be by subscriptions from those members of the congregation who are able and willing to contribute towards this important object.

You are no doubt aware that the reason for taking immediate action to pay off the debt on the college, arises from the fact, that the mortgage falls due on the 1st Jan., 1862, and must then be paid. This of itself is a sufficient ground for the appeal that is now made. But farther, it would be a very appropriate expression of our thankfulness for the Union which has now been so auspiciously effected between two branches of the Presbyterian Church, were the only debt under which the church as a body now lies, at once wiped away, that so, being freed from any encumbrance of that nature, it may go forth with fresh vigour and zeal, in the strength of God, to prosecute His work in the land.

I am, my dear sir, yours very sincerely,
ALEXANDER TOPP,
Convener of Committee.

Remittances to be sent to the Rev. WILLIAM REID, Toronto.

Religious Intelligence.

MEETING OF EVANGELICAL ALLIANCE AT GENEVA.

The meeting of the Evangelical Alliance at Geneva was very successful, and we doubt not its moral influence will be deeply felt on the continent. There was much to give interest to the meeting in the old city of Calvin, formerly one of the great centres of light and truth, although alas it has, like many other places, felt the sad blight of doctrinal error and of rationalism. The number of distinguished strangers was great, including many leading ministers and laymen from Britain and from the continent, among others the Earl of Cavan, Lord Roden, Hon. and Rev. B. Noel, Hon. A. Kinnaird, Dr. Guthrie, Prof. Gibson, Prof. Balfour, &c. There were about a dozen of American representatives present.

We give the following summary of proceedings compiled from various accounts which we have received. We are largely indebted to an excellently drawn up account of the proceedings of the Alliance which appeared in the *Banner of Ulster*, from the pen, we believe, of Prof. Gibson of Belfast.

A special meeting for prayer having been held in the evening of Sabbath, 1st September, the first meeting of the Conference was held in St. Peter's (the Church of Calvin) on Monday 2nd. The first meeting was of an introductory character, and devotional exercises occupied a considerable part of the time. At the afternoon meeting in the Cathedral a paper was read on the Sabbath by

Prof. Godet of Neufchatel. The reading of the paper was followed by several speeches on the same subject; all agreed as to the necessity of a due observance of the Sabbath both in the letter and spirit of the commandment.

On Tuesday the subject of the means required for remedying the evils of irreligion and immorality among the nations occupied the attention of the Conference. It was first discussed in French, the subject being introduced by Prof. St. Hilaire of Paris, who read an exceedingly interesting paper. He was followed by M. Bouvier of Geneva, and M. Jean Bost of la Force, who is well known in Belgium for the asylums he has founded and finds means to support. Afterwards the discussion was resumed in the English language by Dr. Guthrie of Edinburgh, who entered with his usual zeal into the subject of Ragged Schools. Dr. Davis, of the London Tract Society, the Rev. Baptist Noel, Sir E. Baines, M.P., and others took part in the discussion. In the afternoon of the same day M. Sarasin, of Basle, gave a rapid sketch of the progress of Missions since the Conference in Berlin, and was followed by M. Casalis, Director of the Mission House at Paris, Rev. J. Morrison, of the Lodianna Mission, and M. Arbousset, from Africa.

On Wednesday an able address was delivered by M. Ernest Naville, of Geneva, on the present aspects of scepticism in France, and an excellent one was read on "Israel" by the Venerable Dr. Capadose, of Amsterdam.

On the afternoon of Thursday the subject of Italy occupied the attention of the Conference, the Hon. A. Kinnaird, M.P., being in the chair. The principal speakers were representatives of the two leading sections of Italian evangelization. A paper was read by M. Meille, of Turin, on the encouragements and difficulties of the work. M. Mazcorella, Professor of Moral Philosophy at Bologna, followed. His sympathies are rather with Dr. De Sanctis and his party, who hold somewhat loose views on the subject of a standing ministry, somewhat resembling the views of the Plymouth Brethren. Dr. Revel, Prof. Greymonat of Florence, M. Malan of La Tour, also took part in the discussion. Much interest was excited by the subject, which was also discussed at a special meeting. It is understood that the discussions have already had the effect of leading several young men to offer themselves to the service of the Waldensian Church for Italy.

"Friday," in the words of the correspondent of the *Banner of Ulster*, "was one of the really great days of the Alliance, for at the morning meeting the historian of the Reformation was to deliver a discourse on the character of the Reformation and the great Genevese Reformer, and this within the very walls of the Cathedral where Calvin had so often addressed the thronging multitudes of his fellow-citizens. The occasion was all the more memorable, that the present authorities had done their best to prevent the noble building from being used for such a purpose, but they had been overborne by an overwhelming majority of the Consistory. And it is very gratifying to know that there are ministers of great eminence connected with the National Church at present who are at one with the illustrious Reformer on all the grand distinctive tenets of the faith. One of these is M. Coulin, who preached on the 1st of September before the Conference, and bade them welcome to Geneva in their Master's name. The address of Dr. Merle was eminently characteristic. He gave a graphic description of an imaginary conference between Calvin, Luther, and Zuingli—Calvin in the middle of the group, and the other two on either side—Calvin replying to their several questions, moderating the impetuosity, especially of Luther, and meeting their several questionings with a logical statement of truth. He then introduced in a similar way Melancthon and Elcolampadius, and brought out in succession all the grand doctrines of the Reformation age. Standing before the pulpit where Calvin preached, and which still contains the identical chair on which he sat, Dr. Merle apostrophized in glowing terms these venerable relics, and, in a style which thrilled the vast assembly, re-asserted, in their adaptation to the present time and to all times, the tenets of the Reformer. The discourse was of great length, and was universally regarded as

one of the hapoiest productions of its distinguished author. After he had sat down the audience sang the well-known *chorale* of Luther, "*Ein feste Burg ist unser Gott*," after which the meeting was addressed by Professor Herzog, of Erlengen, and M. Bongener, of the National Church, Geneva, author of some very well-known volumes. It was universally felt that the great occasion had been celebrated in a manner commensurate with its importance."

On the afternoon of Friday the subject of Sabbath Schools was considered. In the course of the same day Colonel Tronchin, a lineal descendant of Theodore Beza, gave a grand reception to the members of the Conference at his magnificent villa on the lake.

On Saturday the principal subject was "Religious Liberty as the guarantee of the peace and order of States." In the afternoon of the same day Dr. Baird, of New York, read an excellent paper on the "Influence of liberty, civil and religious, on Romanism in America."

On the Sabbath there were many sermons preached in different languages. In the afternoon the Lord's Supper was dispensed in one of the large halls. Upwards of 400 persons were present and almost all communicated. The paper interesting from which we have already quoted gives the following account of this service:—"The presiding minister was M. Barde, one of the orthodox National Church ministers. Dr. M. D'Aubigne began the exercises by singing and prayer, after which M. Barde read a chapter and delivered a brief and excellent address in French. He then invited Dr. Baird, of New York, to speak in English, and Dr. Herzog, of Erlengen (author of the *Biblical Cyclopædia*), in German. The president then read the words of the Institution, after which a second hymn was sung. There were two small tables, containing the bread and wine. Two ministers were placed at each, a German, a French, an English and an Italian. The French minister was M. Grandpierre, of Paris, the English, Mr. Carr Glyn, rector of the Episcopal Church, and the Italian, M. Meille, of Turin. The elements were there handed round the room by ministers appointed for the purpose. A hymn and prayer concluded the deeply interesting and impressive service, which was a fitting emblem of the real unity of the Church, and a type of the marriage supper of the Lamb, where shall be assembled representatives of every nation and tribe under heaven. Among those present were Lord Roden, the Hon. Arthur Kinnaird, R. Macfie, Esq., of Liverpool; Nathaniel Stevenson, Esq., of Glasgow; Colonel Walker, J. Baxter, Esq., London; Sir Culling Eardley, &c.

On the second Monday of the sittings of the Conference the Conference was occupied with the subject of the diffusion of the Anglo-Saxon race, and the instrumentalities thus afforded for the universal propagation of the Gospel. Lord Roden in the chair. The English language having been to a great extent ignored in the Conference, it was felt by many that this subject was not unsuitable before the winding up of the proceedings. The Rev. Mr. Thomas, of London, and Professor Gibson, of Belfast, were the principal speakers. On the remaining days the subjects discussed were, "The importance of Union in Doctrine and Life to the Prosperity of the Church;" "The state of Religion in Germany;" and "Revival of Religion throughout the World."

Several conferences of a more private kind were held during intervals of the more formal proceedings. At one of these the present condition of the United States was considered. Resolutions were adopted by the conference expressive of sympathy with the brethren in America in the crisis in which they are now placed, and of the hope that Christians there may be led to use the means dictated by wisdom and Christian principle, for the speedy and complete suppression of slavery.

Notwithstanding some slight drawbacks the meetings were pleasant and interesting, and many of the papers read were of a high order. We presume the proceedings will be published in a collected form. We may have opportunities of laying some of them before our readers in future numbers. We rejoice to observe that a week of special prayer in January has again been

recommended by the Conference. We shall publish in another number the recommendations of the Conference on this subject.

ITEMS OF RELIGIOUS INTELLIGENCE.

COLLEAGUE TO REV. DR. CANDLISH.—The Free Synod of Glasgow and Ayr has decided in favour of the translation of the Rev. Mr. Dykes from East Kilbride to Free St. George's. Appeals have been taken to the General Assembly against this decision.

PRESBYTERIAN UNION IN ENGLAND.—A proposal has been made to form a joint committee of the Free Church, the United Presbyterian Church, the English and Irish Presbyterian Churches, to co-operate in re-establishing, so far as may be practicable, Evangelical Presbyterianism in England. It is proposed to hold a conference in London in May next. The proposal originated with the Moderator of the Irish General Assembly, the Rev. J. McNaughton.

NEW REQUIREMENT IN CANDIDATES FOR ORDINATION.—The Bishop of Rochester requires a certificate from each candidate that he has power of voice sufficient for his public ministrations; that he has no impediment or hesitation, and that his manner of reading is not heavy or monotonous. He also requires every candidate to read before him. This, although a new requirement, is not perhaps uncalled for.

SEASON FOR PRAYER APPOINTED BY SYNOD OF UNITED PRESBYTERIAN CHURCH.—The Synod of the United Presbyterian Church at its last meeting resolved, that daily meetings should be held for special prayer during the week commencing on the Monday after the 1st Sabbath of October, and ending with the Monday after the 2nd Sabbath. The Presbytery of Edinburgh, in connection with the United Presbyterian Church, issued special recommendations on the subject. It is believed that the season was duly observed and improved.

CARLISLE, ENGLAND.—The Rev. W. McIndoe has been inducted as pastor of the newly formed Congregation there.

LARNE.—The Rev. John McMurray has been inducted into the pastoral charge of the Presbyterian Congregation of that place.

PRESBYTERIANISM IN IRELAND.—Notwithstanding the exultations of the Roman Catholics over the census returns of 1861 they have little real ground of triumph. They at present amount to little more than two-thirds of their estimated number in 1834. Episcopalians have lost about *one fifth* of their numbers at that time, whilst the Presbyterians have not lost *one sixth*. Within the last ten years many Presbyterians have left the country. But they have also received, as the result of their Missions, large accessions.

CONGREGATIONAL UNION IN ENGLAND.—The autumn meeting of the Congregational Union has lately been held in Birmingham. The Rev. Messrs. Marling and Clarke appeared as delegates from the Union in Canada, and were cordially received. Mr. Marling referred, in favourable terms, to the position occupied by the Presbyterian Church in Canada, and to the Union recently consummated. His observations were warmly applauded.

THE FAST DAY IN THE STATES.—The last Thursday of September, the day recommended by the President to be observed as a day of humiliation and prayer was generally well observed in the North. Appropriate sermons were preached, and special devotional services were held in many churches. The breach between the Southern and Northern portions of the Presbyterian Church appears to be complete.

SUCCESSOR TO DR. MURRAY.—The Rev. Mr. Kempshall has been inducted as successor to the late Dr. Murray of Elizabethtown, New Jersey.

Missionary Intelligence.

OUTRAGES OF THE HEATHEN ON CHRISTIAN MISSIONARIES.

Our missionary intelligence this month is of a sad and melancholy character, only cheered by the good hope that ere long the habitations of horrid cruelty will be pervaded by the gentle, loving spirit of the Gospel, and such outrages as we have now to describe be for ever unknown. For some time past, the rage of the heathen in some of the Polynesian groups has been exhibited in many unmistakable ways against the missionaries, and it has now culminated in the murder of the Rev. G. N. Gordon and Mrs. Gordon of the Nova Scotian mission at Erromanga. We may observe that previously barbarous attacks had been made on the missionaries at Tana, producing, in the case of the Rev. Mr. Johnston, excitement and illness which terminated in death. At Aniteum barbarous outrages were committed, including the burning down of a new church and school-house with other property. At Mare five of the native converts were waylaid and barbarously murdered. This led the Christians at Mare to prepare for their defence, and when a combined attack was afterwards made, it was bravely repelled, and the heathen forced to retreat. But, as we have said, the saddest result took place at Erromanga, where almost on the spot where Williams and Harris were massacred, Mr. and Mrs. Gordon were cruelly murdered. The following is a detailed account of the murder:—

“About noon of the 20th May, a party of nine Bunkhill natives, of whom the chief Lova was the leader, called at the mission-house, and inquired for Mr. Gordon. They were informed that he was working a little further down the hill, at a house which he was building as a winter residence. They went towards the place, but in passing through a grove near the house, eight of the men concealed themselves, while the ninth, named Naru-bu-leet, went further down to inveigle Mr. Gordon into the trap thus laid for his destruction. Mr. Gordon had unfortunately sent all the boys away to gather grass for the roof of the new house, and was unattended, when Naru-bu-leet walked up to him, and asked for some calico for himself and the others of his party, who, he said, were waiting at the mission-house. Mr. Gordon took up a piece of board, and wrote on it with a piece of charcoal, ‘Give these men a yard of cotton each.’ This he gave to the savage, and told him to take it to Mrs. Gordon, who would give him what he wanted. This, however, would not have suited the intentions of Naru-bu-leet. He told the missionary that Lova wished particularly to see him, and to get some medicine for a sick man, and that he had therefore better go up to his own house. Mr. Gordon, pointing to a plate containing some food which Mrs. Gordon had sent him, said, ‘I have not yet eaten, but never mind, I can do so as well at the house.’ And wrapping up the plate in his handkerchief he started up the hill, followed by the native. On arriving at the ambush, Naru-bu-leet buried his tomahawk in Mr. Gordon’s spine. He immediately fell, uttering a loud cry. Naru-bu-leet gave him another stroke on the right side of the neck, which almost severed the head from the body; and the others, rushing from their concealment, quickly cut their poor victim to pieces. While this tragedy was being enacted, another native, whose name was ‘Ouben,’ ran towards the mission-house, and Mrs. Gordon, who had been alarmed by the fiendish yells and laughter of the savages, had run out and was standing near an out-house. She asked Ouben what all that noise was about? He laughed, and said, ‘Nothing; it is only the boys amusing themselves.’ She said, ‘Where are the boys?’ and turning round, Ouben then, with the tomahawk, which he carried concealed behind his back, struck her a blow below the shoulder blade; and, on her falling on a heap of grass, he nearly cut the head off, and otherwise mutilated her in various parts of the body. Such was the fate of two of God’s most zealous servants. It is now four years since Mr. Gordon and his wife arrived here—viz., since 14th June, 1857—and during this time they have laboured hard among the rude and ferocious Erromangans with little apparent success. Privations of the most distressing kind have been cheerfully and uncomplainingly borne, and the many attempts made against their lives, although hitherto unsuccessful, have rendered their residence here continually full of anxiety and alarm.”

As to the cause of the outrage, we copy the following extract from a letter by the Rev. W. Cuthbertson, one of the band of missionaries.—

"The cause of the murder, I am informed, and from my own experience I am certain to be the case, is as follows.—Several months ago the measles, which had previously raged in Sydney, made its appearance in New Caledonia, and there, notwithstanding the exertions of the Governor and the other officials, it rapidly made progress, and a serious mortality was the result. The infection was thence carried by the various trading vessels calling there to all the surrounding islands, and fearful were the ravages of the distemper amongst the natives. At Lefou, Mare, Aniteum, Tana, Sandwich, Espirito Santo, and Erromanga, thousands and thousands died—in fact some of these places have been nearly depopulated. Strange to say, a similar disease has never before made its appearance among the natives, and they at once attributed it to their connection with the white men, and called it 'the white man's curse.' The consequence of this idea, especially among the more savage tribes, was naturally a bitter hostility against foreigners, and, singularly enough, against the only class who had had nothing to do with the introduction of the disease, but, on contrary, who had tried all means in their power to avert the calamity—I mean the missionaries. At Aniteum, where the mortality was dreadful, the natives repeatedly threatened to take the life of Mr. and Mrs. Geddie, and they burnt down the two handsome churches there. At Tana matters were equally bad, repeated attacks were made on Mr. Paton and his property; and I myself on one occasion heard Miaki, the chief at Port Resolution, threaten to take his life if he would not go away in the vessel which brought me there. He refused to go, and hitherto his life has been spared; but I much fear that unless he has left before the tidings of the Erromangan massacre reaches Tana, he will also fall a victim. Here, however, the malady being so virulent as to threaten the extermination of the natives, and their characters being so savagely ferocious, the greatest animosity existed towards the whites; and notwithstanding that Mr. Gordon went daily from morning to night amongst the people, administering medicine, and endeavouring to alleviate as far as lay in his power their misery, he became the object of their extreme hatred.

Mr. Gordon was a most devoted and laborious missionary. Amidst all his trials his faith was firmly established on the Rock of Ages. The last words in his diary were:—"Thanks be to God for the measure of faith granted to us in these troublesome and perilous times."

We deeply sympathize with our brethren in Nova Scotia in the heavy bereavements and trials which they are called upon to endure. May they be enabled, in the hour of trial, to trust in the faithfulness of a covenant-keeping God, and to look forward to a better and brighter day. Such a day will assuredly come. It is stated by Mr. Cuthbertson that, at the funeral of Mr. and Mrs. Gordon, he observed the deepest emotion manifested by a native standing near. That very man in 1839 had murdered another servant of God—John Williams. May we not believe that some of those who have now imbrued their hands in the blood of these Christians will yet live to express the bitterest grief for what they have done, and may yet feel the power of the glorious Gospel? At all events the church must not despond. In other places the blood of the martyrs has been the seed of the church. The very cruelties which we are now recording will, no doubt, lead to many prayers for the conversion of the heathen in Erromanga; and we doubt not that missionaries will be found ready to take the place of those who have fallen, and to lift again the standard of the cross. In the storming of some strong citadel, the fall of the first band of assailants does not cause discomfiture. Others press forward into the breach. The thinned ranks are closed up, and victory may in the end be secured. Shall it not be thus in such a case as the present? We doubt not it will be so, and that even now some may be resolving in the strength of God to offer themselves to His service, and to fill a place, even if it should be in the forelorn hope, in the army of Emmanuel.

Since the preceding sentences were written, we have learned, with pleasure, that the clouds which have gathered so gloomily around the New Hebrides' Missions are clearing away. The latest tidings from Saria and Erromanga are hopeful. The measles had not quite disappeared, but the people were less turbulent. Several of the converts had died in the faith.

MISSIONS OF FREE CHURCH.—There is no intelligence of special interest with reference to the missions of the Free Church in India. The most important point is the strengthening of the missions, for they are almost all in a weakened state through the death and sickness of missionaries. The last quarterly paper, issued by the Foreign Mission Committee, gives an interesting account of a preaching tour by native missionary agents at Madras. Twenty large villages had been visited, in which the Gospel was repeatedly preached. The audiences ranged from 60 to 500. Most of the people were totally unacquainted with the Gospel, but they listened with respectful attention. In connection with the opening of a new church at the station of Ely, in Caffraria, the sum of about \$300 had been contributed by the people on the spot.

MISSIONS OF UNITED PRESBYTERIAN CHURCH.—The effects of the revival in Jamaica are still felt by the missionaries at their several stations, and additions are being made to the churches. In Africa the missionaries are pursuing their work with ardour and not without success, notwithstanding the difficulties and discouragements which they have to contend with. At Aleppo, and also in India, the work is prosecuted diligently. The Rev. Mr. Shoolbred, missionary at Bearor, writes cheerfully and hopefully in regard to his plans, both educational and evangelistic. He says—"Our school is a most gratifying scene. There are now 102 names on the list. Our little school-house is now as populous as a bee-hive, and a great deal more noisy." It was the intention of Mr. Shoolbred and his colleagues to itinerate during the cold season. Mr. Shoolbred was engaged in drawing up a dictionary of the Mairwara dialect.

By the *October Record* we learn that in Jamaica the great work of revival still prospers, although the excitement has disappeared. The Rev. J. Baillie, accompanied by Mrs. Sutherland, had arrived safely at old Calabar. At Glenthorn nine natives had been added to the church. At Aleppo the missionaries had organized their schools, and were looking for good results. An earnest appeal is made for an increase of funds for Foreign Missions. In consequence of the expansion of the work, the expenditure for some years has exceeded the income by about £2,000.

MISSIONS OF IRISH PRESBYTERIAN CHURCH.—The October number of the *Missionary Herald* contains interesting communications from Mr. McKee at Rajkote, giving an account of his missionary operations. It is among the young that his most interesting and hopeful work is carried on. In the day schools there are 150 scholars, and in the Sabbath classes there are 160 boys and five girls. It is believed that the number of girls will soon be increased. There is also a letter from the Rev. H. Pestonji, giving an account of his missionary tours and of their results. In the course of his preceding tours he had been sent for by the king of Jamnuggur, whom he describes as an intelligent young man, who rules far more wisely and mercifully than most of his fellows. Mr. Pestonji conducted, in the presence of the king, a discussion with the native priests on the subject of the Gospel. He is not without hope that good may be done. In the course of his travels he found several in whose minds the good seed previously sown had taken root and brought forth fruit. Mr. Robson, of the Jewish mission at Beyrout, gives an account of the hopeful and happy death of Jibram Shebadeh, one of the first fruits of the mission at Damascus.

MISSIONS OF ENGLISH PRESBYTERIAN CHURCH.—A letter from the Rev. C. Douglas, of China, published in the *English Presbyterian Messenger*, gives the pleasing intelligence of the increasing interest manifested in the Gospel on the part of the Chinese. At Chang-chow there were nine candidates for baptism. On the Sabbath preceding the date of his letter, Mr. Douglas and Mr. Swanson had been at Bay-pay ordaining an elder and a deacon. On the previous Sabbath he had baptized four persons at Anhai. These were almost all old persons, who had been for a time convinced of sin, and were seeking after salvation. One had been long blind, having lost his eyes in some bloody feud.

MISSIONS OF AMERICAN BOARD.—In another column we have referred to the progress of the work undertaken by the American Board of Commissioners for Foreign Missions. The anniversary has just been held at Cleveland, and it is gratifying that, notwithstanding the present troubles in the States, the receipts have been larger than in any former year, with the exception of the jubilee year. The whole number of ordained missionaries is 152, and the whole number of labourers, including native assistants, is 988.

At the meeting of the Board a resolution was passed expressive of sympathy with the Government, and of hope that God would "so over-rule the conflict that the rebellion may be crushed, slavery its prime cause removed, and that peace, prosperity, and righteousness may be permanently established throughout the land."

Proceedings of Presbyteries, &c.

PRESBYTERY OF MONTREAL.

This Presbytery met in Dr. Taylor's Church on the 16th October last. The attendance was good. Dr. Taylor, Moderator. The following were some of the items of business:—

Mr. Fenwick, probationer, was appointed to Metis for six months; the Rev. J. Irvine to Kennebec and Frampton for the same time; and Mr. Eadie, probationer to Lachute during the month of November, to Mill Isle during December, and to Laguerre during January.

It was agreed to ordain Mr. Fenwick as a missionary before sending him to Metis; and the Presbytery was appointed to meet for this purpose on the 24th instant.

A deputation appeared from the Presbyterian people at Alexandria, C. W., with a request that this Presbytery would agree to grant an equal right to the people of the Presbyterian Church of Canada, in connection with the Church of Scotland, in the church now in course of erection, in connection with the Canada Presbyterian Church, they agreeing to contribute an equal amount of the cost of erecting, and of other expenses connected with said church. This request was made with the view of preventing the erection of two Presbyterian churches in a place where it would be difficult to sustain one.

It was moved by Mr. Kemp, seconded by Mr. Gordon, of Indian Lands, and carried—That the Presbytery having heard statements from the parties in this case, and understanding through them that it is the wish of the Presbytery of Glengarry, in connection with the Church of Scotland, to come to an amicable understanding in this matter, appoint two of the brethren a committee to meet with any two members of the said Presbytery of Glengarry who may be appointed for the same purpose, to devise such equitable arrangements as may be necessary to meet the exigencies of the case, with the consent of the people of Alexandria themselves, and to report to the next meeting of Presbytery—the committee to consist of Dr. Taylor and Mr. Kemp.

The Clerk was instructed to communicate this decision to the committee of the Presbyterian people at Alexandria.

Mr. McMillan, of Kenyon, was appointed to labour as a catechist, in the Missionary District of Harrington, C. E., for three months. For such other ministerial services as might be required by the churches there, they were committed into the hands of Mr. Paterson of St. Andrews, and Mr. MacKee of Lachute.

Dr. Taylor, Mr. McVicar and Mr. Kemp, were appointed a committee to bring up a mature report on the Home Mission scheme of the church, as remitted by last Synod.

Missionary meetings were appointed to be held throughout the Presbytery during the winter. Mr. Anderson was appointed convener of the committee for the Glengarry district; Mr. Young for the South-west district; Mr. McVicar for the Centre, and Mr. Crombie for the East.

The Presbytery adjourned to meet on the fourth Wednesday of January, 1862.

ALEXANDER F. KEMP, *Proc. Clerk.*

PRESBYTERY OF KINGSTON.

The Presbytery of Kingston met at Belleville on Thursday, 1st October. Mr. R. C. Swinton, Moderator *pro tem*.

An amount of routine business was transacted of no interest to any number of the readers of the *Record*.

Mr. Wilson, Conv., on behalf of a committee appointed to prosecute the settlement of Mr. Chestnut's claim upon the congregation at Madoc, reported that the matter would in all likelihood be arranged satisfactorily before long.

Mr. Scott, of Napanee, tendered the resignation of a portion of his pastoral charge, viz.: Bath, Fredericksburgh, and Ernestown, assigning, among other reasons, the extent of his present field of labor as being greater than he can efficiently overtake. The usual steps were taken, and the clerk was instructed to cite parties to compare for their interests at the next meeting of Presbytery.

Mr. Wilson, Conv., of the Missionary Committee of Presbytery, reported on the state and circumstances of the various mission stations and vacant congregations. The report bore high testimony to the character and diligence of the catechists employed, and the result of last summer's labour is described as very gratifying.

The Presbytery agreed upon a scheme for holding missionary meetings in the various congregations and stations in the course of the ensuing season, and meantime appointed Messrs. Gray and Scott, with the ministers of the congregations under-named, to be a deputation charged with the conduct of meetings to be held.

Belleville . . . Monday, 11th November. Demorestville, Wednes., 13th November.
Picton . . . Tuesday, 12th " Amherst Island, Thurs., 14th "

With respect to the remaining congregations Messrs. McLaren and Gray were directed to make arrangements for meetings to be held at a subsequent date, and authorized to designate the brethren whose duty it shall be to serve in the various deputations.

The students within the bounds, and an applicant for admission to Knox College, underwent satisfactory examinations, and were certified accordingly.

The Presbytery then adjourned, to meet in Chalmers' Church, Kingston, on the first Tuesday in January next.

P. GRAY, Clerk.

PRESBYTERY OF COBOURG.

This Presbytery met at Port Hope on the 24th and 25th of September. The Moderator, Mr. Douglass, preached an excellent sermon from Heb. iv., 15.

Mr. Laing reported that he had forwarded the call from Port Hope to Mr. Fitzpatrick, but that no official answer had been received.

The Presbytery proceeded to take up the application of the Rev. A. C. Stewart for admission into this church. The documents in the case were read. After conference with him, and having received a written declaration expressing his regret for having left the U. P. Church, and the course of conduct he pursued after leaving that church, and more especially in reference to the law-suit with the Perrytown congregation and other irregularities, it was agreed to apply at next meeting of Synod for his admission as a minister of this church; and the clerk was instructed to write the usual circular letters.

A petition, signed by 46 individuals at Burnt River, Gull River, and Silver Lake, was read requesting a supply of sermons; and also that the Rev. Wm. M. Clarke be located among them for at least three months. Mr. Paterson who had visited two of these places made a statement regarding them. It was agreed that the Presbytery take up these places as a mission field, and that the Presbytery endeavour to secure the location of Mr. Clarke.

Messrs. Alexander McNaughton, John Thomson, and James Douglas, students, were examined and certificates granted to them. Mr. Daniel Duff not being present Messrs. Roger and Blain were appointed to examine him.

The Rev. William McAlister having laid upon the table a Presbyterial certificate from the Presbytery of Montreal, it was agreed to receive him as a resident minister within the bounds of this Presbytery.

A letter was read from the Rev. Peter McDermid, stating that he is still unfit for duty, and requesting the Presbytery to supply his congregation for two or three months. It was agreed to do so on condition that the expense of supply be defrayed by Mr. McDermid or the congregation.

Mr. McKenzie stated verbally a reference from the session of Baltimore. The session was instructed to proceed to take evidence in the case, and Messrs. Laing and Smith, with Messrs. Riddel and Carruthers, were appointed to act as assessors.

An overture was submitted ancient a Book of Forms of Procedure, which it was resolved to transmit to the Synod, and Messrs. Roger and Ewing were appointed to support it in the Synod.

Mr. Wm. Jeffrey was appointed to act as Treasurer for the Presbytery.

Messrs. Ewing, Roger and Blain were appointed to consider the subject of missionary meetings, and to report at next meeting.

JAMES BOWIE, *Pres. Clerk.*

THE PRESBYTERY OF HAMILTON.

This Presbytery met in Knox's Church, Hamilton, on the 8th October, and was constituted by Rev. Mr. Stark, Moderator.

There were present sixteen ministers and ten elders.

Mr. James Mitchell, student, was transferred to the Toronto Presbytery, *pro tem.*

Mr. Knowles was examined by a committee, who reported their satisfaction with his attainments, and recommended his entering Knox College as a student of the second year in the literary cause. This report was adopted by Presbytery.

Rev. Mr. Black, according to his previous intimation, laid upon the table of the Presbytery his resignation of the charge of the Oneida congregation to facilitate its union with the other congregation there, and their junction with Indiana as one pastoral charge.

This was followed by a number of papers from the greater part of our Grand River congregations, declaring their ripeness for union, and praying for it; one from Indiana, praying that Oneida and the congregations in Caledonia, vacant by the death of Dr. Ferrier, may with it form one charge; a paper from Seneca, under the care of Rev. Mr. Cheyne, who tendered his resignation, praying to be connected with Indiana and Oneida; two papers from the congregations in Caledonia, one expressing a desire for union under certain conditions, the other declaring that in the meantime a union would be premature, and lastly, two papers from the congregations in the Allan Tract, or as they are sometimes called Ancaster East, one expressive of the congregations' approval of the Presbytery's acceptance of Mr. Black's resignation of the Oneida congregation and of their desire to be still connected with Caledonia; the other signed by forty-nine members of one of the congregations, by fifteen of the other congregation, and by fifty-two adherents of both, showing that union in their own congregations and also in Caledonia is very desirable and would be beneficial, but that to accomplish this, in the estimation of the memorialists, it will be necessary that each of the ministers resign the charge of his respective congregations.

The Presbytery, after some little conversation, unanimously agreed to appoint Rev. Messrs. Cheyne and Porteous, with Messrs. Hugh Young and James Thomson, Elders, a deputation to hold meetings in the above mentioned congregations, with the exception of that in Eastern Seneca, to ascertain their views and wishes in reference to contemplated changes of pastoral relations, and as far as possible to assist them in coming to an amicable arrangement in these matters, and to report to Presbytery at its next meeting. Mr. Cheyne to be Convener.

Rev. Wm. M. Christie was appointed to moderate in a call in the congregations of Thorold and Drummondville.

JOHN PORTEOUS, *Pres. Clerk.*

PRESBYTERY OF LONDON.

The Presbytery held its regular quarterly meeting on 30th September, and 1st October. Seventeen ministers and six elders were present.

A call was sustained from the congregation of Windsor in favour of the Rev. William Bennett, and having been accepted by Mr. B., his induction was appointed for 22nd October.

A petition was received from the congregation of Widder, asking that a member of Presbytery be appointed to moderate in a call there. The request was granted, and a moderation appointed, to be held on 22nd October,—Mr. Chesnat to preside.

Mr. McMillan reported that, having met with the congregation of St. Thomas on the day appointed for moderating in a call there, he had found them unprepared to proceed at that time. Another appointment was made for Tuesday, 17th December, at 11 o'clock, a m.—Mr. McMillan, of Fingal, to preach and preside.

It was reported that the congregations in Westminster had been visited by the committee appointed for that purpose. The committee had found the best spirit prevailing there, and it was arranged that in the meantime public worship be conducted in the North Church in the morning, and in the South Church in the afternoon, of each Sabbath.

Mr. McMillan, of Aldborough, tabled the resignation of his pastoral charge. A deputation was appointed to visit Aldborough, with power, should they see fit, to cite the congregation to next ordinary meeting.

Mr. Proudfoot brought under the notice of Presbytery the case of the Rev. George Kennedy. Mr. K. has been an ordained minister of the United Presbyterian Church in Canada, in good standing; but having been absent from the country at the time of the Union, his name had been omitted in making up the roll of the United Synod. In view of these circumstances, the Presbytery resolved to give Mr. K. missionary appointments in the meantime—to recognize him as a minister of this church, and to recommend the Home Mission Committee to put his name upon their roll.

Presbytery next took up the application of the Rev. James McNeal, formerly an ordained minister of the United Presbyterian Church of North America, for admission to this church. After hearing Mr. McNeal, and examining his certificates, it was agreed to take the necessary steps toward his reception by the Synod, and as they were unanimous in their resolution, the Presbytery agreed in the meantime to give Mr. McN. missionary appointments.

Messrs. Murdoch, Stuart, Simpson, Hastie and McLean, students, passed a satisfactory examination, and were furnished with certificates to the professors of Knox College. A committee was appointed to attend to the examination of Mr. Gracey, who was unable to be forward at the meeting of Presbytery.

It was resolved to raise the salary of the Clerk of Presbytery, by levying \$2 on each ministerial charge. This to be paid each year in January.

Mr. James Fraser was taken into the employment of the Presbytery as a catechist, to be paid at the rate of \$5 each Sabbath; and Mr. William Clark was appointed general agent of the Presbytery, to be paid for the portion of his time occupied in the business of the church at the rate of \$400 per annum.

The Home Mission Committee were directed to prepare blank forms for the reports of the missionaries.

Mr. Kennedy was appointed to dispense the Lord's Supper at Vienna, on the second Sabbath of October, and Mr. McKinnon at Florence, on the second Sabbath of November.

Some items of business were left over till next ordinary meeting, which was appointed to be held in St. Andrew's Church, London, on the first Tuesday of January, 1862, at 11 o'clock, a m.

The following is the report of the Presbytery's Home Mission Committee—the Presbytery having received it, and resolved in terms thereof:—

"Petitions for missionary supply were received from Oil Springs, Enniskillen, Delaware, Mosa, Chalmers' Church, Dunwich, Florence and North Dorchester.

"Mr. Kennedy to remain at Vienna and Port Burwell the first three Sabbaths of October, thereafter to supply Delaware till next meeting of Presbytery.

"Mr. Hay, if left in the Presbytery, to supply Oil Springs for five weeks, thereafter to supply Westminster till next meeting of Presbytery.

"Mr. Fraser, catechist, to supply Mosa on the second and third Sabbaths of October, and Chalmers' Church all November.

"Mr. McNeal to supply Tilbury till end of November.

"Mr. Bennett to supply Moore till his induction.

"Mr. McCall, Chatham, to supply Mosa on the first Sabbath of November—Mr. D. McMillan on the third Sabbath of November—Mr. Sutherland on the first Sabbath of December.

"*Adelaide and Warwick* to be supplied by a missionary on the second and third Sabbaths of October—Mr. Fletcher first Sabbath of November—Mr. Troup second Sabbath of November—Mr. Chesnut third Sabbath of November—Mr. Skinner last Sabbath of November—Mr. King first Sabbath of December—Mr. Forrest second Sabbath of December—Mr. Balmer third Sabbath of December.

"Amherstburg to be supplied by Mr. Balmer on the third Sabbath of October; by Mr. William Walker on the second Sabbath of November, and by Mr. D. Walker on the fourth Sabbath of November.

"Further supplies to be arranged by the Committee, after the distribution of missionaries by the Synod's Committee.

"It was recommended that nine missionaries be applied for, and also that the missionary supplying Oil Springs be directed in his labours by the session of Mandawmin."

D. WALKER, *Pres. Clerk.*

PRESBYTERY OF HURON.

The Presbytery of Huron met in Willis's Church, Clinton, on Tuesday, 8th Oct., 1861, after being opened with sermon from Ps. xlviii., 12, by the Rev. Jas. Duncan, Moderator. There was a good attendance of ministers and elders. A considerable portion of the afternoon sederunt was devoted to religious exercises and conference. The Rev. W. Inglis, of Kincardine, according to petition laid before the Presbytery at its last meeting in July, being now present, stated that he would wish to know if the Presbytery be desirous of maintaining two separate charges in Kincardine, or if in the spirit of the union lately completed, whether they thought one to be sufficient. The presbytery, after lengthened consultation into all parties, decided that in view of all the circumstances it would not be advisable to alter present arrangements.

Rev. J. Logie read the report of the committee appointed to make some arrangements about some property in Brucefield belonging to the congregation there in connection with the late U. P. Church. The report recommended that said congregation be dissolved, and that all the rights of property be transferred to the trustees of the congregation under the pastoral care of the Rev. J. Ross. This report was received and adopted, and the moderator declared in terms of this recommendation that said congregation be dissolved and be connected with the congregation of Mr. Ross, and that all rights of property be transferred to the trustees of the latter congregation.

Mr. Jamieson was introduced to the Presbytery. He was recommended to the Home Missionary Committee of the Presbytery for appointment to labour in the mission field. A report from the Presbytery's Home Mission Committee was read and sustained; the same committee was re-appointed with the addition of the Rev. J. Logie. A petition was then read from Calvin Church, St. Helen's, praying for a moderation of a call upon an early day. It was agreed to grant the prayer of the petition, and to hold a special meeting of Presbytery in St. Helens, on the 1st Tuesday of November, at 11 o'clock, to moderate in a call, to take any further steps which may be necessary to give effect to it, and to examine and ordain elders if they see fit. Mr. J. Ross to preach and preside.

A commission from the session of Hullett, in favour of Robert Reid, Elder, was read and sustained. A petition was read from the congregations of Ainleyville and the Town Plot of Grey, praying for the dispensation of the Lord's Supper and for missionary supply. It was agreed to grant the prayer of the petition, and the Rev. John Ross and the Rev. Wm. C. Young were appointed, to dispense the sacrament there at an early day. A petition from the congregation of North and Centre Bruce was read, praying for the moderation of a call at an early day. It was agreed to grant the prayer of the petition, to hold a special meeting of Presbytery in these places to moderate in a call, in North Bruce, on Oct. 22, in Centre Bruce on Oct. 23, and to take any further steps which may be necessary to give effect to it. Rev. A. McKay to preach and preside.

Rev. W. Inglis gave notice that at the next meeting of Presbytery he would present an overture through this Presbytery to the Synod, to the effect "that all ministers in the Canada Presbyterian Church, without charges be placed on the same standing." The clerks salary was then taken up. It was agreed that all expenses for stationery, &c., be paid for by the Presbytery, and that the clerk receive in addition the sum of \$20. Messrs. Currie and McDonald were appointed to dispense the sacrament of the Lord's Supper in the station at Wingham at their earliest convenience.

T. B. Taylor, student of divinity, was then examined on all the subjects prescribed by the Synod to students in his stage, and having given satisfactory evidence of

diligence in prosecuting his studies and of his attainments, the Presbytery instructed the clerk to give the usual certificate.

The Presbytery then adjourned, to meet in Clinton on the first Tuesday of January, 1862. The Rev. James Duncan to open the meeting with sermon.

A. D. McDONALD, *Præs. Clerk.*

The Home Mission Committee of the Presbytery of Huron met in Willis' Church, Clinton, on Wednesday, Oct. 9, 1861, and made the following appointments.—

Rev. R. M. Taylor, to St. Helen's from third Saturday Oct., two Sabbaths; four to Goderich, four to Culross, and two to Goderich. Rev. J. Hume, to Ainleyville till end of Nov., two Sabbaths of Dec. to Goderich, the rest of his time to Turnberry and Wawanosh. Rev. Mr. Forbes, two Sabbaths in January to St. Helen's. Rev. Wm. Mathieson, to Riversdale till end of November, to Ainleyville, &c., till next meeting of Presbytery. Mr. Jamieson, to rear of Wawanosh and Turnberry six weeks from 1st of November, and the two last Sabbaths of December to St. Helen's. Rev. Chas. Fletcher, to St. Helen's the first two Sabbaths of November, and to explore the villages of Bayfield and Dungannon.

The Home Missionary Committee then took up the appointment of missionary meetings, and appointed the Rev. J. Ross, the Rev. M. Barr, and the Rev. A. D. McDonald, to visit every station in the Presbytery, and recommended all the other members of Presbytery to assist them as much as possible. The following appointments were then made:—

- December 17—Thames Road, at 11 and Warrensville at 6½ in the evening.
 “ 18—Brucefield, Rev. J. Duncan to preach at 11 A. M.
 “ 19—Stanley, at 11 A. M., and Egmondville at 6½ P. M.
 “ 23—Harpurhey at 11 A. M., Clinton 6½ P. M.
 “ 24—McDougal's Hill at 11, Mr. Ross to preach, and Goderich at 6½ P. M.
 “ 25—St. Helen's at 11 A. M.
 “ 26—Manchester at 11 A. M.
- January 13—Hullett at 11 A. M., and Blythe at 5 P. M.
 “ 14—Town Plot of Grey at 1 o'clock, Ainleyville at 6½ P. M.
 “ 15—Wroxeter at 11 A. M., Bluevale at 6½ P. M.
 “ 16—Wingham at 11 A. M., Mr. Eadie's at 6½ A. M.
 “ 17—Culross at 11 A. M.
 “ 19—Sabbath—Mr. McDonald to preach at Culross at 11 A. M., Mr. Barr at St. Helen's at 11 A. M., Mr. Ross at Kinloss.
 “ 20—Monday—St. Helen's at 11 A. M., Lucknow 6½ P. M.
 “ 21—Kinloss at 11 A. M.
 “ 22—Riversdale at 11 A. M., Bervic 6½ P. M.
 “ 23—Kincardine at 11 A. M.
 “ 24—South Bruce at 11 A. M.
 “ 25—Greenock at 11 A. M.
 “ 27—North Bruce at 11 A. M.
 “ 29—Huron at 11 A. M.
 “ 30—Ashfield at 11 A. M.

PRESBYTERY OF STRATFORD.

This Presbytery met at Stratford on the 24th September, the Rev. Thomas McPherson, Moderator.

There were twelve ministers and ten elders present.

The following students were examined and certificates granted them, viz.; Mr. Wm. Caven, entrant first year in theology, Messrs. R. N. Grant, Wm. Moore, and Allan Findlay, entrants third year literary course.

Resolutions were laid upon the table, and read, from Chalmers' Church, and from Widder-street Church (Mr. Caven's), St. Mary's, in reference to the desirableness of a union being effected between said churches. Mr. Wm. McLean appeared as a deputy from Chalmers' Church and was heard.

The Presbytery, after deliberation, agreed to express their warm approbation of the proposal of union, and recommended the two congregations to endeavour mutually to arrange their temporal affairs in preparation for such union, and afterwards to make further application to this Presbytery.

The Home Mission Committee gave in a report of the supply granted to vacant congregations and mission stations during the last quarter. The report was sustained, and the committee instructed to make arrangements for supplying the mission field for the ensuing three months. A petition was read praying for missionary supply for Monkton. The prayer of the petition was granted.

Sheriff Moderwell was appointed Treasurer of the Presbytery.

Mr. Boyd gave notice of an overture respecting churches, manses, and ministers' stipends.

The Presbytery adjourned, to meet within Widder-street Church, St. Mary's, on Monday, the 30th December, at 6 o'clock, P.M.

WILLIAM DOAK, *Pres. Clerk.*

PRESBYTERY OF GREY.

The Presbytery of Grey held its ordinary meeting in the church, at Durham, on the 8th October. There was a large attendance, both of ministers and elders—all the ministers in the Presbytery being present, with one exception.

Mr. McLean, as convener of the committee appointed to visit Normanby, having reported that the congregation had agreed, in the event of supplementary aid failing, to become responsible for the full amount of Mr. Greig's salary, the call was sustained. Mr. Greig, who was present, intimated his acceptance thereof, and his induction was appointed to take place at the Middle Station, on the 23rd October, at 11 o'clock—Mr. C. Cameron to preside on the occasion, Mr. Park to address the minister, and Mr. Moffat the people.

Mr. Alexander Fraser having intimated his acceptance of the call from Port Elgin, subjects for his trial discourses were appointed, and the Presbytery resolved to meet to hear the same, at Port Elgin, on 22nd October, at 9 o'clock; and to meet for the ordination at the same place, at 12 o'clock, same day—Mr. Waters to preside, Mr. Grant to address the minister, and Mr. Bremner the people.

Mr. Park, as convener of the committee appointed to examine students with a view to the prosecution of their studies for the ministry, reported that the committee had examined Messrs. Archibald Ewart, Duncan Davidson, Hector McQuarrie, John Morrison, and John Hislop.

A petition was presented from the congregation at West Arran, praying that the Presbytery would appoint Mr. Bremner to dispense the Sacrament of the Lord's Supper to them on as early a Sabbath as possible. The prayer of the petition was granted, and Mr. Bremner instructed to arrange with the congregation as to the time. A petition was presented from the congregation at Griersville, Williamstown and Thornbury, praying that the Presbytery would take the usual steps for the settlement of a minister. It was resolved that the petition lie on the table till next ordinary meeting of Presbytery, and that the Clerk be instructed to write to the stations of which the congregations is composed, requesting them to send deputations to that meeting.

It was resolved that ministers doing the work of the Presbytery are entitled to be paid their travelling expenses by the congregations to which they are appointed.

Mr. James Cameron having reported, as convener of the Home Mission Committee, that he had obtained the services of only three probationers during the winter months, it was moved by him and agreed to, that each minister in the Presbytery should, before next ordinary meeting, give one Sabbath to one or more of the stations within the bounds of the Presbytery according to the arrangement following:—

Mr. Bremner to West Arran on such a Sabbath as may be agreed on between him and the people,—also on that Sabbath to dispense the communion.

Mr. Waters to Tara and Derby on the first Sabbath of November.

Mr. Moffat to North Brant on the second Sabbath of November.

Mr. McLean to Carrick on the second Sabbath of December.

Messrs C. Cameron and Park to Proton on the fourth Sabbath of December,—also on that Sabbath to dispense the communion.

Mr. Grant to Meaford on the fourth Sabbath of November.

Mr. Stevenson to Meaford on the second Sabbath of December.

Mr. Dewar to Williamstown and Thornbury on the second Sabbath of December.

Mr. James Cameron to Osprey on the second Sabbath of November.

Mr. Greig to Osprey on the fifth Sabbath of December.

Mr. Frazer to Tara and Derby on the third Sabbath of December.
 Mr. Charles Cameron to explore Melancthon on the first week of December.
 Mr. Waters to explore Anabel on some convenient week days.*

The Presbytery adjourned, to hold its next ordinary meeting at Owen Sound, on the second Tuesday of January, at 11 o'clock.

WILLIAM PARK, *Pres. Clerk.*

MEETING OF HOME MISSION COMMITTEE.

ALLOCATION OF MISSIONARIES.

The Home Mission Committee met in Knox College on Wednesday, 2nd October. The roll of Probationers was made up as follows, viz.: Rev. Messrs. W. Clark; A. G. Forbes; P. Goodfellow; J. Gauld; J. Howie; J. Hume; I. Irvine; R. Leask; J. Eadie; T. Fenwick; J. McDowall; W. Matheson; D. McLean; M. McKenzie; G. Murray; R. Renwick; J. Robertson; A. Fraser; R. Rodgers; J. Scott; W. Scott; R. M. Taylor; J. Turnbull; J. White; T. Wilson, and G. Kennedy. Messrs. E. Graham and W. M. Mackey were reported as being sick, and unable at present to accept appointments.

Applications from Presbyteries were received, when it appeared that the following were the numbers of missionaries required by the several Presbyteries, viz.: Montreal, 7; Ottawa, 5; Brockville, 4 (one Gaelic); Kingston, 2; Cobourg, 3; Ontario, 2 (one Gaelic); Toronto, 1 Gaelic; Guelph, 9 (2 Gaelic); Hamilton, 3; Paris, 3; London, 9 (3 Gaelic); Stratford, 2; Huron, 8 (4 Gaelic); Grey, 2 (1 Gaelic).

The following appointments were then made for the six months ending with second Sabbath of April:—

- Presbytery of Montreal—Messrs. J. Eadie, T. Fenwick, and J. Irvine, for six months.
 “ of Ottawa—Messrs. J. Scott and J. Howie, for six months; Mr. Wilson after three months.
 “ of Brockville—Mr. Leask for six months, Mr. Robertson for three mo's.
 “ of Kingston—Mr. Turnbull for three mo's., Mr. Kennedy after three mo's.
 “ of Cobourg—Mr. Clark for 6 months, Mr. White for 3 months.
 “ of Ontario—Mr. Wilson for three mo's., Mr. Renwick and Mr. Rodgers, after three months.
 “ of Toronto—Mr. McKenzie after three months.
 “ of Guelph—Mr. McKenzie for three months, Mr. McDowall after three months, Mr. W. Scott for six months.
 “ of Hamilton—Mr. McDowall for three months, Mr. Turnbull, after three months, Mr. Mackey when able to labour.
 “ of Paris—Mr. Renwick for three months, Mr. Murray after three mo's., Mr. Robertson after three months.
 “ of London—Mr. Kennedy for three months, Mr. Hay and Mr. McLean for six months, Mr. Gauld, Mr. White, Mr. Goodfellow, and Mr. Hume, after three months.
 “ of Stratford—Mr. Goodfellow and Mr. Rodgers for three months.
 “ of Huron—Mr. R. M. Taylor and Mr. Matheson, for six months, Mr. Hume for three months, Mr. Forbes after three months.
 “ of Grey—Mr. Gauld and Mr. Forbes, for three months, Mr. A. Fraser for six months.

MISSIONARY MEETINGS IN THE PRESBYTERY OF KINGSTON WILL BE HELD AT

Belleville.....Monday, 11th November. Demorestville...Wednes., 13th November.
 Picton.....Tuesday, 12th “ Amherst Island.Thurday, 14th “

It is understood that the meetings generally will be held at the usual evening hour; the minister in charge, however, may select another hour if more convenient for his congregation.

* On each of these Sabbaths liberal collections are expected for the Home Mission Fund of the Presbytery. It is understood that each minister has it in charge to notify the people in sufficient time of his appointment, and of this collection in aid of the Mission Fund.

MONEYS RECEIVED UP TO 25TH OCTOBER.

SYNOD FUND.			
Elora (Knox's Church)	\$16 00	Buxton	3 12
McNab	4 00	Harpurhay	6 00
S. Gower \$1.25, Mountain \$2.15,	3 40	Duff's Church, Dunwich	4 75
Mono	3 00	Norwood	3 50
Zorra	12 00	Carluke \$2.40, Alliston \$2.90,	
English Settlement and Lobo	7 20	West Essa \$1.45, Cedar Grove	
Bethel, Proof Line	5 45	\$1.80	8 55
Avon Ch. \$6.11, Carlingford \$1.75	7 86	Boston Church	13 00
Lochiel	5 00	Woodville	14 00
Bradford \$3.20, Scotch Sett. \$8.60	11 80	Wardsville	5 00
Leeds	5 00	Columbus and Brooklin	23 40
Chatham (Rev. Mr. Walker)	3 50	Toronto (Knox's Church)	26 00
Huntingdon and Athelstane	4 00	Osgoode	4 25
Nairn Church	2 00	Coldsprings	4 00
Owen Sound (Rev. A. Grant)	5 40	Erskine Church, Ingersoll	17 50
Kenyon	5 00		
Ekfrid	6 42	KNOX'S COLLEGE.	
Port Dalhousie and Niagara	9 50	Ekfrid	\$10 50
Rocky Saugben \$3, Priceville \$3,		Prescott (1st instalment)	12 00
Artemisia \$1.66	7 66	Bequest of late A. Bennett, Per	
Osgoode and Russell	8 45	Rev. D. Gordon, Indian Lands	20 00
Woodville	20 46	WIDOWS' FUND.	
Galt (Knox's Church)	24 00	Mornington (Rev. D. Beattie)	\$4 00
London (Rev. W. Proudfoot)	5 07	Prescott	10 00
Clarke	12 00	S. Gower, \$2, Mountain \$2	4 00
Caledonia \$9.50, Allan Settlement		Clarke	16 00
\$9, Oneida \$3.50	22 00	Ingersoll	4 00
Mornington (Rev. D. Beattie)	6 00	With rates from Rev. J. Whyte, Rev. F.	
Eramosa	10 00	McCuaig, Rev. D. Walker, Rev. J. Hume,	
Kincardine (Rev. Mr. Inglis)	1 40	Rev. D. Gordon, Rev. P. Glassford, Rev. T.	
		S. Chambers.	
FRENCH CANADIAN MISSION.		MISSION TO AMERICAN INDIANS.	
Innisfil	\$8 50	Friend	\$5 00
English Settlement and Lobo	11 43		
Bethel Proof Line	7 31	FOREIGN MISSIONS.	
Hastings	2 75	Erskine Church, Ingersoll	\$12 00
Colborne \$3.80, Brighton \$1.50	5 30		
Carlisle	5 00	HOME MISSIONS.	
		Erskine Church, Ingersoll	\$17 50

PRESBYTERY OF TORONTO.

PRESBYTERY FUND.			
Richmond Hill and Thornhill	\$4 00	Gould-st. Church, "	4 00
Chinguacousy	4 00	Flos	4 00
Tecumseth	4 00	Brampton (1st cong.) and Derry	
Knox's Church, Toronto	6 00	West	4 00
		Mono	3 00

JAMES DICK, Treasurer.

CONTRIBUTIONS TO KNOX'S COLLEGE.

A collection of shells from Lake Simcoe, by Miss Wilkins.

Specimens of "Organic Remains," from Lime-house, by Mr. Robertson, per Dr. Burns.

Large Photograph of the Synod of the Canada Presbyterian Church, together with the pens used by the Moderators, &c., in signing the articles of Union; by the Rev. A. F. Kemp, M.A., of Montreal.

Britain's Mission, with Urdu Translation, by the Rev. Dr. Glasgow. Presented by the Rev. R. Irvine, D.D., of Hamilton.