

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.

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 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:

- 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	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
					✓						

# THE HOME & FOREIGN RECORD

OF THE  
CANADA PRESBYTERIAN CHURCH.

No. 8.

JUNE, 1868.

VOL. VII.

## CONTENTS:

Rev. W. J. McKenzie, lately of Baltimore and Cold Springs .....	225	Knox College, Bursaries, &c .....	237
The Truth and the Life .....	228	Presbyterian College, Montreal, Bursaries .....	239
MISSIONARY INTELLIGENCE.			
Missions of Irish Presbyterian Church .....	232	PROCEEDINGS OR PRESBYTERIES :	
Progress of Protestant Christianity .....	233	Cobourg, Stratford, Toronto, Paris, Ont. ....	240-247
HOME ECCLESIASTICAL INTELLIGENCE.			
Inductions, &c .....	235	COMMUNICATIONS.	
		The Organ Question .....	247
		Death of an Elder—Mr. J. Gibson .....	249
		NOTICES OF PUBLICATIONS.	
			249

REV. W. J. MCKENZIE,

*Lately of Baltimore and Coldsprings.*

In the report of the proceedings of the Presbytery of Cobourg will be found a full account of the dealings of that Court with Mr. McKenzie, which ended in his separation from the Church. The only thing of importance not contained in that account is the elaborate statement of certain "great Scriptural principles," which Mr. McK. alleges are ignored by the Canada Presbyterian Church both in theory and practice. Those acquainted with Mr. McK. are fully aware that he has ever been an earnest maintainer of the Establishment principle, and a declared opponent of Voluntaryism; it was also well known that his views in politics were highly Conservative, and that he avowed his opposition to Democracy. How far these long-cherished opinions may have unconsciously swayed Mr. McK. it is impossible to say, but they certainly led him to frequent the society of clergymen and gentlemen of the Church of England who held these opinions, and prevented the cordial interchange of sentiment with brethren who were not so decidedly Conservative. That the dread of the disorganizing and revolutionary tendencies of the Reform principles in the Church should have led Mr. McK., as it did Dr. Newman, to seek for some safeguard against them, is probable. He as much as stated this when he said that he regarded the neglect of the Scriptural ordinance of Prelatic ordination to be the source of very many evils under which the Church is suffering. It would, therefore, not have been surprising had Mr. McK. left this, his communion, on the ground that the Presbyterian Church is a Sect, guilty of

schism by remaining out of the true Church. This result, indeed, he has reached, but by quite a different method.

It is twenty-five years since Messrs. Leach and Ritchie were deposed by the Presbytery of Toronto, and went over to the Episcopal Church. On that occasion Mr. Leach declared: "It was not until lately that I was called to devote any time to the important question of Church government"; and Dr. Scadding, in his Review of the life of the late Bishop Strachan, gives us to understand that he threw off all his Presbyterian convictions and opinions as soon as the Historical argument for Episcopacy was set before him. Both these gentlemen would have us believe that it is mere ignorance of the facts of history and of the arguments regarding Church government that keeps men Presbyterians. Mr. McK., however, could make no such statement. He had many years ago lectured on some of the points involved, while treating of the history of the Culdees, and he had preached on the "good old paths." When, therefore, we find Mr. McK. recanting, and, on account of change in his views, leaving the Church in which he has ministered for eighteen years, we are naturally curious to know what led him to take that step. And here let it be stated once for all, that everything which has transpired forbids the supposition that he has been actuated by unworthy or mercenary motives. However we may regard Mr. McK.'s opinions and action, we cannot but express our belief that he has followed the dictates of his conscience, and has acted honorably.

The statement of principles, which occupied more than an hour in reading, was intended by Mr. McK. to indicate the way in which he was led to entertain his present opinions, and certainly it throws light on the subject. It is impossible in a few sentences to give these principles as enunciated by Mr. McK., but the gist of them seems to be as follows:—The main question may be stated as this, "Have we now, under the Gospel dispensation, a temple, a priest, sacrifices, or have we not?" There is such a thing now as dedication to God, or relative holiness. God needs something from us still to shew our love. This we set apart, give, dedicate, or sanctify; it thus becomes holy. The mode of dedicating is various, as laying on of hands, washing, sprinkling, anointing, birth and marriage (1 Cor. 7, 14), bringing to God's house, the word and prayer (as food), walking round, putting into the treasury, laying on the altar or on the Lord's table. Or holiness may be imparted through the special claim of God (as the Sabbath, Mt. Moriah, &c.), to which man responds: "Such offerings are sacrifices; persons (Rom. 12, 1) are holy people or saints; the Sanctuary is a holy place; the land is holy; houses, fields, lands, money are holy (Phil. 4-18, Heb. 13-15, 16). It is absurd to say that there is no real sacrifice. This property thus become God's, is subject to the rules of justice which obtain between man and man—exclusively God's; consecration is co-extensive with the donor's right in the case of land from surface to the centre of the earth. To use a house of worship for any other purpose is sacrilege. Dedicated persons may not do anything besides the service of God, wholly and forever holy to God. Things and persons may be hallowed temporarily and for a special purpose, so the Burning Bush, the Mount of Transfiguration, Joseph's Sepulchre, the Upper Room, the Nazarite, were holy. The tribe of Levi lost its holiness when the priesthood was changed. Churches when of no use should be destroyed or remain as a beautiful ruin. Holy things may be alienated in cases of necessity, as the Shew-bread given to David and the Sabbath. Some dedicated persons and things may be redeemed by giving to God an equivalent; if

not redeemed they are bound to God's service. Persons and things have degrees of holiness in proportion to their nearness to God ; e.g. we find a progress from the holy Jew to the holier Levite, and Priest, and the holiest High priest ; from the holy Land to the holier City, Temple, Outer courts, Inner court, Holy place and Holy of Holies. So in the New Testament sanctified food is holy, but the bread and wine of the Lord's table are holier. The child of Christian parents is born holy, is made holier by Baptism, holier still by the Lord's supper, and if Ordained obtains a still higher degree of holiness. This holiness makes no change in the substance of the holy person or thing, only of its relation. Simon Magus, tho' baptised and relatively holy, resisted the grace conveyed in the Sacrament. Judas Iscariot was, and ungodly ministers are, notwithstanding, relatively holy. God accepts things thus dedicated if in accordance with his will. If the required condition be wanting, he refuses the gift. The person or thing that consecrates is greater than the person or thing consecrated. Authority to consecrate belongs naturally to the father and descends to the first-born. Patriarchs were the appointed consecrators till the tribe of Levi took the place of the first-born. Job, Abraham, Isaac, Jacob, Melchisedec are instances. The laying on of hands is always the act of a superior ; as (Num. 9) where the chiefs or elders of the congregation transferred the paternal authority to the tribe of Levi ; Moses consecrated Aaron, and Samuel David. "The temple which is consecrated is greater than the gift." To employ a holy or consecrated thing for common or secular purposes is a great sin, against which God warns us both by denunciations of wrath and solemn punishments."

Such is a summary of the principles enunciated by Mr. McKenzie. They appeared to him to be new, and to have been completely ignored by the founders of the Presbyterian Church. The fact is, that the New Testament has completely settled the question. There it is affirmed that in these days of a Spiritual Dispensation, not at Jerusalem or on Mount Gerizim is God to be worshipped. Now there is neither Jew nor Greek ; both are alike holy if in Christ, and unholy if out of Christ. Christ took the ordinances out of the way, nailing them to His cross. There are no holy Symbolic things nor places, but New Testament worship must be "in spirit and in truth" ; that is, not outward but spiritual, not by symbols but in reality. The veil is done away in Christ. These holy things were the shadow, which disappears when the substance comes. Mr. McK's. principles are those of the Judaizers, against whom Paul contended, and which the Council of Jerusalem condemned ; they are a returning to the weak and beggarly elements of Judaism, a maintaining of carnal ordinances beyond the time for which they were imposed. To one, however, who holds these principles the outward form is essential. The shell becomes, in his view, as important as the kernel. This is the essence of Ritualism, symbolism in worship. According to these principles, Mr. McK. cannot but desiderate some earthly dwelling-place for God, made with hands, where he can be met with ; Immanuel is not to him that temple, that mercy-seat, that meeting-place ; believers are not the temple of God, in whom he dwells by the Spirit, given by our ascended Lord. There must be an Altar, a four-legged table to consecrate the money of the offertory, and the elements of bread and wine. The altar of Hebrews XIII., 10 is not sufficient. There must be a Priest in robes to mediate between God and man ; the Great High Priest who has passed into the heavens is not near enough. Such an one does not believe that Christians are made priests in Jesus, and

have direct access to God. And must there be a sacrifice? Yes: we are told, a *real sacrifice*, but bloodless! And what next?

The figment of Apostolic succession we need not re-argue. The chain cannot be established, and if it could, it would be worthless. But it is instructive to observe how, when any one overlooks the Spiritual nature of Gospel worship and Gospel ordinances, he is inevitably borne away with Newman and the Wilberforces by the tide of ceremonial and symbolism, till he is sucked down in the vortex of Popish errors and Formalism. There is no *Via Media*. Either we must worship "in spirit and reality," without making *forms essential* (however desirable), and without symbols, or give up the glorious realities of a Finished Atonement and *Justification by faith alone*; of an ascended high Priest, by whom we draw near to God without a human priesthood; of an in-dwelling Spirit present with the Church, not outwardly and carnally, but inwardly; not by water and bread and wine, but by faith. The question of an order of ministers superior to Presbyters has been long ago settled to the satisfaction of all—even the better class of Episcopalians—who take the *Bible alone* as their guide. This all true Protestants do. Others who rest on the proof furnished by the Apostolic Fathers to help out God's word, may, if they choose, leave the sunlight of heaven for the gloom of human authority; but they need not be surprised if we refuse to follow them, and smile at the folly and conscious weakness through which they are brought to give up the *Bible alone*.

## THE TRUTH AND THE LIFE.

### THE FULNESS OF CHRIST.

Col. 1, 19. "For it pleased the Father that in Him should all fulness dwell." ¶ The truths of revelation may be considered either as these existed in the Divine counsels from eternity; or as they were gradually evolved in the history of redemption from the creation and apostasy of man on to the Incarnation, the Cross and the Resurrection; or lastly, as they are incorporated in the belief, experience and practice of Christians. The first of these methods is essential to the systematic teaching of theology—wherein the truths of revelation are arranged and classified, with a view to the purpose of God's love as the grand underlying truth which gives harmony to the whole. The second method is that best adapted for pulpit ministrations, which takes the truths as they lie in the Word, not in the logical order of a fixed system; and yet not without method and order, but touching at a thousand vital points the whole range of divine truth, and all finding their centre in the love of God in Christ Jesus. The third method is that generally pursued in books which treat of vital godliness or personal religion. It however has this disadvantage, that in treating of a change of heart, consecration to God, and the performance of duties; or in describing the believer's hopes, and fears, and feelings, and determinations, we are apt to lose sight of Him whom to know is life eternal. It is only when the free grace of God in the redemption of our world through our Lord Jesus Christ is kept before our minds, as the beginning and the end of our confidence, that peace is shed into the heart, and the sacred fire is supplied which kindles to purity and love, and which furnishes the strongest motive to holy living. The cross of Calvary not only pours glory on the Divine nature and perfections, but it is the very life of the believer's life—and by bringing it to bear upon every act and duty of ordinary life, it secures not only select moments of communion with God, but sanctifies

the homeliest acts of common life, and intensifies and quickens every other motive to a life of exalted piety. Avoiding on the one hand the mere moral essay so much in fashion some half century ago, and on the other the mere stirring appeal, which makes impressions, but fails to give direction, we purpose, however humbly and defectively, to preach the great doctrines of the cross in their bearings on Christian duty—by which we mean sanctity of life and character, and a growing conformity to the image of our Lord Jesus.

It is impossible to express in words the necessities of a single human soul. Being created, we are left in a state of absolute dependence, and must be sustained by a power beyond and above ourselves—nor can the lapse of ages alter this necessary condition of our existence. To this we must add the truth attested by God's word, and conformed by all experience—our sinfulness—our corruption—our alienation from God. Men dream of being rich and increased in goods, but when they awake at the call of Christ, their dream is dispelled, and they find themselves poor, and wretched, and miserable, and blind, and naked. To the sinner in his now awakened sense of deep, urgent need, how gracious the voice of infinite love which proclaims that it hath pleased the Father that in Christ should all fulness dwell.

The object of this Epistle is to warn the church in Colosse against pretentious philosophy and pharasaic Judaism; but in doing this the Apostle dwells with wide and joyous freedom on the Supreme glory and Godhead of the Saviour; he expatiates on his official relations and his glorious work as the Saviour of the sinful and lost. Redemption through the blood of Christ, even the forgiveness of sins according to the riches of Divine grace, and translation from a state of alienation into a state of acceptance in and through Christ are his grand themes. And then he warmly and affectionately exhorts the Colossians to maintain an enlightened and unwavering attachment to their faith, and to watch with holy vigilance lest any man should spoil them through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ. The declaration of the text occupies a central position in the doctrinal part of this Epistle—and traces all blessings to the love of the Father as their ultimate source, while it presents Christ in his indissoluble relation to the redeemed, as the immutable fountain and spring of life, in whom according to the Father's good pleasure all fulness dwells.

In considering this fulness, we call attention first of all to the Deity of the Saviour, the fact of Christ being essentially one with the Father in nature and glory—the very fulness of the Godhead dwells substantially and unchangeably in Him. This is emphatically expressed in the next chapter, (v. 9). “In him dwelleth all the fulness of the Godhead bodily.” This does not express something derived and superadded to a merely human being, it is not a flowing in of the Divine element into the human form. Jesus is not simply a deified man. All this comes infinitely short of the bodily or substantial fulness of the Godhead. The idea is the union of the Divine and the human in the person of Christ constituting Him both perfect God and perfect man—involving a pre-existent Divine nature, which has taken humanity into mysterious union with itself, and in which is included every property common to our humanity, and every attribute, perfection and excellence which belongs to the one self-existent and eternal God. This fulness is essential and underived, and therefore something of which it cannot be said that “it hath pleased the Father that in Him should all fulness dwell.” Yet it is this glorious constitution

and character of the Son of God which qualifies Him to be the Head and Fountain of life to His people, and is therefore the proper foundation of the fulness of my text.

Again, there is a fulness in Christ as Mediator, consisting in his perfect fitness to accomplish the work, which He came into the world to do. He is not only the Son of God in his true and proper Godhead, He is also Son of Man in his true human personality, and in this indissoluble union of the Divine and human consists the completeness of qualification as the anointed One. His anointing consists in the indwelling of the Spirit bestowed not by measure—and marks his consecration and endowment for the special service which He came to render in the salvation of His people. Being man He had a body to offer in sacrifice; being a perfectly holy man, He was such an High Priest as became us, holy, harmless, undefiled and separate from sinners. Being God, He received the Spirit without measure, so as to be empowered for the execution of all Divine operations. He who can hold all the Spirit's fulness, must be a partaker of the Spirit's infinitude. In the plenitude of this grace, He finished the work given Him to do for his people, paying to the full the debt due to the justice of God, being a faithful High Priest in things pertaining to God, to make reconciliation for the sins of his people.

The Spirit was bestowed on Christ without measure, and so having finished the work given Him to do for His people, He obtains the same Spirit in measure for them. God establishes his people in Christ, and anoints them so that they receive from Christ the same anointing according to their capacity and need. Here then is the *distributive* fulness, which according to the pleasure of the Father dwells in Christ, out of which His people receive grace for grace. Jesus Himself the living One, died in the room of others, that He might communicate to them the life that is in Himself. When to the glorious properties of His person, and the faultless excellencies of His life, and the infinite virtue of His atonement, we add the provision made for the communication of spiritual life to the souls of men in the perfection of Christ's Mediatorial power, we see that there is everything necessary to render Him the Saviour of the lost. The fulness of Christ corresponds to the emptiness of men, and the prerogative is His to apply the benefits of His finished work. The Son quickeneth whom He will, for the Father hath committed all judgment to the Son. It is the prerogative of the risen Saviour to send forth the Holy Spirit by whom the gospel call is made effectual, that is men are made responsive to that call, and participants of the benefits secured for them by Christ's obedience unto death. This was the joy set before Him for which He endured the cross, despising the shame. There is treasured up in Christ infinite fulness of convincing and converting grace, by which souls are gathered into the redeemed family, translated out of the Kingdom of darkness into the Kingdom of God. Of the things of Christ which the Spirit of Christ applies saving purposes, we may mention the following:—

#### I. Fulness of justifying grace.

Justification is a judicial act of God, springing from grace, by which the sinner is not only acquitted, but accepted, and that on the ground of Christ's righteousness imputed to us of God. This righteousness is the meritorious obedience and satisfaction to the demands of the law rendered by Christ, and which meets all the exigencies of the case. "He was made under the law," that is subject to its claims after we had violated it, that by satisfying these claims "He might redeem us who were under the law." He gave Himself for us that he might redeem us, and the claims of the

law are so satisfied, its curse is so exhausted that Christ is the end of the law for righteousness to every one that believeth. This righteousness is called the righteousness of God, and is therefore infinite, possessed especially of this wonderful property, that it is bestowed whole and undivided upon each believer, without in the least affecting its availability to others. The imputation of this righteousness does not imply the infusion of it, or the transference of it, so that it becomes ours as our own physical or moral qualities are ours; but it is reckoned to our account, and we are dealt with accordingly. It is not that the believer is made in himself innocent, for all have sinned. To condemn is not to make a man guilty, but to declare him guilty; so to justify is just the opposite of this; it is to acquit, to absolve. The Apostle expresses it when he says, "There is no condemnation to them that are in Christ Jesus;" and again, when he demands "Who shall lay anything to the charge of God's elect." So that believers are completely acquitted, actually released from the guilt and consequences of sin, and admitted to the favour of God as righteous, on the ground of the righteousness of Christ.

It is to this fulness that perishing men must be directed. In vain we tell them to repent, to reform, to pray to God, to give their hearts to God; unless we direct them to the love that God hath to us, to the fulness that there is in Christ as a living and loving Saviour able to save to the uttermost. Here and here only is it to be found the spring and principle of repentance, love, and evangelical obedience.

2. Fulness of grace and life for the renewal of the soul in the Divine image.

Jesus Christ in receiving gifts for men, received the Holy Spirit, by whose agency His people are sanctified. The believer is not only legally acquitted—provision is made for a real, inward, and entire change, for the expulsion and destruction of the dire root of evil-sin. At conversion the Divine Spirit touches the human Spirit, and the touch is almighty. A divine and spiritual vitality is breathed into the soul, which evinces its presence by corresponding spiritual actings, and this good work is carried on by the same almighty power till the day of redemption. To leave the work unfinished would be to mar the glory of Christ. To the operations of the Spirit in the soul are to be ascribed all the gifts and graces which distinguish the character, and adorn the life of the believer. True there is now the infusion of holiness, and these graces are the believer's in possession and exercise; but as to efficacious working they are the Spirit's.

It must be borne in mind that there is no promise of the sanctifying Spirit apart from Christ. The Spirit is sent by Christ, and he takes of Christ's and shews it unto men. The Spirit breathes divine life in human death, but Christ is the life according to his promise, "Because I live, ye shall live also." The believer is "An habitation of God through the Spirit," but it is Christ in the believer the hope of glory.

3. Fulness of provision for the guidance, defence and preservation of His people.

From the moment of their believing upon Christ, sinners are translated into the Kingdom of God's dear Son, and Christ the King has all power given him in Heaven and in earth for the Church. Christ sits upon the throne in the same character in which he trod the earth and hung upon the cross. His love to us is unchanged; and all his attributes, resources and royal prerogatives are pledged to the present protection and the final glorification of His people.



## 4. Fulness of provision for the glory and happiness of His people.

His will is that those whom the Father has given Him, may be with Him where He is, that they may behold his glory. He is the resurrection and the life. He is alike the communicator and consummation of His people's blessedness. As here the cross is the one grand basis of our faith and hope, so in heaven we shall ever turn to the throne; and in Him, who occupies the seat of supremacy and glory, we shall joyfully and gratefully recognise the source of all blessedness the centre of all light and love.

These truths are not doctrinal abstractions and barren theories. They form not a theory about the way of salvation, but declare the way itself. Take them away and you leave only a Christless Christianity—a body without a soul. There is a tendency in our day to give up these great distinguishing doctrines, or to assent to them with a dreamy listlessness that robs them of all their power as the weapons of our warfare, and the impelling motives to christian activity. Nothing but the truth as it is in Jesus can touch the deadly evil of sin at its root. The free grace of God in Christ Jesus—and this only—gives rest to the soul. In the believing experience of Christ's fulness, the Spirit of adoption casts out the spirit of bondage, holy confidence takes the place of misgiving and doubts; a divine energy is diffused, a loving alacrity, a marked conformity to the image of Christ, living words and actions bear witness to the living power of faith in the heart, and the name of the Lord is honored because grace reigns through righteousness unto eternal life, by Jesus Christ our Lord.

The Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, grant you, according to the riches of his glory, to be strengthened with might by His Spirit in the inner man, that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God.

---

### Missionary Intelligence.

---

#### MISSIONS OF THE IRISH PRESBYTERIAN CHURCH.

INDIA.—The following letter from the Rev. Mr. Wallace, missionary, at Surat, shows that in various ways the work is advancing:—

SURAT, November 27, 1867.

Since I last wrote, another adult has been added to the church at this station. A few weeks ago, a Roman Catholic woman sought admission among us, and was received on renouncing her connection with Romanism, and professing her faith in the leading doctrines of the Gospel, in the presence of the congregation. We have every reason to be satisfied, as to the purity of her motives and the sincerity of her faith, in connection with the step she has taken. For some time previously she was in the habit of attending the services in the church very regularly; and after she sought admission to membership, I had several interviews with her, and was much pleased both with the clear views of Gospel truth and the devotional feeling which she manifested. Her faith in the doctrines of the Romish Church had been shaken for a length of time, but it was not till lately when visited with a severe and dangerous illness, that she was brought to present, as a servant in the house of one of the native Christians, and is

feel the duty of separating from that communion. She is living, at thus in favourable circumstances for growing in Christian knowledge.

In this connexion I may refer to another female member of the church here, who was baptized a few years ago. She was even then an old woman—she and her grandson, almost fully grown, having been baptized at the same time. She had recently such a severe illness that her recovery was not anticipated. In the prospect of death she was able to entertain a good hope through grace · but was often in great distress at the thought of her past sins ; and what specially grieved her was that so much of her life had been spent in idolatry instead of the service of her God and Saviour. I felt both surprised and cheered at the state of her mind, as it is generally observed that Native Christians do not usually manifest such deep convictions of the evil of idolatry, or other sins, as we should like to see. There is, I trust, some growth in spirituality among the Christians here, though we have reason to lament that many still require to be fed with milk instead of strong meat. I believe, however, that sufficient allowance is often not made for the circumstances of converts in this land. They are expected by many to manifest at once the ripened graces of the Christian character : but such an expectation is quite unwarranted. We must bear in mind the vileness of the systems from which they have been separated, and the evil influences by which they are surrounded, in order to estimate aright what grace has to do in their spiritual elevation. How different their circumstances from those who from childhood have enjoyed the benefit of Christian training and a holy example in the family circle !

The printing of the new edition of the Gujurati New Testament, to which reference has been made on previous communications, is now completed. The whole expense has been born by the Bible Society. Since I came to Surat, I have devoted a large share of time to the revision of the translation and the correction of sheets as they passed through the press ; and in this work I received valuable help from Mr. Taylor. Up till the time of Mr. Montgomery's return home, the principal labour devolved on him. As this addition is printed in large type and without joined letters, it will prove acceptable to the village population and aged readers. May a large blessing accompany its circulation. We must not, however, think the work is done when the printed Word is put into circulation. To the mass of the people Gospel language is almost as an unknown tongue, so foreign is it to the religious ideas with which their minds are filled. If possible, therefore, the printed word should be accompanied with the voice of the living evangelist ; and our prayer and our effort should be that many may be raised up among the native Christians of this land for this important work.

Mr. Dixon is absent from Surat at present on a missionary tour in conjunction with Mr. Wells. On his return I hope to get out for some time in company with Mr. Beatty. We shall probably revisit the village which were embraced in last year's tour.

---

### PROGRESS OF PROTESTANT CHRISTIANITY.

Notwithstanding the intolerant legislation which still prevails in the Papal States, in Spain, and in some of the republics of South America, Protestantism is rooting itself in every Roman Catholic country of the world. The fiercest persecution in Spain has not been able to reduce the number of the native converts who continue to meet secretly for divine worship. The English residents in Spain obtained permission from the

Government to receive a pastoral visit from one of the English bishops. The efforts for giving to young Spaniards an evangelical education are actively continued in Switzerland and Southern France, and some progress toward organizing Protestant Spanish congregations has been made in Algeria and in the United States. The last census of the Papal States shows a Protestant population of about 1000. In Latin America, regular services in the Spanish and Portuguese languages are now held in Chili, the Argentine Republic, Brazil, and the United States of Columbia, and the formation of native churches makes satisfactory progress. In consequence of the steady immigration of Protestants from Europe and America, the Protestant population of Latin America is already considerable, being estimated, in 1867, at about 120,000. In Portugal, a Protestant congregation has been organized in the Azores, and another, consisting of 60 members, in Lisbon. They cannot yet meet openly; but public opinion seems to become favorable to religious toleration. In Italy, all the large cities have now Protestant congregations. In Austria, the principal grievances of the Protestants have been redressed.

In the Pagan countries, the numerous Protestant missionary societies labor with unflagging zeal and with cheering success. There are now, as far as known, 86 different Protestant societies, which sustain missionaries in non-Christian countries. In China, the Government continues to protect the Christians; and several remarkable awakenings have largely added to the number of converts. In 1867, the 26 missionary societies which labor in China had together 97 ordained, 14 lay, and 93 female—in all, 204 missionaries, 202 native assistants, 508 communicants, and 3142 members in the congregations. On India, we have the important testimony of Miss Carpenter, who made the influence of missionaries upon the education of the natives the subject of a very careful study, and who reports, as the result of her observations, that the progress of Christian education is remarkable. Twenty five Protestant missionary societies labor in India, of which 3 are in Scotland, 8 in England, 1 in Ireland, 4 on the continent of Europe, and 9 in America. There are also 7 societies for literature and education.

The societies maintain over 550 missionaries, and, with the Bible and Tract Societies, expend about £250,000. In India, Government expends on secular education over £700,000 annually. There are in British India, including Burmah and Ceylon, upwards of 190 native missionaries, 1800 native catechists, 1550 native churches, 50,000 native communicants, and probably 100,000 boys and girls receiving Christian instruction. The present number of church members connected with all the missions in Burmah is 15,923. The operations in Japan have still to be secret; but the missionaries report that the results which have been obtained are most satisfactory. The opening of two more ports in January, 1868, will increase the influence of the Christian nations upon Japan, and thus, indirectly, the influence of Christianity. Turkey has now two Protestant colleges in successful operation; and the American missionaries have begun to train the native congregations in the principle of self-support. In Madagascar there are 4374 persons in church-fellowship, who represent a total Christian population, old and young, of more than 16,000. This island continues to be one of the most promising missionary fields of the Protestant churches.—*New York Methodist.*

## Home Ecclesiastical Intelligence.

**CALLS, &c.—MONTREAL, COTE DES NEIGES.**—The Rev. A. C. Gillies has been ordained, and inducted as Pastor of the Congregation of Cote des Neiges.

**WEST'S CORNERS AND GAMBLE SETTLEMENT.**—The Rev. P. Musgrave has received and accepted a call to West's Corners and Gamble Settlement in the Presbytery of Stratford.

**TECUMSEH.**—The Rev. R. Moodie has accepted a call addressed to him by the congregations of Tecumseh.

**ELMIRA, U. S.**—The Rev. A. McKay, of Tiverton, has accepted the call addressed to him by the congregation of Elmira, U. S., and is soon to be inducted into the pastoral charge of that congregation.

**NEW CARLISLE, &c.**—The Rev. W. Scott has been inducted into the pastoral charge of the congregations of New Carlisle, Hopeton and Port Daniel, Bay of Chaleurs.

**CHINGUACOUSY.**—The Rev. R. M. Croll was ordained to the office of the Holy Ministry, and inducted into the pastoral charge of the 1st and 2nd congregations of Chinguacousy, on the 19th ult., in the church of the First Congregations by the Presbytery of Toronto. The Rev. Wm. Meikle of Oakville preached. The Rev. James Pringle presided, offered up the Ordination Prayer and addressed the Minister, and the Rev. Alexander McFaul addressed the people. Mr. Coutts, their former minister, and Mr. Thomson of Erin, being present, were invited to correspond. The whole of the above services were listened to with great attention by a very large and respectable audience.

A social meeting of the congregation followed in the evening, at which Mr. Pringle was called to preside. Interesting addresses were delivered by the Ministers present. The proceedings were altogether of a very interesting and pleasing character.

**BRAMPTON—KNOX'S CHURCH, AND MALTON.**—On Wednesday, 20 ult., the Rev. J. Aull was ordained to the office of the Ministry, and inducted into the pastoral charge of the congregations of Knox's Church, Brampton and Malton. The Rev. J. Alexander preached; Principal Willis presided and addressed the minister; and Mr. McFaul addressed the congregation; the services were held at Malton.

**COTE STREET, MONTREAL.**—It is very gratifying to notice the continued and increasing progress of the congregation of Cote Street Church, Montreal. The following is a summary of the amounts raised by congregation for the year ending 30th April:—

For Pew rents and ordinary collection .....	\$3870 00
Endowment Fund, Montreal College.....	2017 95
Annual Collection, Montreal College.....	448 00
General Mission Fund .....	1452 34
French Canadian Mission.....	562 57
Foreign Missions .....	248 97
Home Mission .....	200 00
Widows and Orphans.....	106 80
Synod Fund .....	58 82
Fund for the Poor.....	457 33

St. Joseph Street Church debt .....	1374 00
Bursaries to Students .....	112 45
Presentations, Dr. Hubbert, R. A. Becket .....	227 00
Ladies' Visiting and Aid Society .....	119 37
Sabbath School Association.....	253 26

Total .....\$11,508 86

Besides, six Scholarships amounting to \$323 have been subscribed.

It may be stated that the communion roll numbers 572, an addition of 59 having been made during the year. The Pastor's Bible Class numbers over 200 names, and the Sabbath School, under the charge of Mr. D. Morrice, has on the roll 224, being an increase of over 40 during the year. The staff of office-bearers in the congregation embraces 13 elders and 10 deacons.

**CLAREMONT AND ERSKINE CHURCH, PICKERING.**—On the occasion of the retirement of the Rev. John Baird, M.A., from his pastoral charge, a largely attended meeting of the Claremont congregation was held, when a handsomely filled purse was presented by Mr. Waddell, the oldest member of Session, in name of the congregation and of friends belonging to other denominations. An address was read by Mr. Birrell expressive of the deep regret of the congregation at parting with Mr. Baird, on account of ill health, and of their high respect for him, and their deep gratitude for all his past services. Reference was made in the address to the great concord and unity which had happily prevailed in the session and congregation. Mr. Baird made an appropriate reply to the address.

The occasion of Mr. Baird's leaving also called forth the liberality of the Erskine Church congregation, notwithstanding former gifts not publicly acknowledged.

**ENGLISH SETTLEMENT AND PROOF LINE.**—The congregations of English Settlement and Proof Line, in the Presbytery of London, over which the Rev. George McMilligan was recently settled, have been manifesting most commendable energy and liberality. They paid the Minister's salary half a year in advance; they have built a manse costing about \$1800 (this was done by the English Settlement congregation alone); and have in various other ways contributed most liberally for the comfort of the Pastor. In other respects also the Pastor is encouraged in his work. The churches are well filled with most attentive audiences, while the week-evening meetings are attended by about 200. We trust the spiritual life of the congregation may be in proportion to the outward prosperity.

**PETERBORO'.**—A deputation of the ladies of the congregation lately waited on the Rev. John M. Roger, and presented him with a handsome mahogany cabinet, richly stocked with valuable table plate and cutlery. The cabinet bears the following inscription:—"Presented to the Rev. John M. Roger, by the ladies of the congregation, as a small token of their respect and esteem."

**INNISFIL.**—At a meeting of the Elders and Deacons of the Central and Lefroy sections of Innisfil Pastoral charge, along with the Minister, held in the Central Church, on the 22nd of April, 1868, for the purpose of receiving from the Treasurer, Richard Boyes, Esq., the books, &c., that may be in his hands, as he is about to leave for Scotland. It was agreed to put on record the following minute, viz:—

The Minister, Elders and Deacons now met, feel that they cannot part with their friend, Mr. Boyes, who has held the office of Deacon and Treasurer in this congregation for several years, without giving expression to

their high appreciation of the deep interest which he uniformly took in the welfare of the congregation, and their sincere regret at losing his valuable assistance in the management of its pecuniary and general affairs. He and his partner in life leave us with the best wishes of the Pastor, office-bearers and people generally, and with the sincere desire and prayer that the God of Providence and of all Grace may vouchsafe to them his protection in their journeying, and his enriching blessing wherever they may dwell.

T. W.

**HOWICK, ONT.**—A new church has been built during last year, at the Town Plot of Howick, called Lissadel Church. This station is in connection with the Wroxeter congregation. The members are few, but they have shown a laudable zeal for the erection of their church, while contributing liberally themselves they were aided by friends in Wroxeter neighborhood. Rev. Mr. Smith, Darlington, and his people, sent \$85, also some kind friends in and around Ayr, sent over \$50. With the proceeds of a Soiree, they have been enabled to finish the church very nearly at a cost of \$700, with no debt remaining. The Minister, Elders and congregation would most gratefully acknowledge their obligation to God for his goodness, and for the generous help of many kind friends.

**MUSKOKA.**—We have received a communication from Rev. W. Wright, now laboring as a Missionary in the Muskoka district. Mr. Wright's communication shall appear in a future number. In the mean time we may state that Mr. Wright earnestly calls for contributions, either of money or books suitable for congregational or Sabbath School use. The field is wide and necessitous, and the people in general unable to do much for church buildings or for ordinances themselves.

**DEATH OF REV. J. HUBBERT, M. A., PH. D.**—We regret to hear of the death of Rev. J. Hubbert, late Professor in St. Francis College, Richmond, Qu. Dr. Hubbert had gone to Florida on account of his health, and died at Lake City, on the 30th of April. We hope in a future number to insert a short sketch of the life of the deceased.

**NEXT NUMBER OF THE RECORD.**—In consequence of the meeting of Synod taking place so late in the month, the publication of the RECORD may be delayed for some days.

---

#### KNOX COLLEGE 1868-9.

---

#### BURSARIES.

The following Bursaries are open for competition, at the beginning of next session :—

1. The **BAYNE SCHOLARSHIP** (\$50,) to be awarded to the student entering the First Theological Class, who shall pass the best examination in Hebrew; passing, at the same time, a creditable examination in the other branches.

2. The **GEORGE BECHANAN BURSARY** (\$40,) to be awarded to the student entering the First Theological Class, who shall pass the best examination in all subjects.

3. The **JOHN KNOX BURSARY** (\$40,) for the students of the Third Theological Year, for best Essay on "The nature of pulpit eloquence, and its importance as a means of advancing the Kingdom of Christ."

4. The **PRINCE OF WALES PRIZE** (\$60,) tenable for two years. Open to students entering first and second years. Subject for Essay "Miracles, their reality and evidential value, in connection with Christianity."

5. The **GOLDIE SCHOLARSHIP** (\$40,) open to students of the second and third years. Subject for essay, "The Sacraments of Baptism and the Lord's Supper; and their real design and virtue as seals of the Covenant of Grace;" the Essay-

ist being expected not so much to counter-argue in detail known errors on each of the Sacraments, as to define the relation of each, and their relation in common to the Covenant.

All Essays to be sent in on or before the last day of October. Each Essay shall have a motto, which shall also be written on a sealed envelope containing the name of the writer.

It is understood that no student shall hold more than one Bursary in one year. Should a student become entitled to more than one, he shall make choice of one, and the remaining Bursary or Bursaries shall pass to the next in order of merit.

#### SCHOLARSHIPS FOR UNIVERSITY STUDENTS.

Nine Scholarships will be offered for competition to under-graduates of the University of Toronto, who are prosecuting their studies with a view to enter the ministry of the Canada Presbyterian Church, viz. :—

Three Scholarships of the value of \$60, \$50, \$45, will be open for competition to students who have passed successfully their Matriculation Examination; two of the value of \$60 and \$50, to the students entering on the second year of the course; three of the value of \$60, \$55, and \$50, to students entering on the third year; and one of the value of \$60, to students entering on the fourth year.

These Scholarships are tenable for one year only, but the scholars of one year will be eligible for the Scholarships of the succeeding year. A student holding a University Scholarship may compete for these, but in the event of being the successful candidate he will receive only the third part of the Scholarship, the remainder being awarded to the student, not holding any other Scholarship, who would be next entitled to it.

All students holding these Scholarships must sign a declaration that it is their intention to enter the Ministry in the Canada Presbyterian Church. *Persons intending to compete for them are requested to intimate their purpose to the Rev. J. M. King Toronto, before the 8th of September.*

#### *For Students of the First Year.*

Homer Iliad, B. I.  
Xenophon, Anabasis, B.I., chaps. vii, viii., ix, x.  
Euclid, I., II., III.  
Algebra, first four Rules and Simple Equations.

Virgil, Æneid, B. II.  
Livy, B. II., chap. i. to xv.  
English Grammar and Composition.  
Outlines of English History.  
Outlines of Ancient and Modern Geography.

#### *For Students of the Second Year.*

Xenophon, Anabasis, B. V.  
Homer, Iliad, B. VI.  
Euclid, Bb, I. II. III., and VI.  
Algebra, Quadratic Equations.  
Livy, B. V., chap. i to xxv.  
Horace, Odes, B. III.

Orthographical, Etymological, and Rhetorical forms of the English Language.  
(Fowler's English Language, Parts III., IV., and VII.)

#### *For Students of the Third Year.*

Demosthenes, Philippics, I., II.  
Statics (Cherriman's).  
Hallam's History of Middle Ages, chaps i. ii. p. 1; iv., v., viii., pp. 2., 3.  
Virgil, Georgics, B. IV.

Translation from English into Latin Prose.  
Murray's Logic (Walker's Edition).  
Locke, Bb. II., III., and IV.

#### *Students for the Fourth Year.*

Euripides, Alcesteis.  
Reid, Intellectual Powers  
Stewart, Moral and Active Powers.  
Paley, Natural Theology.  
Livy, B. XXI.

Horace, Satires, B. II.  
Mackintosh, Dissertation on the Progress of Ethical Science.  
Hebrew Grammar.

## PRESBYTERIAN COLLEGE, MONTREAL.

## BURSARIES

The following Bursaries are offered for competition at the opening of next Session in October, 1868:—

I. A Bursary of \$62 by the Sab. School of Coté St. Church, Montreal, to be awarded to the student who shall shew the greatest proficiency in Sacred Eloquence—Passages to be read—Heb. III; Psal. LXVIII, in metre; Acts XXVI.; James II; and Wordsworth's Excursion, book V.

II. A Bursary of \$50 by Robert Anderson, Esq., for the best Essay on the Presbyterian form of Church Government

III. A Bursary of \$25, by John Watson Esq., for the best Analysis of Gal. I. to IV. chaps. inclusive.

IV. A Bursary of \$50, by Alexander Walker Esq., for the best Essay on "the Sacraments of Baptism and the Lord's Supper; and their real design and virtue as seals of the Covenant of Grace;" the Essayist being expected not so much to counter-argue in detail known errors in each of the Sacraments as to define the relation of each, and their relation in common to the Covenant.

The following Bursaries are open to all students for the Ministry:—

V. A Bursary of \$50, by Peter Redpath Esq., to be awarded to the student entering the first year at McGill College who shall pass the best examination on Homer's Iliad, book VIII. to line 351; Virgil, *Æn.* VI.; Euclid I. to III. book inclusive; Algebra, Colenso, Part I. to end of Simple Equations; English Grammar; and Spalding's History of English Literature.

VI. A Bursary of \$50, by W. King Esq., to be awarded to the student entering the second year at McGill College who shall pass the best examination on Apian, book VII. page 113 to 125 inclusive; Horace, Epist., book I.; Spalding's English Literature; Euclid, books IV. and VI., with def. of V.; Algebra, Colenso, Part I., Quadratic Equations.

VII. A Bursary of \$50, by George Roger Esq., to be awarded to the student entering the third year at McGill College who shall pass the best examination on Sophocles, Electra; Juvenal, Satire I.; Stewart's Outlines of Moral Philosophy; Whately's Rhetoric chs. I. II. and III.; and Galbraith's and Houghton's Mechanics, and Hydrostatics.

VIII. A Bursary of \$50, by Alexander McGibbon Esq., to be awarded to the student entering the fourth year at McGill College who shall pass the best examination on Thucydides book I., first half; Tacitus, Annals book I., first half; Mansel's Metaphysics; Marsh's Hand book of English Literature; Lardner's Hand book on Heat, &c.; and Hebrew Grammar.

Students competing for Bursaries V., VI., VII., VIII., will be requested to sign a declaration of their intention to study for the Ministry of the Canada Presbyterian Church; and in case they fail to prosecute such studies, to refund the sums received as Bursaries.

IX. A Bursary of \$60, by A. Roberston Esq., to be awarded to the student who shall pass the best examination on all the subjects presented for the first year of Theology.

X. A Bursary of \$50, by Mrs. P. S. Ross, to be awarded to the student in Theology who shall pass the best examination in Hebrew,—Subjects,—Grammar, I. Sam., I. to IV. chapters inclusive; Psalms 10 to 16, and the book of Hab.

XI. The McKay Scholarship, by Hugh McKay, (\$60) to be awarded to the student, who, at the close of his studies, shall pass the best examination in all the subjects of the Curriculum.

All Essays to be sent in on or before the last day of October. Each Essay shall have a motto which shall also be written on a sealed envelope containing the name of the writer. No student shall hold more than one Bursary in one year. Should a student become entitled to more than one, he shall make choice of one and the remaining Bursary, or Bursaries, shall pass to the next in order of merit.



In addition to the foregoing Bursaries, the Senate of the Presbyterian College, Montreal, will present to students for the Ministry, without competition, eight or more Scholarships in McGill College. These Scholarships entitle the holders of them to exemption from all College Fees.

## Proceedings of Presbyteries.

### PRESBYTERY OF COBOURG.

The Presbytery met at Cobourg on the 5th May. There were present fourteen ministers and six elders. Some routine business having been transacted, the following paper from the Rev. W. Jas. McKenzie was read:—

“TO THE REV. THE MODERATOR AND MEMBERS OF THE PRESBYTERY OF COBOURG,  
“OF THE CANADA PRESBYTERIAN CHURCH:

“I beg leave to resign the pastoral charge of the congregations of Baltimore and Coldsprings, and my connection with the Canada Presbyterian Church.

“It is with sincere sorrow that I feel constrained to separate myself thus from two congregations with whom I have lived so long and so happily up to the present moment in Christian fellowship; and to sever myself from brethren in the Ministry of the Canada Presbyterian Church, among whom I number some of my most esteemed friends, whose friendship I still fondly hope to enjoy.

“This very solemn step I now take,—not because there is any want of harmony between my own views and those of the Canada Presbyterian Church in reference to what we term ‘the Doctrines of Grace and Salvation,’ but chiefly because I am now convinced that the Canada Presbyterian Church ignores, both in theory and practice, certain great Scriptural principles, which should be fully recognized and acted on in the worship of God and in the government of the Church.

(Signed,) “W. J. MCKENZIE.”

It was moved by Mr. MacWilliam, seconded by Mr. J. W. Smith, and carried, that the Presbytery proceed now to consider Mr. McKenzie's paper.

The Presbytery proceeded to hear Mr. McKenzie, who read a full statement of his views. It was then moved by Mr. Waters and duly seconded, that the Presbytery resolve itself into Committee of the Whole in order to confer with Mr. McKenzie, and ascertain his views as to the application of the principles enunciated by him in the paper read before the Presbytery. The motion was carried unanimously. The Presbytery then resolved itself into Committee of the Whole, Mr. Laing in the chair.

The Committee having arisen, the Moderator took the chair. The Committee then reported progress, and the report was ordered to be kept “in retentis.” The Report was as follows:—

CANADA PRES. CHURCH, COBOURG, 5th May, 1868.

The Presbytery having resolved itself into Committee of the Whole, with Mr. Laing in the chair, the Clerk was appointed to act as Secretary.

At the request of the Chairman, the Rev. Mr. Roger engaged in prayer.

Mr. McKenzie stated that he was willing to answer any reasonable question which he might have considered.

Mr. McK. stated that he takes exception to the clause in the Appendix to the Directory for Public Worship, beginning with the words, “As no place is capable of any holiness, under any pretence of whatsoever dedication or consecration.”

The following questions were then put and answered:—

1. *Ques.*—What is your application of relative holiness to persons, particularly to Ministers? In other words, what is it that makes a Minister a (relatively) holy person?

*Ans.*—I maintain that a man who is dedicated to the Ministry would be guilty of sacrilege in robbing God of his services, unless through necessity.

2. *Ques.*—Is it the laying on of hands that constitutes this dedication or consecration to God?

*Ans.*—It is the laying on of hands of the Presbytery that constitutes a man a Minister. Where the laying on of hands is not practised I do not consider a man a Minister. Between the publication of the first and second Books of Principles, the laying on of hands was not practised, and it is questionable whether, as Presbyters, they had afterwards the right to lay on hands, not having been ordained themselves.

3. *Ques.*—Does Mr. McK. consider the ordination of the Canada Presbyterian Church valid?

*Ans.*—Mr. McK. declines to give any answer.

4. *Ques.*—Did Mr. McK. administer the ordinance of Baptism last Lord's day?

*Ans.*—Yes.

*Ques.*—Does Mr. McK. consider that a Minister not duly ordained has a right to do so?

*Ans.*—No.

Mr. McK. desired it to be noted that there are ordinations that may be considered regular, and others that are irregular, and that such irregular ordinations may be considered in a sense valid.

6. *Ques.*—Does he consider Church officers, commonly called Elders in the reformed churches, to be ordained, and in that sense holy persons?

*Ans.*—Such a class of men, I cannot find either in the New Testament or in Church history until the 16th century; and inasmuch as they are ordained without imposition of hands, they are not holy persons.

7. *Ques.*—Supposing that lay elders are ordained by the laying on of hands, then do you consider them to be ordained persons?

*Ans.*—Yes: in the same sense as the ministers, and would they be bound, like the ministers to devote themselves exclusively to God's service.

8. *Ques.*—Does Mr. McK. consider that it would be wrong for men who are not set apart by the laying on of the hands of the Presbytery to occupy the pulpit in the house of God as preachers of the Gospel?

*Ans.*—Yes: I consider it to be a desecration of the sacred office.

9. *Ques.*—What does Mr. McK. consider as necessary to constitute an ordination regular, and thus in every sense valid.

*Ans.*—I consider a regular ordination to be an ordination by a man who has received authority from his predecessors to ordain.

10. *Ques.*—Does Mr. McK. consent to the statement in the 13th page of the Book of Forms, viz: The official equality of the Presbyters without any officers in the Church superior to the said Presbyters, is founded on and agreeable to the Word of God?

*Ans.*—I do not think that there is any such equality found in the Word of God.

11. *Ques.*—Does Mr. McK. think that the Apostles have successors in the Church,—not as Apostles, but as rulers in the Church and over other Presbyters, and with the exclusive right of ordination?

*Ans.*—Yes.

12. *Ques.*—Does Mr. McK. consider ordination by Presbyters alone and without a Prelate bishop as regular and valid?

*Ans.*—Mr. McK. considers he has already answered the question.

#### THE SACRAMENTS.

13. *Ques.*—Will Mr. McK. tell us when baptism is properly dispensed.

*Ans.*—When it is dispensed by one who has authority to do it.

14. *Ques.*—Does any change take place in the child when the ordinance is dispensed by one properly authorised?

*Ans.*—Yes: the change of relative holiness.

15 *Ques.*—Does Mr McK think that when a child has been baptized he is by that form devoted or consecrated to Christ?

*Ans.*—Mr. McK. states that he holds the doctrine of the Westminster standard on that point.

16 *Ques.*—Are we to understand that Mr. McK's. views are in any way altered from the Standards of our Church both in doctrine and practice as to the Lord's Supper?

*Ans.*—*No*: I am not aware that there is a departure in my mind from the doctrine of the Lord's Supper, as laid down in the Confession of Faith. But I think our Church is wrong in denying the Lord's Supper to poor, sick, bed-ridden members of the Church who are unable to get to the public administration of the Supper.

17 *Ques.*—Mr. McK. states that he brought the minister of another Church to administer the Communion to a dying woman. Was that woman a member of the Church? and does Mr McK consider it in consistency with his vows, not to attempt, directly or indirectly, to subvert the practice of this Church?

*Ans.*—I consider it was a laudable inconsistency.

#### DEGREES OF HOLINESS.

18. *Ques.*—Does Mr McK. consider that the statement of the Confession regarding sacred or holy places, beginning with the words, in Chap. XXI, Sec. 6: "Neither prayer nor any other part of religious worship is now, under the Gospel, either tied unto, or made more acceptable by any place in which it is performed or towards which it is directed," is consistent with the views expressed by him of degrees of holiness?

*Ans.*—If the Jews might expect more especially to meet with God in His temple, where the ordinances were dispensed, then we might expect to meet with God more especially where the New Testament ordinances are now dispensed.

19. *Ques.*—Is there anything symbolical in the places of worship under the Christian dispensation.

*Ans.*—*Yes*: of Christ's dwelling with the Church on earth.

It was then moved by Mr. Roger, seconded by Mr. Laing and carried, that a Committee be appointed to confer with Mr. McKenzie in reference to this matter under consideration, and to report.

Messrs. Roger, Laing, McWilliam, and Alexander Fraser were appointed, in terms of the preceding motion, a Committee to confer with Mr. McKenzie, Mr. Laing Convener. The Committee then obtained leave to withdraw.

The Committee appointed to confer with Mr. McKenzie reported as follows:—

"The Committee beg to report that in conference with Mr. McKenzie—in which they were met by him in a most brotherly spirit—they find that there are other things connected with the worship in the Church such as the want of forms of prayer for various occasions, in which he regards the practice of this Church as unsatisfactory; that he has read conscientiously and prayerfully works on both sides of the various questions involved, and examined the teachings of Scripture on the subject; that his mind is now made up so far that with his convictions as to what constitutes a valid ministry, and particularly as regards a higher grade in the Christian ministry than Presbyters, he cannot regard his ordination as regular, or remain any longer in connection with this Church.

"With sincere sorrow the Committee cannot but recommend that the case be brought to an issue without further dealings with Mr. McKenzie.

"JOHN LAING, Convener."

It was moved, seconded, and carried that the report be received and approved.

Mr. Laing moved, seconded by Mr. Roger, in the terms following:—

The Presbytery having fully considered the papers laid before them by Mr.

McKenzie, and his statements in explanation, also the report of the Committee appointed to deal with him, find :--

1. That the opinions which Mr. McKenzie has expressed regarding the existence of an order in the Ministry of the Christian Church superior to that of Presbyters, to whom belongs exclusively the function of ordaining; regarding the Scriptural authority for, and ordination of, other Church governments commonly called Elders; and regarding the irregularity of the ordination practised in this Church,—are not in accordance with the standards of the Canada Presbyterian Church.

2. That the conduct of Mr. McK. in taking a minister of another denomination to administer the Communion to a member of this Church, when sick, is inconsistent with the obligations under which Ministers of this Church come at their ordination, and is censurable.

Being satisfied that Mr. McK. holds these convictions, and acted in the manner above indicated conscientiously, and after careful examination

*Resolved*.—1. To accept the resignation tendered by Mr. McKenzie of the charge of Baltimore and Coldsprings, and of his connection with this Church.

2. To declare him no longer a Minister of this Church.

3. To appoint Mr. ——— to preach at Baltimore and Coldsprings next Lord's day, and declare the pulpit vacant.

4. The Presbytery further resolve to record their esteem and regard for Mr. McK. on account of the many estimable qualities which he possesses, and their sincere sorrow at the dissolution of a connection with this Presbytery and Church, which has continued with unbroken harmony for the long period of eighteen years.

The motion being put was carried unanimously.

It was then moved by Mr. Smith, seconded by Mr. Roger, that the blank in the preceding motion be filled up with the name of Mr. Laing. Carried.

The Moderator then intimated in suitable terms the decision of the Presbytery to Mr. McKenzie, who expressed his concurrence in a spirit of Christian kindness.

The Presbytery then received and read extract minutes of the Session of Lakefield in reference to a petition and complaint of Alexander Preston against a decision of the Session at Lakefield, in suspending him from the membership of the Church. There were also read papers from Mr. Preston. The Rev. Mr. Thom and Mr. Brodie were heard on behalf of the Session. Mr. Preston was heard on his own behalf. Question having been asked and answered, the parties were removed.

It was then moved by Mr. Laing, seconded by Mr. Waters,—The Presbytery having considered the case fully, find that Mr. Preston was to blame in not having met with the Session when called upon to do so, and does not seem to have acted in a proper spirit of conciliation and peace.

That the Presbytery cannot approve of the suspension of Mr. Preston in the first place, nor of its continuance inasmuch as it was done in the first place without Mr. Preston having made an appearance, and on the second occasion without his having been charged with or convicted of any fault. Resolve to dismiss the petition and complaint, and exhort Mr. Preston either to submit himself to the Session or seek for the things that make peace, or withdraw from his connection with the congregation at Lakefield.

Moved in amendment by Mr. Ewing, seconded by Mr. J. Sanderson,—Sustain the action of the Session at Lakefield and dismiss the petition and complaint.

The vote being taken the motion was carried.

It was then moved by Mr. Waters, seconded by Alexander Fraser, Esq., . . . That should Mr. Preston demand a certificate, the Session be empowered to grant the same upon Mr. Preston expressing regret for not having met the Session when called upon to do so. Carried.

There was read a protest and appeal from John Sawers, against the decision of the Session at Lakefield, in refusing to admit the said Mr. John Sawers to

the membership of the church, although holding a certificate of full communion from the Kirk Session of the congregation at Peterboro', in connection with the Canada Presbyterian Church

The parties having been heard, were removed from the bar, and the Presbytery proceeded to consider the case.

It was then moved by Mr. Waters, seconded by Alex. Fraser, Esq. . . That inasmuch as the Synod at its last meeting refused, by a majority of 81 to 26, to make the manufacture or sale of intoxicating liquors a term of communion, the Presbytery sustain the protest and appeal, and reverse the action of the Session at Lakefield.

Moved in amendment by Mr. Ewing, seconded by Mr. Best,—Dismiss the protest and appeal, and sustain the action of the Session.

The vote being taken the motion was carried.

The decision being announced to the parties, Mr. Thom, on behalf of the Session, protested and appealed, craved extracts, and took instruments in the hands of the clerk, for reasons to be given in.

The Rev. Dr. Ormiston being present, was asked to sit as a corresponding member of the Presbytery.

Reports were received from Missionary deputations, and Mr. Paterson addressed the court on the subject of vital religion, concerning which he had given notice at the last meeting of Presbytery.

Read a petition from the congregation of North Smith, praying for the services of Mr. Thom on the afternoon of every Sabbath, and also a letter to the Clerk, from Mr. Wm Wood, of the Township of Harvey, praying that no change be made in the present arrangements. After consideration the Presbytery decided that they see no cause for making any change at present in existing arrangements.

Read and approved reports of Missionary labor within the bounds of the Presbytery.

Received and read a circular letter from the Clerk of the Presbytery at Brockville, anent the admission of the Rev. W. H. Heude Bourck.

The Presbytery proceeded to take up and consider the overture anent instrumental music, sent down by last Synod to Sessions and Presbyteries.

There were read extract minutes from the Sessions of Cobourg, Peterboro', Keene and Port Hope, anent the same.

After consideration, it was moved by Mr. Laing, and duly seconded,—The Presbytery having considered the overture transmitted by the Synod and the returns from four Sessions within the bounds, resolve that in the opinion of this Presbytery:—

1st. The use of instrumental music as an aid in the service of praise is not inconsistent with Scripture, nor the standards of this church.

2nd. It is desirable not to interfere needlessly with the liberty which belongs to every christian assembly in conducting the worship of God.

3rd. Having regard to the unseemly contention and unchristian feeling which might thereby be engendered in our congregations, it is most expedient to agitate the introduction of organs into our churches generally.

4th. At the same time having regard to the desire of many Presbyterians in this country, who may have been accustomed to the use of instrumental music and cannot see any objection to the practice, it is desirable that the Synod should give Sessions liberty to introduce an instrument subject to such limitations and under such regulations as will maintain harmony in congregations, and prevent such abuse of instrumental or vocal music as may detract from the spirituality or simplicity of public worship.

It was moved in amendment by Mr. Young, seconded by Mr. Alexander,—That although there is nothing unscriptural in the introduction of instrumental music in the public worship of God, yet for the sake of peace in the church, it would be inexpedient in present circumstances to grant leave to congregations

to introduce organs or any other instrument of music in their places of worship

The vote being taken, the original motion was carried.

A report was received and approved, from Mr. Peter Scott, regarding his labors in Chandos and Anstruther.

The next regular meeting of Presbytery was appointed to be held at Port Hope, on the second Tuesday of August, at the hour of 11 o'clock in the forenoon.

The business on the docket being finished, the minutes of the present meeting of Presbytery were then read and sustained.

D. WATERS, *Presbytery Clerk.*

**PRESBYTERY OF STRATFORD.**—The presbytery of Stratford met at St. Mary's on the 5th day of May. The Rev. Robert Hamilton Moderator. There were eight Ministers and ten Elders present. A report was received respecting the call from the Widder Street Church, St. Mary's, to the Rev. Edward Graham from which it appears that Mr. Graham had left the matter of his translation with the Presbytery of Guelph, and that the Presbytery agreed not to translate Mr. Graham. A call from the congregations of West's Corners and Gamble Settlement to Mr. Peter Musgrave, signed by 128 members and 63 adherents, was sustained and presented to Mr. Musgrave and he accepted the same, and his ordination trials having been previously presented were heard, and his ordination and induction appointed to take place at West's on the 20th day of May. Mr. John L. Murray, Licentiate of the Presbytery of New Brunswick, New Jersey, applied to be received as a probationer of the Church, and presented his credentials which were and the Presbytery agreed to apply to the Synod for leave to receive Mr. Murray as a probationer of the Church. The Rev. Alexander Topp, M.A., Knox Church, Toronto, was nominated as Moderator of Synod, and the Rev. Robert Hamilton and Mr. David Barton were appointed as members of the Synod's committee of bills and overtures.

The Rev. Robert Hall obtained leave of absence for four months to recruit his health.

The committee on Sabbath Schools gave in an interim report, as they had not received all the returns to their circulars to complete their report.

WILLIAM DOAK,

*Presbytery Clerk.*

#### PRESBYTERY OF TORONTO.

A meeting of this Presbytery was held in Knox Church, Toronto, on the 5th of May, attended by fifteen ministers and elders.

A letter was received from Mr. R. Moodie, declaring his acceptance of the call from Tecumseth; but arrangements for his induction were necessarily delayed in consequence of appointments in the church which he required to fulfil. Since the meeting of the Presbytery, another letter has been received from him; and, as he has now been relieved from some of his appointments, his induction will probably have taken place before the issue of this number of the *Record*.

A petition was read from 33 members and 53 adherents to our church, and meeting for worship in Cheltenham, praying the Presbytery to take the necessary steps for having them formed into a congregation, and also for having elders elected and ordained over the same. Mr. Peter Corrigan was heard in support of the petition, and it was agreed to grant the prayer thereof, and appoint Messrs Pringle, Alexander and McFaul in terms of the same. Mr. Pringle to be Convener.

Mr. Fletcher and the Hon. John McMurrich were appointed members of the Committee on bills and overtures.

Intimation was made by Mr. Milligan that, in consequence of the great extremes of climate in this country, which he had found detrimental to his health, he was under the necessity of tendering the resignation of his pastoral charge,

intending soon to return to the father-land. The Presbytery expressed regret at the thought of losing the services of Mr. Milligan, but at the same time agreed to notify the above to his congregation, and to require them to appear for their interests at the next regular meeting.

The trials for ordination of Mr. R. M. Croll and of Mr. J. Aull, was afterwards heard, all of which proved satisfactory, and it was agreed to ordain Mr. Croll in the 1st church, Chinguacousy, on the 19th of May; Mr. Meikle to preach, Mr. Pringle to preside and give the charge, and Mr. McFaul to address the congregation. Also, that Mr. Aull's ordination should take place at Malton, on the 20th day of May; Mr. Alexander to preach, Principal Willis to preside and give the charge, and Mr. Ewing to address the congregation.

R. MONTEATH, Presbytery Clerk.

#### PRESBYTERY OF PARIS.

The Presbytery of Paris met pursuant to adjournment in Knox Church, Woodstock, on Tuesday, the 5th day of May. There was a large attendance of Ministers and Elders. The business before the Court was chiefly of a routine character, of which the following is an abstract:—Commissions were handed in from the various Kirk Sessions within the bounds in favor of their representative elders at Synod and Presbytery. Kirk Session Records were examined and attested in due form. Mr. Straith, of Ingersoll, was elected Moderator for the ensuing twelve months. Mr. Lowry and Mr. Chisholm, Elder, were appointed on the Synod's Committee on bills and overtures. Mr. Robertson, the Presbytery Treasurer, reported money received or promised in aid of Beachville debt, to the amount of \$340. The amount promised by the Presbytery was \$250. Had all the congregations given, the amount realized would have been still greater. The Treasurer's books and accounts were audited and found correct. Mr. W. Robertson reported the organization of a Church at New Hamburg, consisting of 22 members. Financial returns were read, and on the whole found satisfactory. No arrears of stipend within the bounds. The Presbytery unánimously agreed to ask the Home Mission Committee for a grant of \$100 per annum for the St. George's congregation, the Clerk to explain the nature of the case. The Presbytery then adjourned to meet within Zion Church, Brantford, on the first Tuesday of August next, at 2 o'clock, p.m.

WILLIAM COCHRANE, Presbytery Clerk.

ONTARIO PRESBYTERY.—This Presbytery held an ordinary meeting at Whitby on Tuesday, the 5th day of May. Rev. W. C. Windel, Moderator. With him there were eleven Ministers and eight Elders. The principal items of business before the Court are as follows:—

Read a letter from the Rev. Alex. Dawson, B.A., declining the call addressed to him by the Congregation at Ashburn and Utica. Said call was, therefore, set aside, and notice of that was, through the elder from Ashburn, sent to the congregation. The Presbytery then entered on the consideration of the resignation of the Rev. John Baird M.A., laid on the table at last meeting. Mr. Baird stated that his reasons for the step he had taken were connected with the state of his health alone,—that, though his indisposition was not of the most serious character, yet it was of such a nature, according to medical testimony, as to require repose for a time from all mental and physical exertion. He intimated his regret at having to leave his present charge and the Presbytery, in both of which he had enjoyed much pleasure. Commissioners from the two parts of his charge were heard, who finding that no arrangement could be made by which Mr. Baird's services could be retained, stated that they regretted that their pastor's health was such as to lead him to resign his charge, but that they could not throw any obstacles in the way of his demission being accepted. In these circumstances the Presbytery accepted of Mr. Baird's resignation, and declared the pastoral connection between him and his flock dissolved.

The following minute, in relation to their brother, was ordered to be engrossed on the records of the Court:—

The Presbytery, in accepting of Mr. Baird's demission of his charge, avail themselves of the occasion to express sincere regret that Mr. Baird's state of health is such as to render it necessary for him to withdraw from his field of labor, and, for a season, from all public duties. They entertain a hope that, by the Divine blessing he may soon be enabled to resume his work as a Minister of the Gospel. In parting with their esteemed brother, the Presbytery cannot do so without expressing their high respect for him as a very valuable member of Court and an able Minister of the Church."

The Rev. R. H. Thornton, D.D., was appointed to preach and declare the congregations vacant.

The Presbytery took up the remit of Synod on the Reception of Ministers and Licentiates, and passed the following resolution *thereon*:—"The Presbytery recommend to the Synod a thorough review of the existing resolutions regarding the reception of Ministers, to prevent them from coming into collision with the specifications of such persons as are eligible to a call in the Canada Presbyterian Church.

Those congregations reporting arrears of Stipend were under consideration. It was agreed to hold the regular meeting at Columbus, on the first Tuesday in July, at 11 o'clock a.m.

GEORGE RIDDELL, *Presbytery Clerk.*

---

## Communications.

---

### THE ORGAN QUESTION.

(In inserting the following communication, we beg to inform our correspondent that he has been under a mis-apprehension as to the columns of the *Record* being closed against communications on the subject of the organ. At the close of a communication in the December number of the *Record*, in reply to certain resolutions passed at a congregational meeting of Knox's Church, Montreal, we stated: "This matter must be regarded as sufficiently discussed in the pages of the *Record*." *This matter* of course, was the controversy or discussion which had arisen in regard to the proceedings of the congregation referred to. We never meant that the pages of the *Record* were closed against all articles on the general subject of the organ. Of course, we cannot publish everything that may be sent to us, on this or any other subject. We may have to decline, as we already have done, communications on both sides. But we never intended to intimate that nothing more on the subject of instrumental music would be admitted. And we are willing to allow our correspondent, who is, we are sure, quite conscientious in his views, to state these views, without holding ourselves responsible for them.—EDITOR.

SIR,—Whatever the "Chief Priests and Elders" may have thought, I know that many of the "common people" believed that your columns were not only closed, but hermetically sealed, against *copiate* extracts and communications on the Church Organ Question, pending adjourned synodical action. Such, however, seems not to be the case, and therefore, I take the liberty of requesting space, in your next number, for the following remarks. Will you please prepare them with the same note with which you introduced "The Standards and Praise" in your March number. *The writer is just as conscientious as "A. W."*

You published a short "selected extract"—I think in the January num-



ber—showing what Spurgeon's views on church organs were? from which it would appear that *he* is opposed to the introduction of any instrument (organ) into the tabernacle, other than his own trumpet.

This extract may have been inserted in good or bad taste, on this—"doctors differ," and certainly I, who am no doctor, question its orthodoxy, viewing it with the aid of church standard spectacles—which clearly teach that PREACHING, is only *one*, of many means of grace.

I know well, and am willing to admit, that preaching is supposed to include, as adjunct, praise, reading the word and prayer, but the *letter* of the extract referred to, excludes everything but *preaching*; from a "thread even to a shoe latchet" is ignored, lest, forsooth, the preacher—Samson-like—should be "shorn of his locks"! Besides, admitting that Spurgeon is *sound*, may I not ask—without fear of giving offence—not are there *any*? I know there are—but are there *many* Spurgeons in the Canada Presbyterian Church? I think not.

As to the "STANDARDS AND PRAISE," I am quite willing to admit that "A. W." faithfully explains the practice that obtained the sanction of the great Reformers in covenanting times in Scotland; but it would bring the argument down to a simpler point, were THE BIBLE acknowledged to be a *safe guide*, "without note or comment." ROME denies this in *theory*, let not the C. P. C. deny it in *practice*.

The organ question seems to be a "*hard nut*" for the church courts to "*crack*;" but, it has been cracked already, it was cracked in the Synod last year, and the *kernel* let out *then*; now, all we have to do is to examine what is contained in the broken shell!

We all stand up for the psalms of David,—none more tenaciously than our Highland friends. I would be sorry indeed to see the psalms *super-seded*, in the public services of the church; even *supplementing* them, with hymns, I long resisted as unscriptural. Well do I remember, when a mere lad, *thinking*, aye and *saying* too—I was always outspoken—that such psalms as the 98th (a psalm of praise for Jew and Gentile) "Sing unto the Lord with the harp; and the voice of a psalm" were surely more suitable for churches that had accompaniments of instrumental music, than for the Seceders—to which sect I belonged. But I was so reasoned (?) out of that opinion, that for many years—more than a quarter of a century—*principle* I thought then, but now I fear it was little more than *prejudice*, made me strongly oppose every innovation; and the introduction of the U. P. hymn-book, a number of years ago—with the prospect of the organ following soon after—were, to my mind, the most objectionable of all.

But I have learned to believe that the use of hymns, and instrumental music, say organs (which combine many kinds of wind and string instruments in the highest perfection) in the public worship of God, are not contrary, but agreeable to His written word.

This is the *kernel* to which I alluded; and now let us see what is contained in the broken shell? Using my own eyes, all I can see is expediency! Nothing more.

The *pews* may say it is expedient, and the *pulpit* it is *not* or *vice versa*. Who is to judge between them? I think a majority of the members of the church; let it be a large majority if you will, *I think it should be*. Besides it is *reasonable*, it is *just*, that in non-essential matter, the minority should yield to the majority. To reverse this, were tyranny, *not rule*; and we all know from history and observation, in church and state, that tyranny

leads to resistance ; and the ultimate up-lifting of the oppressed, at the expense of the oppressor !

The Apostolic Church, in Synod assembled,—or rather a portion of it—tried to bind the conscience of Gentile Christians in a rigid adherence to the right of circumcision. After due deliberation the court give the following finding :—“ For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things ; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication, from which, if ye keep yourselves, ye shall do well, fare ye well.” Would it not be wise to test the organ question in a similar spirit ?

I might speak of the power of music on savage and civilized alike, and how desirable it is that the church should *use*—it need not *abuse* that power, but here blind prejudice has to be met ; prejudice, that if it does not falsify the tongue,—certainly does, too often, pervert the judgment. The Paris Presbytery finding on this question seems to be a wise one. In the hope that the decision of the Synod may be honoring to the great head of the church, and blessed to the ingathering of souls—and that all good Presbyterians may bow to that decision.

I remain yours very faithfully,  
D. M.

Montreal, 12th March, 1868.

---

#### DEATH OF AN ELDER.

MR. JOHN GIBSON OF WROXETER.

Another of our useful and much respected Elders of the C. P. Church has passed from our midst. Mr. John Gibson of the Wroxeter congregation, died suddenly on the 10th April, leaving behind a sorrowing and bereaved family. He was for some years a respected Elder in the Free Church Congregation of Greenlaw, Scotland. Coming to this country about eleven years ago, he soon gained the confidence and esteem of the Presbyterian community, and was at once inducted to the office of Elder in their congregation. His usefulness as an Elder and S. S. Teacher, with the benefit of his consistent Christian character and uprightness in all his dealings in business, will be long felt as a serious loss, not only to his family and the church, but to a large circle of esteemed friends. May the mantle of consecrated piety and zeal fall on all the Elders of our church in Canada, to cheer the heart and strengthen the hands of both Minister and people in building up, and extending the cause of Christ in our land.

---

#### Notices of Publications.

##### THE TEACHER'S TEXT BOOK.

By Alex. Forrester, D.D., Halifax, Nova Scotia; pp. 621.—A. and W. Mackinlay.

Dr. Forrester, the author of this very valuable work, has been long known throughout British America, as well as in the neighboring Republic, and Great Britain, as an enlightened and enthusiastic educationist. By his indefatigable efforts, for the last dozen years, in Nova Scotia, he has succeeded in effecting a complete revolution in the state of education in that province. He has traversed the country ; entering into every nook and corner where there was a child to be educated, or where a school

could be planted—and has, by personal observation, ascertained the moral condition and wants of the country. He has studied the different systems, recommended by the prominent educationists of the mother country, the continent of Europe, and the United States; visiting and inspecting very many of the leading educational institutions of each. And he has consequently been able to adapt the most advanced views on the subject, to the circumstances of the Province, in the interests of which he has so long laboured. The volume before us is the fruit of all this observation, experience, and thought.

It would be impossible to give, within the limited space at our disposal, anything more than a slight analysis of this interesting volume. The author discusses his subject, in both its scientific and practical aspects, laying in the theoretic department of his volume the foundations upon which he bases his system, when he proceeds to treat of the subject as an art. This feature is one of the most interesting and remarkable which characterises the work; running, as it does, throughout its every department and detail. It is the principle which gives unity to the whole,—“the grand, leading, all-pervading principle which moulds, and fashions, and blends all the parts, according to their relative value, into one harmonious whole; one reigning system.”

After giving a historical and critical review of the prominent systems of education, advanced or adopted, at different times, on both sides of the Atlantic, the author expresses his unqualified preference for the “training system” of Stow, giving at considerable length, and with some minuteness of detail, his reasons for the choice. It is upon this system, consequently, as elaborated and applied by him, that the work is founded; as it is upon it, that his work in the Province, where he has so long and so successfully laboured, has been conducted. Into the working of this system he maintains, all that is good in any of the others may be introduced. But he believes, and as appears to us gives satisfactory ground for the belief, that taking it as a whole, it is the only one which provides for the complete education of the human individual, in all the parts of his composite constitution.

Education, in the widest sense in which we use the term, continues throughout the whole life of the individual, and may be said to be the effect of the various influences to which he is subjected. These influences affect all the parts of his complex nature, the physical, intellectual, emotional, moral, and spiritual. It is, however, in youth, that he is most susceptible as the subject of these influences, and it is accordingly the province of the educator *then*, to initiate and direct the system of training, by special means suited to the necessities of the case, by which his character is to be formed; not failing to take into account all the elements of the complex nature, intended to be impressed and moulded. As it is the complete man, including all the parts of his material and spiritual constitution, who is to act and move in after life, in the performance of all his individual and relative duties; it is, therefore, in this aspect of his nature that the educator must regard him, in applying that process of training, by which he is to be fitted for the performance of those duties.

From this point of view, Dr. Forrester discusses his subject, following in the footsteps of David Stow. The First Book of his volume treats of the *object* and *importance* of education in its relation to the “harmonious growth” and “right direction” of all the parts of the child’s nature, and “the benefit” derived from it to *the individual, the State, and the Church*.

The Second Book attempts to resolve the question, as to what Educa-

tion is, dividing it into several departments, corresponding to the different elements of our nature. Under the head of "Physical Education," we have such subjects discussed, as, the school and its furniture in relation to the comfort, health, and efficiency of the pupils, and regulation of their studies in connection therewith. "Intellectual Education" includes instruction and education proper; the former, referring to the "food administered" to use the words of the author; and the latter, the mode of administering it. Under this head are considered the different intellectual powers, and the training necessary for the proper development of each. In the same way, the will, the emotions, taste, and the moral feelings are treated of *seriatim*, and the instrumentality by which each is to be cultivated and strengthened for their development in the life of the individual.

Under this head also, we have various other characteristics discussed; as, for instance, the union and the interdependence of the several parts of our constitution; diversity of mental endowment in children; different epochs of development in the minds of children; diversity of attainment; sympathy of numbers; and impressibility of the young mind; each receiving a thoroughness of treatment, which the reader can understand only by reference to the volume itself.

The Third Book is devoted to the *Art of Education*; and will be considered by the majority of those interested in the subject as the most important part of the volume. This includes a consideration of the branches taught; the method of teaching; and the instrumentalities employed; namely, the school-house and premises, and the Teacher.

The Fourth Book discusses the duty of the Church and the State to Education; dwelling particularly, and at length, on the desirableness of a national system in every country, secured by direct taxation, so that all may avail themselves of its benefits.

It would be impossible to give, in this place, any adequate idea of the comprehensive and captivating manner in which these various topics are treated. It is enough to say, that it is the work of a practical man, who has tried by, actual experiment, the value of the system he recommends. He founds his theory, as did the originator of the system before him, in the composite nature of man. The requirements, which human nature in its relation to the world and to life suggests, form the basis upon which the superstructure is erected. "There is scarcely," says the author himself, "a recommendation made on any one of the topics discussed that has not been tested experimentally, and found not only practicable and satisfactory, but eminently successful, in the accomplishment of the object contemplated." And again, in treating of the Art of Education, he says, "It has been, at least, our aim and endeavour, with what success, others must decide, to advance, not even one practical position, but what naturally flows from some principle, embodied and illustrated either in the first or second book; and that practical position, not as conjectural statements or plainly deduced logical inferences merely, but as the result of oft-repeated, severe and successful experiment."

We can, with confidence, recommend this volume to the careful perusal and study of all interested in the subject. Teachers will find in it a thorough treatment of almost every detail of their profession; while educationists and politicians, whether or not they may agree with the leading principles of the system, cannot fail to meet with much that will prove eminently suggestive to them, in connection with the subject, regarded from a more general point of view. In its literary aspect, the

volume is highly attractive; the style is simple, perspicuous, and pointed; and the views which the author invariably takes of the subject, are broad and philosophical; and prove him to have studied it, from the higher as well as the more ordinary points of view.

Need we add, that the pious author is anything but an advocate of that modern materialistic system, which excludes Jehovah and his revealed will from the range of those educational processes which have to do with creatures destined for immortality.

---

*Expository Discourses on the First Epistle of Peter.* In 3 vols., crown 8vo. Third edition.

*The Resurrection of Life, an Exposition of 1st Corinthians, xv.* Crown 8vo. Second edition.

*An Exposition of our Lord's Intercessory Prayer, John xvii.* Crown 8vo. Second edition.

These five volumes are recent instalments of new editions of the expository works of the late John Brown, D.D., Professor of Exegetical Theology to the United Presbyterian Church in Scotland, and it is very desirable that they should be followed by similar issues of his other highly valuable Scripture expositions. While the volumes before us are beautiful in paper and printing, they are considerably cheaper than the former issues. We particularly wish to recommend them to the ministers and people of our church. They are the mature, well-ripened fruits of Dr. Brown's careful studies for many years, aided by his uncommonly extensive acquaintance with exegetical literature, bearing on the Scriptures, both in English and other languages, ancient and modern. In this respect he was among the foremost men in Britain; and yet, in his expositions he makes no parade of the kind of learning, but only gives a judicious digest of it in few words. Scholars will see and appreciate this in the foot notes and appendices.

In pointing out to ministers and students for the ministry the particular character of Dr. Brown's expositions, we will do this best by giving a quotation from the preface to his work on the first epistle of Peter. "The work now laid before the public is substantially a commentary, though in a form somewhat peculiar. It is not a continuous comment on words and clauses, nor does it consist of scholia or annotations, nor of lectures in the sense in which the word is ordinarily employed in this country, nor of sermons, either on select passages, or on the successive verses of the Sacred Book which is its subject. The Epistle is divided into paragraphs, according to the sense—of course varying considerably in length. Each of these paragraphs, embodying one leading thought, forms the subject of a separate discourse, in which an attempt is made to explain whatever is difficult in the phraseology, and to illustrate the doctrinal or practical principles which it contains; the object being not to discuss, in a general and abstract manner, the subjects which the text may suggest, but to bring clearly out the apostle's statements and their design; and to show how the statements are fitted to gain the objects for which they are made. If the author has been able in any good measure to realise his own idea, grammatical and logical interpretation have been combined; and the exposition will be found at once exegetical, doctrinal, and practical."

Such is the plan on which the Exposition of 1st Peter is admirably carried out, and on which all the other expository volumes of Dr. Brown are constructed. The execution of this plan, we need hardly say, is admirable.

---

#### BOOKS RECEIVED FROM D. McLELLAN, HAMILTON.

*The Atonement*, by Rev. A. A. Hodge, D.D.; *The Creel*, by the author of *Dollars and Cents*; *The Weaver Boy who became a Missionary*, by H. G. Adams; *Shadow of the Rocks*; *The Two Wallets*; *Shining Light*; *Book of Remembrance*; *The Bible Baptist*; *The American Sabbath*.

**SYNOD OF ENGLISH PRESBYTERIAN CHURCH.**—The Synod of this church has just been held. The matter of chief interest was the appointment of a Professor of Divinity in place of Dr. McCrie, who had resigned. After a spirited discussion, Dr. Chalmers, of London, was appointed. The death of Dr. Hamilton, so long intimately connected with the Synod, called forth many a tribute of affection and sorrow.

**SYNOD OF UNITED PRESBYTERIAN CHURCH.**—By latest intelligence, the Synod of the United Presbyterian Church was in session. Dr. Burns and Mr. King, of Toronto, were to be heard as representatives of the Canada Presbyterian Church.

**FREE CHURCH THEOLOGICAL CHAIRS.**—By the death of Dr. Bannerman, and the resignation of Dr. James Buchanan, there are two vacancies in the New College, Edinburgh. The names of several ministers have been proposed as candidates, among these may be mentioned, Dr. Blaikie, of Edinburgh, Dr. McGilvray, of Aberdeen, Mr. Kennedy, of Dingwall, Mr. McGregor and Mr. Dods. The last mentioned Minister, it is said, has requested his friends to withdraw his name.

**DR. MCCOSH, OF BELFAST.**—Dr. McCosh has been appointed President of New Jersey College, U. S. ; Dr. Green, who had been appointed as successor to Dr. McLean, having declined the office.

**IRISH CHURCH QUESTION.**—In Ireland, as well as in England and Scotland, the Church question is being vigorously discussed. The friends of the Established Church are rallying ; and those in favor of Mr. Gladstone's measures are making known their views also. In Ireland the Presbyteries are considering the subject. At the ensuing assembly no doubt this question will be the subject of lively discussion. In the meantime, Mr. Gladstone has carried his resolutions with a steady majority. No one seems to know what Mr. Disraeli will do.

**INSTRUMENTAL MUSIC IN THE IRISH PRESBYTERIAN CHURCH.**—We observe that the question has come before the Courts of the Irish Presbyterian Church, in connection with the use of an instrument in Enniskillen Presbyterian Church. The matter was discussed in the Synod of Armagh and Monaghan, and referred to the assembly.

**PROPOSED DAY OF THANKS-GIVING.**—We observe that on the motion of Dr. Candlish, at a meeting of the Presbytery of Edinburgh, it was resolved to present an address to Her Majesty with reference to the attempt to assassinate the Duke of Edinburgh, and the success of the Abyssinian Expedition, and also to memorialise the Government to set apart a day for public Thanksgiving and humiliation in connection with those events.

#### RECEIPTS FOR RECORD UP TO 20th MAY.

J. J., Mohawk ; Dr. C., G.S. M., Lachute ; J. D. T., Brooklyn ; Mrs. M., Dunville ; J. Y., A. McK., Wellandport ; Per Rev. G. S., Fingal, \$5:50 ; J. L., Limehouse ; Rev. J. E., Mount Pleasant, \$1:00 ; Mr. W., Riversdale ; Rev. R. H., St. Marys, \$7:00 ; Mr. R., Headford ; J. McC., Durham, \$2:50 ; A. S., Cobourg, \$1 ; J. McC., Sable, \$1 ; A. McD., Notfield, \$0:80 ; Mrs. C., Buxton ; B. D., Richmondhill ; W. D., Elder ; Mr. B., Richview ; Mr. McT., Toronto, \$1 ; J. H., Scotch Block ; J. B., Madoc ; J. H., Camlachie ; Dr. McL., Scotland, \$9:78 ; H. McK., \$1:50 ; G. McG., Dr. S., Innerkip ; Per Rev. P. G., Widder, \$1:15 ; Per G. O., Toronto, \$30:12 ; Per J. McC., Tavistock, \$2 ; A. B., Bradford ; J. Y., Hastings ; M. G., St. Janvier ; Rev. W. M., Oakville ; Miss H., Toronto ; W. Y., Markham ; Mrs. J. S., Cass. County, Jo. ; A. McK., Mount Forest ; D. C., Rockwood, \$1 ; N. L., Limehouse ; D. McC., Jarratts Corners ; Miss H., Concord ; J. Y., Scarborough ; J. B., Westwood.

## MONEYS RECEIVED UP TO 20TH MAY.

## KNOX COLLEGE.

Stratford . . . . .	\$40 00
Blenheim, (ad'l) . . . . .	0 62
Harwich . . . . .	5 00
Seneca, St. Andrew's, (less dis.)	5 52
Fairfield, Red River . . . . .	5 58
Kingston, Chalmers Church . . . .	87 00
Emily . . . . .	8 00
Toronto, Cooke's Church . . . . .	50 00
Toronto, Knox's Church . . . . .	2 00
Proton . . . . .	15 00
Egmondville . . . . .	22 00
Delaware . . . . .	6 00
Flos and Medoute . . . . .	7 00
Kincardine, Knox's . . . . .	40 27
Mitchell . . . . .	10 00
Normanby . . . . .	3 00
Carrick . . . . .	8 25
Caledonia, Argyle St., (less dis)	24 83
Windsor . . . . .	15 00
Woodstock, Chalmers Ch., (less dis.)	13 37
Kingston, Chalmers (Ad'l) . . . . .	5 00
Markham, Browns Cor's., (less dis.)	11 86
Oneida . . . . .	17 74
Wellesley . . . . .	12 25
Bertinok . . . . .	2 75
Columbus and Brooklyn . . . . .	28 00
Ainleyville, Knox's . . . . .	15 00
{ Bluevale . . . . .	16 25
{ Wingham . . . . .	26 05
{ Eadies' . . . . .	12 20
Buxton . . . . .	4 00
Carlisle . . . . .	4 00
London, Ist., (less dis.) . . . . .	48 20
Yorkville . . . . .	45 00
King and Laekey . . . . .	7 15
Gananoque . . . . .	14 00
Widder, (ad'l) . . . . .	2 16
Chesterfield, (less dis.) . . . . .	19 40
Longwood and Moza (less dis.) . . .	12 42
Barrie . . . . .	14 97
Oro, Knox's . . . . .	7 10
Grimsby . . . . .	20 00
St. Helens and E. Kinloss . . . . .	17 80
Adelaide . . . . .	6 00
Toronto, Cooke's Ch., (ad'l) . . . .	25 00
Mount Forest and Gaelic . . . . .	10 00
Stratford . . . . .	20 00
W. Winchester . . . . .	11 00
Blenheim, (ad'l) . . . . .	32
Mimosa . . . . .	4 00
Harwich . . . . .	15 00
Florence and Bothwell . . . . .	30 15
Avonbank . . . . .	10 80
Fullarton . . . . .	18 70
Seneca, St. Andrew's, (less dis.) . .	5 53
Martinton and Williamstown . . . .	7 00
Kingston, Chalmers' . . . . .	28 00
Emily . . . . .	2 00
Toronto, Cooke's Church . . . . .	100 00
Proton . . . . .	20 00
Mitchell . . . . .	15 00
Normaby . . . . .	4 00
Nissouri, S. . . . .	10 00
Lachute, Ist. . . . .	5 00
Smith's Falls . . . . .	40 00
Caledonia, Argyle St., (less dis.) . .	22 92
Windsor . . . . .	25 00
Woodstock, Chalmers', (less dis.) . .	5 73
Kingston, Chalmers', (ad'l) . . . . .	5 00
Markham, Brown's Cor's . . . . .	10 35
Oneida, (less dis.) . . . . .	17 73
Wellesley . . . . .	12 25
Bentiuok . . . . .	6 00
Buxton . . . . .	7 00
{ Port Dover . . . . .	4 00
{ Simcoe . . . . .	2 25
Vittoria . . . . .	4 10
Ottawa, Knox's . . . . .	100 00
London, Ist, (less dis.) . . . . .	28 90
Wallaceburg . . . . .	26 00
Detroit . . . . .	20 92
Kincardine . . . . .	12 00
Hamilton, Knox's . . . . .	25 83
Gananoque . . . . .	18 00
Chesterfield, (less dis.) . . . . .	10 67
Oro, Knox's . . . . .	6 30
Grimsby . . . . .	35 00
St. Helen's and E. Kinloss . . . . .	14 88
London, Ist, S.S. . . . .	7 67
Bequest of the late N. Gillies . . . .	3 00
King and Laskey, (less dis.) . . . .	25 26
Adelaide . . . . .	2 00
Indian Reserve . . . . .	2 25

## FOREIGN MISSION.

S. Gower . . . . .	6 73
Mount Pleasant . . . . .	4 20
Manchester and Hullett . . . . .	10 59

## HOME MISSION.

S. Gower . . . . .	20 06
--------------------	-------

Stratford.....	15 00
W. Winchester.....	7 33
Blenheim, (ad'l).....	27
Blyth.....	8 50
Harwich.....	5 00
Avonbank.....	7 50
Stronea, St. Andrew's, (less dis.)	5 53
Fingal ..	16 70
Markham, Melville, (less dis.)..	4 50
Emily.....	9 00
Toronto, Cooke's Ch.....	40 00
St. Andrew's.....	13 12
Proton.....	10 00
Leeds.....	4 00
English River.....	7 00
Mitchell.....	10 00
{ Beekwith.....	16 00
{ Ashton.....	3 00
Normanby.....	2 00
Nissouri. S.....	10 00
Smith's Falls.....	23 00
Ontedonia, Argyle St., (less dis.)	15 28
Windsor.....	11 00
Woodstock, Chalmers, (less dis.)	4 78
Oneida, (less dis.).....	17 73
Wellesley.....	12 25
Tilsenburg, S.S., (for Mr. Nisbet)	3 00
Bentinek.....	2 00
{ Port Elgin.....	3 32
{ Anabel.....	1 38
{ Bluevale.....	3 92
{ Wingham.....	3 64
{ Eadies.....	5 44
Carlisle.....	4 00
London, 1st, (less dis.).....	16 30
" S.S., (for Mr. Nisbet)..	13 92
King and Laskey, (less dis.)..	12 50
{ St. Louis de Gonzague.....	8 45
{ Valleyfield.....	5 00
Guelph, 1-t.....	8 00
London, St. Andrew's (less dis.)	45 68
Innerekip.....	4 25
N Plympton.....	6 00
Chesterfield, (less dis.).....	9 70
Longwood and Mosa, (less dis.)..	8 60
Oro', Knox's.....	4 00
Guimsby.....	26 00
St. Helen's and E. Kinloss.....	9 87
Zorra, (less dis.).....	28 57
Montreal, Cote St., S.S.....	50 00
Melrose, &c.....	17 00
WIDOW'S FUND	
S Gower, (less dis.).....	6 73
" A. & I. Min. F.....	1 90
Stratford.....	15 00
W. Winchester.....	7 73
Blenheim (ad'l).....	12

Fairfield, Red River.....	2 79
Fingal.....	13 10
Toronto, Cooke's Ch.....	20 00
Mitchell.....	6 00
{ Beekwith.....	12 50
{ Ashton.....	3 00
Normanby.....	4 00
Lachute, 1st.....	3 50
Caledonia, Argyle St., (less dis.)	15 28
Woodstock, Chalmer's, (less dis.)	6 69
Bentinek.....	5 00
Carlisle.....	4 00
Ottawa, Knox's.....	26 40
London, 1st, (less dis.).....	14 43
Gananoque.....	5 00
Chesterfield, A. & I. Min. F. (less dis.)	4 85
With rates from:—Rev. R. McKenzie, Rev. J. M. King, Rev. W. Gregg, Rev. W. Park, Rev. A. Fraser, Rev. J. W. Smith, Rev. W. Coulthart.	
SYNOD FUND.	
S. Gower, (less dis.).....	1 90
Stratford.....	10 00
W. Winchester.....	7 33
Blenheim, (ad'l).....	12
Emily.....	4 00
{ Beekwith.....	12 50
{ Ashton.....	3 00
Normanby.....	2 50
Lachute, 1st.....	2 00
Woodstock, Chalmer's, (less dis.)	7 64
Bentinek.....	1 00
Buxton.....	3 00
Carlisle.....	4 00
King and Laskey, (less dis.)..	3 54
Gananoque.....	4 00
Chesterfield, (less dis.).....	5 82
Oro', Knox's.....	4 34
London, 1st.....	14 43
FRENCH CANADIAN MISSION.	
S. Gower, (less dis.).....	3 03
W. Winchester.....	3 66
Blenheim, (ad'l).....	12
Mimosa.....	1 00
Downie, Avon Ch.....	3 35
Perth.....	16 30
Flos and Medonte.....	3 06
Ekfrid.....	10 88
Storrington and Pittsburg.....	4 06
Wellesley.....	12 25
London, 1st, (less dis.).....	7 67
King and Laskey, less dis.)....	9 52
Kincardine, Knox's Church.....	12 00
Gananoque.....	5 00
Longwood and Moser, less dis.)..	8 60
Buxton.....	2 00



BEACHVILLE DEBT.			
Rev. W. Gregg.....	50 00	Mimosa .....	1 00
Rev. A. G. Forbes.....	3 00	Harwich .....	5 00
S. SEA MISSION.		Downie, Avon Church.....	3 15
Perth.....	16 30	Proton.....	2 00
JEWISH MISSION.		Mitchell.....	10 00
Longwood and Mosa .....	4 80	Normanby.....	8 00
KANKAKEE.		Ni-souri, S.....	5 00
S. Gower.....	4 78	T. Foster per Rev. W. Aitken..	10 00
Montreal, Duke Street Mission		Caledonia, Argyle St., (less dis.)	5 83
School .....	7 18	Windsor .....	9 00
Stratford .....	15 00	Carlisle .....	4 00
W. Winchester.....	11 00	King and Laskey.....	3 10
Blenheim, (ad'l).....	07	Grimsby .....	5 63
		Eramosa .....	10 00
		Woodville.....	18 08
		Union and Norval (less dis.)...	31 70

## RECEIPTS OF RECORD UP TO 20th APRIL.

A. D., Osgoode; A. M. McK., Alexandria; Rev. J. M., Cedarville, \$1:55; E. McD., Guelph, \$1:50; J. G., Scotch Block, \$1:00; A. L., Milton for postage, 30c; J. McN., A. C., J. C., C. McL., H. M., J. G., Beaverton; Dr. H., Vernonville; W. P., Brooklyn; Mrs. W., Laskey; W. A., Toronto; J. D., Lovat; Rev. A. F. Granton, \$8:75; T. H., C. V., Millbank; J. S., Owen Sound, 10c; W. R. Norwood, postage; A. C., Dewitville, \$1:05; W. G., York Mills; H. McC., Limehouse; G. D., Melton; J. A., Lloydtown; J. A., Scarborough; W. R., J. M., Mount Forest; G. M., Everton; J. S., \$2:50; J. H., Menie; Mr. B., Mr. D., Scarborough; J. and J. McA., Nithburgh; J. H., Blytheswood, postage; J. W., Newburgh, 15c; A. A., Saugeen, \$1:05; W. M., P. Edward, postage; C. G., Primrose; J. R., Whittington, \$2:05; J. B., Wick, 45c; J. R., D. McC., Elmwood; Per J. M., Keene, \$3:00; J. F., Cartwright, \$2:00; W. J. D., Kingston, \$16; H. L., Tottenham; Rev. J. R., Paris, \$12; Rev. J. P., Brampton, \$12:08; W. D., Carlingford, \$2; Rev. W. D., Avonton; R. M., Edmonton, \$1; E. G., \$1:10; A. H., Mrs. D., C. C., Thamesford; Rev. H. C., Manilla, \$2; R. McG., J. McK., Craigvale; Per W. B., London, \$18; Rev. W. R. S., Strathburn, \$6:06; J. E., Westminster; D. C., Broughton, \$1; Rev. G. McL., Harriston, 55c; W. B., St. Mary's; S. Dickie, Drummondville, 60c; A. G., Ingersoll, \$1; Rev. W. M., Garafraxa, \$5:50; W. C., Milford, \$1:20; A. McM., O. McL., Kenyon; H. C., J. McL., Alexandria; D. C., Russell; D. C., Osgoode; W. C., Amberley, postage; Rev. T. L., Brantford, \$8; C. C., W. R., Albion; Rev. L. C., Acton; Rev. W. S. B., Guelph, \$2; J. A., Brucefield, \$1; D. W., Knox College; Rev. J. L., Mrs. L., Cobourg; D. McF., Nobleton; per Rev. W. McK., \$5; M. McC., Kirkhill, \$1:10; P. G., Peterboro'; M. G., Oxford Mills, \$1:50; Rev. A. G., Kingsbridge; A. C., Carrick; P. N., W. A., J. P., Wellandport; J. W., St. Anns; Rev. J. W., G. W., J. M., S. H., Osgoode:—Lunenburg, \$5:60; Mr. S., Chicago; M. R., T. H., Lancaster; P. McN., North Lancaster; A. F., River Aux Raisins; F. D. McL., Rev. J. A., Lancaster; C. F. S., Peveril; T. B., Durham; J. H., Cartwright; H. S., \$2; W. L., \$2; W. M., Mrs. McB., Madoc; J. P., Orchard; A. S. E., \$1; J. McL., \$1, Scone; Rev. A. C., Belmont, \$2; A. G., Senr, York Mills; J. D., Clover Hill; J. P., Toronto. D. H., \$1; H. M., Holliu; M. McF., Warsaw; Rev. A. J. T., Berlin; J. R., D. McC., Elmwood; G. F., Glenmorris; Mr. M., Brucefield; J. A., Strabane; Per Rev. G. C., Tapleyton, \$3; D. C., Latona, \$1; A. McK., jr., Athol, \$1:20; Rev. T. W., Mrs. F., W. B., J. M., Seneca; W. H., Pinkerton, \$2; Per Rev. A. G. F., Riversdale, \$8:77; Rev. A. F. McQ., J. C., J. McP., J. R. McK., Skye; J. McE., Mountjoy; Per Rev. M. B., Harpurhey, \$1:70 in full; P. McM., \$1:05; D. C., Beaverton, 5c; J. C., F. McB., R. E., \$1:05, West Arran; W. D., Arkona; A. A., Forest; D. B., A. D., Widder; A. M., Flamboro' West; Mr. F., Kilbride; P. M., Aros, \$1; Rev. J. G., Meaford, 60 cents.

---

---

STATISTICAL

AND

FINANCIAL RETURNS,

1867-8.

---

---

# STATISTICAL RETURN for the Year ending 31st March, 1868.

## PRESBYTERY OF MONTREAL.

No.	CONGREGATION.	No. of Stations Supplied		Minister.	Date of Ordination.	No. of Families.	No. of Communicants.		Admission by		No. of Baptisms.	No. in Religious Classes.		No. Week-day Meetings.	Pastoral Visitation.	No. of Elders.	No. other Office-bearers.	Volumes in Libraries.		No. of Sitzings in each Church.
		Regular Charge.	Not Reg. Charge.				Certificate.	Examination.	Sabbath School.	Bible Classes.		Sabbath School.	Congregational.							
1	St. Andrews.....	1	1	A. Henderson, A.M.	Oct. 10, 1810	85	93	2	2	4	6	70	18	1½	2	4	11	165	250	
	Collongue.....			D. Paterson, A.M.	Oct. 24, 1860															
2	Erskine Ch., Montreal.....	1	1	{ J. M. Gibson, A.M.	Mar. 29, 1831		436	26	14	30	35	205	110	3	1	8	30	850	1000	
	Collongue.....			{ Wm. Taylor, D.D.	Dec. 16, 1864															
3	Chalmers' Ch., Quebec.....	2	2	Wm. B. Clark.....	Sep. 1839	102	185	3	11	28	23	140	15	2	1	4	14	500		
	Henry's Ch., Lachute.....			{ Thomas Henry.	1840	132	204	..	4	6	15	92	125	4	1	12	19	250	500	
4	Collongue.....	2	2	{ John Eadie.....	Mar. 19, 1862															
	Collongue.....			Robert Irvine, D.D.	Nov. 13, 1840		266	15	23	..	47	125	6½	2	1	3	8	591	700	
5	Knob' Ch., Montreal.....	2	1	John Irvine.....	1846	70	68	1	1	0	24	8	15	0c.	1	2	5	..	..	..
	Wille Isles.....			James Watson, A.M.	Aug. 29, 1849	53	118	1	8	8	5	25	50	4	1	5	8	100	450	
7	Huntingdon and Athelstane	2	2	Daniel Gordon...	Oct. 1849	80	120	..	8	7	10	100	12	3	3	9	12	..	..	..
8	Indian Lands.....	2	2	William Scott.....	Feb. 29, 1853	R.S.	..	..	..	..	..	..	..	..	..	..	..	..	..	..
9	New Carlisle, &c.....	1	1	Duquon Cameron.	Mar. 9, 1854	135	176	..	10	4	17	50	20	2	1	8	13	..	..	..
10	Lochiel.....	1	1	John Anderson.....	Oct. 11, 1854	93	137	2	7	6	18	50	..	2	1	7	9	..	..	..
	Lancaster, &c.....			James McConechy.	Mar. 1854	97	212	3	4	5	19	..	..	1	1	6	6	..	..	..
11	Dalhousie Mills.....	2	2	John Crombie, A.M.	Aug. 8, 1855	110	175	1	5	12	10	..	..	1	..	7	8	..	..	..
12	Leeds.....	1	1	Robert Fleming..	June 5, 1856	34	..	3	..	..	6	..	..	8	fr.	2	4	..	..	..
13	Inverness.....	2	2	Alexander Young.	Jan. 28, 1857	..	123	23	8	12	32	146	45	1	fr.	3	12	..	..	..
14	Farnham ..	1	1																	
15	St. Joseph St. Ch., Montreal	1	1																	



## PRESBYTERY OF OTTAWA—Continued.

CONGREGATION.	No. of Citations Supplied		Minister.	Date of Ordination.	No. of Families.	No. of Communicants.	Addition by		No. of Baptisms.	No. in Pious Classes.		No. Week-day Meetings.	Pastoral Visitation.	No. of Elders.	No. other Office-bearers.	Volumes in Libraries.		No. of Sitzings in each Church.
	Regular Charge.	Not Reg. Charge.					Certificate.	Examination by Death.		Removal, &c.	Sabbath School.					Bible Class.	Congregational.	
5 Bristol	1	1	David Wardrope.	June, 1855	195	5	195	5	18	90	280	700	1	6	5	280	700	1
6 Osgoode	2	1	James Whyte	Nov., 1855	276	11	276	11	26	180	368	968	1	8	11	368	968	1
7 Almonte	1	1	Wm. McKenzie	Dec., 1858	65	102	102	100	6	..	..	..	..	4	18	..	..	..
8 Pembroke Calvin Ch.	1	3	John McKenzie	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
9 Wakefield	2	1	Joseph White, & A. August	1862	182	4	182	4	15	109	54	190	1	9	7	460	190	1
10 Ottawa, Bank Street Ch.	2	1	William Moore	March, 1868	100	126	18	24	9	80	24	420	2	5	10	260	420	2
11 Fitzroy and Torbolton	2	1	James Tait	October, 1866	65	114	9	9	17	37	294	200	3	1	7	294	200	3
12 Perth	1	1	W. M. Roger, A.M.	Nov., 1866	150	299	4	12	11	120	50	600	1	1	13	14	300	600
13 Beckwith and } Ashton }	2	1	James Carswell	October, 1867	66	122	11	8	12	30	40	200	1	1	3	100	200	1
14 Ramsay	2	1	Vacant, recently	..	105	183	13	12	107	20	330	446	..	3	5	100	180	..

## PRESBYTERY OF BROCKVILLE.

Without Charge	..	..	Robert Royd, D.D.	Feb., 1821	..	..	..	..	..	14	191	400	..	7	6	287	400	..
1 Waddington, U.S.	1	1	John Morrison	May, 1829	104	223	1	6	14	191	88	287	1	7	6	287	400	1
2 Gloucester & N. Gower	4	4	Wm. Lochhead	Dec., 1830	80	126	14	6	26	180	15	300	15	8	12	300	150	15
3 S. Gower and Mountain	2	2	Robert McKenzie	Sep., 1853	56	95	3	10	6	60	20	80	2	6	12	80	150	2
4 Winchester	2	1	William Bennett	..	60	60	..	..	6	Un.	10	200	1	1	8	150	200	1
5 Prescott	1	1	John Burton	Nov., 1864	Recently Settled.	..	..	..	..	60	30	400	2	1	4	200	400	2
6 Brockville	1	1	John Jones	July, 1865	118	181	6	17	2	140	50	550	2	2	5	250	550	2
7 Cornwall	1	1	Vacant	..	45	50	..	..	..	50	13	300	1	1	3	200	300	1



## PRESBYTERY OF ONTARIO.

No.	CONGREGATION.	No. of Stations Supplied		Minister.	Date of Ordination.	No. of Families.	No. of Communicants.	Addition by		No. of Baptisms.	No. in Religious Classes.		No. Week-day Meetings	Pastoral Visitation.	No. of Elders.	No. other Office-bearers.	Volumes in Libraries.		No. of Sitzings in each Church.	
		Regular Charge.	Not Reg. Charge.					Certificate.	Examination.		Sabbath School.	Bible Class.					Congregational.	Sabbath School.		
1	Oshawa .....	1	0	R. H. Thornton, D.D.	1833	..	124	13	6	16	100	23	1	9	..	..	250	360		
2	Dunbarton and Canton .....	2	0	Alex. Kennedy .....	Sep. 30, 1835	..	77	8	1	18	65	40	1	4	10	..	460	both		
3	Clarke .....	2	1	George Lawrence .....	July, 1837	..	170	2	14	18	..	17	4	7	12	..	..	633		
4	Woodville .....	1	1	John MacFavish .....	1844	105	139	2	14	78	185	40	8	1	7	..	..	300		
5	Beaverton .....	2	1	J. McLachlan .....	October, 1846	93	108	..	7	5	40	10	8	1	9	10	..	190		
6	Carlywright and .....	2	1	Wm. C. Windel .....	Nov. 2, 1847	71	109	1	4	3	..	..	Occ	1	2	6	..	156		
7	Ballyduff .....	2	1	James R. Scott .....	1849	60	83	4	1	..	60	30	1	1	4	7	..	250		
8	Bowmanville & Euniskillen .....	1	1	John Smith .....	Sep. 2, 1851	149	240	..	..	8	170	80	1	..	12	9	..	320		
9	Manilla .....	2	0	Hugh Campbell .....	Sep. 24, 1854	30	21	3	3	5	50	..	1	..	5	..	..	250		
10	Vroomantou and .....	3	0	..	..	26	28	..	6	..	30	..	..	..	5	..	..	250		
11	Cannington .....	2	1	..	..	23	..	..	..	3	22	..	1	..	5	..	..	250		
12	Wick and Greenbank .....	2	1	Robt. MacArthur .....	Nov. 29, 1854	50	100	2	4	9	30	10	Occ	1	4	10	..	300	400	
13	Newton and .....	2	0	George Riddell .....	Nov. 2, 1858	59	96	3	4	6	Ua.	..	1	2	8	..	..	320	..	
14	Newton and .....	2	0	Robert Binnie .....	May 29, 1861	41	50	2	3	4	30	..	3	1	2	6	..	440	170	
15	Lindsay .....	1	1	George Jannison .....	Mar. 28, 1865	25	25	..	..	8	25	14	1	..	5	..	..	160	300	
16	Prince Albert .....	1	1	J. B. Edmondson .....	Aug. 21, 1867	37	42	3	5	6	70	8	1	2	4	..	..	400	250	
17	Columbus and Brooklin .....	2	0	James Douglas .....	Oct. 16, 1867	100	176	3	4	2	180	..	1	4	14	..	..	900	628	
18	Uxbridge and .....	2	0	Vacant .....	..	30	35	3	4	2	85	30	3	2	1	6	..	..	59	..
19	Leaskdale .....	2	0	..	..	46	27	4	4	..	27	..	0	1	7	..	..	167	..	
20	Claremont and .....	2	0	..	..	..	93	..	..	..	..	..	0	1	4	9	..	250	100	
21	Erskine Church .....	2	0	..	..	..	46	..	..	..	..	..	0	1	2	..	..	..	..	

## PRESBYTERY OF ONTARIO—Continued.

17	Ashburn and .....	48	58	2	2	1	45	200	800
	Utica .....	11	18	..	..	3	..	..	..
	Cambray and .....	17	38	..	..	4	..	..	300
18	Isby .....	..	..	..	..	..	..	..	..

## PRESBYTERY OF TORONTO.

1	Emeritus Prof. Knox Coll.	..	..	..	..	..	..	..	..
2	Principal Knox College	..	..	..	..	..	..	..	..
3	Without Charge	..	..	..	..	..	..	..	..
4	W. Gwillimbury, 1st Ch.	30	44	3	3	4	40	411	150
5	Essen, 1st Ch.	45	82	1	2	16	10	137	250
6	Without Charge	..	..	..	..	..	..	..	..
7	Knox Ch., Toronto	360	576	47	36	70	42	840	1000
8	Bay St. Ch., Toronto	..	275	..	..	20	..	600	..
9	Vaughan .....	40	83	6	6	14	20	100	180
10	Albion .....	26	50	4	3	10	4	80	140
11	Agent of the Church	..	..	..	..	..	..	..	..
12	York Mills .....	33	65	3	1	4	6	68	208
13	Fisherville .....	19	28	1	..	8	..	55	110
14	Richmond Hill .....	83	142	3	9	15	17	65	400
15	Thornhill .....	92	146	2	1	5	21	124	200
16	Imisfil .....	200	370	20	30	33	28	600	840
17	West Church, Toronto	260	370	20	30	33	28	600	820
18	Cooke's Church, Toronto	48	101	13	10	8	10	56	920
19	Brampton, 1st Church	22	52	..	..	..	3	30	250
20	Derry West .....	57	104	8	3	2	2	140	150
21	Oakville .....	34	60	9	1	11	30	150	320
22	Mono Centre .....	24	40	2	4	..	6	50	50
23	Mono West .....	..	..	..	..	..	..	..	119
24	Saatchewan Mission	..	..	..	..	..	..	..	115
25	Coalingwood .....	82	59	5	14	4	10	80	200



PRESBYTERY OF TORONTO. — Continued.

No.	CONGREGATION.	No. of Stations Supplied		Minister.	Date of Ordination.	No. of Families.	No. of Communicants.	Addition by		Diminution by Death, Removal, &c.	No. of Baptisms.	No. in Religious Classes.		No. Week-day Meetings.	Pastoral Visitation.	No. of Elders.	No. other Office-bearers.	Volumes in Libraries.		No. of Sitzings in each Church.
		Not Reg. Charge	Regular Charge					Certificate.	Examination.			Sabbath School.	Bible Classes.					Sabbath School.	Congregational.	
15	{ Orillia .....	1	1	Johu Gray .....	May 21, 1851	110	189	12	4	5	22	100	25	1	2	5	5	200	230	
	{ Eason Ch., Oro .....	1	1	.....	.....	44	94	2	5	11	6	40	..	..	2	3	4	100	200	
16	{ Union Church .....	2	..	Joseph Alexander	May 29, 1851	..	170	2	7	..	18	120	46	1	1	11	11	500	450	
17	{ Fairfield, Red River..	1	..	John Black .....	July 31, 1851	12	18	1	1	1	5	16	..	..	1	3	..	50	80	
18	{ Kildonan Church .....	2	..	.....	.....	72	122	..	4	2	19	99	51	2	1	3	3	280	500	
	{ King .....	2	..	James Adams .....	July 28, 1852	50	90	1	6	11	5	40	..	..	1	4	5	100	300	
19	{ Professor Knox College..	1	..	William Caven .....	Oct. 7, 1852	..	..	..	..	..	1	..	..	..	..	..	..	..	..	
20	{ New Westminster Brit. Col.	1	..	Robert Jamieson .....	Jan. 29, 1854	Mis-	..	..	..	..	1	..	..	..	..	..	..	..	..	
21	{ Knox Church, Oro .....	8	1	James Ferguson .....	Nov. 21, 1855	90	85	..	7	5	35	90	..	1	1	8	6	100	220	
	{ Orangeville .....	1	1	{ How'd D. Steele	{ Dec 30, 1856	46	60	1	2	1	3	40	12	1	1	5	4	70	200	
22	{ Mono Mills .....	1	1	James Mitchell .....	Feb. 1857	47	100	..	2	6	5	65	..	..	1	4	7	572	280	
	{ Boston Church .....	1	1	Lately resigned .....	.....	24	45	4	2	4	8	4	1	..	1	3	8	100	252	
23	{ Knox Ch., Milton .....	1	1	Alex. McKay .....	1857	70	173	10	21	18	11	50	25	1	1	4	4	..	250	
24	{ Streetsville .....	1	1	John M. King A.M. Oct.	1857	129	301	55	19	42	17	221	106	2	1	8	7	500	700	
	{ Gould Street, Toronto ..	1	1	Alexander McPaul	Mar. 17, '58	100	160	4	15	9	20	80	10	2	2	7	14	200	250	
25	{ Centre Road, Chalmers	3	..	.....	.....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
	{ Ch. Carleton East .....	2	2	James Greenfield.	Nov. 24, '59	27	45	1	3	2	6	..	..	..	1	1	9	..	250	
26	{ Stayner .....	2	2	George Crav. ....	Dec. 1859	44	68	2	1	1	1	40	..	1	1	3	9	100	275	
27	{ Bowinore .....	4	4	D. H. Fletcher ..	Nov. 8, 1863	..	264	3	4	4	21	60	40	..	1	3	8	..	600	
28	{ Flos and Madonte .....	2	2	.....	.....	..	..	4	13	19	21	..	85	2	1	7	10	..	450	



## PRESBYTERY OF HAMILTON—Continued.

No.	CONGREGATION.	No. of Stations Supplied		Minister.	Date of Ordination.	No. of Families.	No. of Communicants.	Admission by		No. in Religious Classes.	No. of Elders.	No. of Office-bearers.	Volunteers in		No. of Sitzings in each Church.	
		Regular Charge.	Not Reg. Charge.					Certificate.	Examination.				Sabbath School.	Libraries.		Congregational.
8	Ancaster Village.....	1		John Lees.....	July 10, 1855	30	69	7	8	4	70	1	3	5	420	180
	Ancaster East.....	1		.....	.....	25	54	2	7	3	60	1	6	6	150	200
	Ancaster West.....	1		.....	.....	23	43	1	3	3	62	1	4	8	120	140
	Knox Ch, Port Dover...	1		William Craigie..	June 5, 1856	85	125	2	13	11	80	1	5	3	200	268
9	Simcoe.....	1		.....	.....	25	41	3	3	7	.....	1	3	8	.....	.....
	Jarvis.....	1		John McRobie...	Oct. 21, 1857	52	88	3	3	8	Un.	1	4	6	.....	250
10	Walpole.....	1		.....	.....	40	61	1	4	10	.....	1	4	5	.....	250
	Grimsby.....	1		.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
11	Clinton.....	1		John G. Murray..	July 7, 1858	95	113	5	4	11	100	1	4	3	.....	780
	Beamsville.....	1		.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Sutherland St. Church,	1		Thomas Wilson..	April 28, 1863	55	74	1	5	3	50	1	3	2	.....	.....
12	Caledonia.....	1		.....	.....	72	185	3	2	14	45	.....	5	6	100	800
	Oneida.....	1		Alexander Grant..	Jan. 27, 1864	40	47	.....	.....	11	.....	1	3	1	.....	180
13	Thompson Ch., Indiana.	1	1	.....	.....	40	87	3	1	3	2	.....	2	5	.....	800
	Eastern Seneca.....	1		G. Buison, Rec. set.	June 6, 1864	92	140	7	4	7	120	1	2	7	240	800
14	St. Ontharines.....	1		A. B. Simpson...	Sep. 13, 1865	370	465	41	44	48	225	1	1	8	700	1200
15	Knox Ch., Hamilton....	1		John McCall.....	Oct. 24, 1865	127	164	43	9	33	15	2	1	6	550	650
16	Knox Ch., Dundas.....	1		James Malcom...	Dec. 21, 1865	75	148	1	7	8	95	1	1	7	.....	200
17	St. Anns.....	1		.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Welland Port.....	1		R. N. Grant.....	Jan. 23, 1866	84	104	7	19	16	Un.	.....	2	2	50	400
18	Waterdown.....	1		.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	250
	Wellington Square....	1		.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
19	Kilbride.....	1		W. H. Simpson..	May 31, 1867	32	62	13	3	3	70	.....	3	2	100	800

PRESBYTERY OF HAMILTON—Continued.

20	Dunville	1	Vacant since Feb'y 1868	98	2	6	8	126	1	2	5	38	330	200
	North Cayuga	1	Vacant	31	1	..	2	..	1	4	..	..	..	..
21	Drummondville	1	Vacant	49	5	3	1	6	..	2	5	..	300	..
	Chippewa	1	Vacant	29	3	7	1	70	..	2	5	320	400	260
22	Thorold	1	Do	..	..	..	..	..	..	..	..	..	..	..
23	Port Colborne	1	Do	..	..	..	..	..	..	..	..	..	..	..
	Welland	1	Do	..	2	2	3	25	2	2	..	..	80	144
	Crowland	1	Vacant	17	..	..	..	..	1	3	..	..	180	200
24	Silverhill	1	Vacant	25	..	1	8	60	..	..	..	..	..	..
25	Niagara	1	Do	..	..	..	..	..	..	..	..	..	..	..
26	North Pelham	1	Do	..	..	..	..	..	..	..	..	..	..	..
27	Port Dalhousie	1	Do	..	..	..	..	..	..	..	..	..	..	..

PRESBYTERY OF PARIS.

1	Wellington St., Brantford	1	Thomas Lowry	Sep 24, 1833	54	85	7	5	9	8	81	20	1	1	5	11	150	300	320
2	Erskine Ch., Ingersoll	1	Arch'd. Cross	Aug 17, 1848	68	120	7	2	5	8	45	30	1	2	4	12	..	263	650
3	Knox Ch., Ayr	1	Duncan McRuer	Nov 25, 1851	150	279	3	15	7	23	111	44	2	1	6	3	..	150	600
4	Chalmers' Ch., Woodstock	1	D. McDeamid	May 26, 1852	150	95	4	..	..	23	110	6	2	1	6	7	..	550	330
5	Glenmorris	1	John Dunbar	May 18, 1853	65	144	4	8	6	10	65	35	1	1	3	6	500	400	220
6	Knox Ch., Woodstock	1	W. T. MacMullen	Nov 5, 1856	116	185	17	3	10	19	120	35	1	1	5	9	..	500	580
7	Knox Ch., Ingersoll	1	John Strath	Jan 30, 1857	100	170	5	8	11	13	110	60	3	1	7	12	..	500	560
8	Dumfries St., Ch., Paris	1	John James	Sept 20, 1857	126	264	18	13	10	15	100	89	1	2	7	13	..	700	628
9	Stanley St., Ayr	1	Stephen Balmer	July 22, 1858	114	226	16	16	8	22	124	40	1	1	7	15	158	300	600
10	Chesterfield	1	W. Robertson, A.M.	Jan 25, 1859	90	166	..	4	14	5	120	20	1	1	8	18	130	80	830
11	Zion Ch., Brantford	1	W. Cochrane, A.M.	June 7, 1859	150	310	7	34	39	35	300	40	1	1	10	13	200	700	850
12	Mount Pleasant	1	William Pentie	Jan 24, 1860	86	63	..	8	8	3	40	12	..	1	4	8	..	..	160
13	St. George	1	Robert Hume, A.M.	May 22, 1860	46	104	8	10	5	8	60	20	1	1	3	9	..	550	250
14	Norwichville	8	William Donald	Oct 30, 1860	68	161	8	6	9	9	100	..	1	2	7	12	..	105	225
15	Katho and Inverkip	2	Finlay McCaug	Nov 28, 1860	100	178	9	6	15	18	120	27	1	1	7	..	..	200	200
16	River St., Ch. Paris	1	James Robertson	July 23, 1862	72	134	16	13	10	16	92	22	1	1	5	10	..	400	800
17	Tilsenburgh and Culloden	2	Wm. Richardson	March 3, 1863	70	107	4	14	2	11	40	8	1	2	6	9	..	150	275

PRESBYTERY OF PARIS—Continued.

No.	CONGREGATION.	No. of Stations Supplied		Minister.	Date of Ordination.	No. of Families.	No. of Communications.	Addition by		Diminution by Death, Removals, &c.	No. in Religious Classes.		No. Week-day Meetings	Pastoral Visitation.	No. of Elders.	No. other Office-bearers	Volumes in Libraries.		No. of Sittings in each Church.
		Regular Charge.	Not Reg. Charge.					Certificate.	Examination.		Sabbath School.	Bible Classes.					Sabbath School.	Congregational.	
18	Willis Ch., Blenheim.....	1		H. McQuarrie....	May 22, 1866	80	175	8	17	16	9	50	14	1	1	5	6	217	300
19	Erskine Ch., Woodstock and Benchville.....	2		Vacant .....	}	28	70	.	.	11	2	.	.	.	2	4	225	225	200
20	New Hamburg.....	1																	

PRESBYTERY OF GUELPH.

1	Fergus, Melville Church...	1		George Smellie..	March, 1836	177	418	15	9	25	132	120	40	2	1	10	10	500	582
2	Elora, Knox Church .....	1		John Duff.....	Aug. 10, 1836		233	9	5	16	26	85	45	1	1	9	12	150	450
3	Erasmus, First Cong.....	1		William Barrie...	Jan. 4, 1843	70	146	4	1	14	12	90	16	1	1	5	5	554	450
4	Guelph, " " .....	1		Robert Torrance...	Nov. 1, 1846														
5	Guelph, Knox's Church....	1		William S. Ball..	Feb. 28, 1849	342	612	27	43	29	56	261	100	1	1	13	15		650
6	Galt, " " .....	1		J. K. Smith, A. M.	Jan. 13, 1853		50	6	4	13	13	70	10	0	1	2		850	
7	Everton and Mimosas.....	2	1	James Bowie.....	May 15, 1855		57	50	3	1	3	40	18	1	1	5	10		200
8	Erin.....	2		Jas. A. Thompson	July 25, 1855	128	145	6	4	1	3	40	18	1	1	3	4		600
9	Caledon West.....	1		James Middlemiss	June 3, 1856	108	198	10	5	16	20	70	20	1	1	5	11		318
10	West Puslinch.....	1		Andrew McLean.	March 10, 1857														600
11	Rothsay, Calvin Church, Wallace Town Line....	2	1	David Anderson..	Dec. 23, 1857	116	200	13	18	9	24	180	180	0	1	9	16		180
12	Garafusa, St John's Church	2		Wm. Millican....	Sept. 21, 1857	150	236	9	12	11	33	116	30	1	1	10	9		250
13	Doon and Hespler.....	1		Malcolm McKenzie	Feb. 12, 1862	78	128	3	6	4	13	110	34	2	1	4	9		500

PRESBYTERY OF GUELPH—Continued.

14	Galt, Melville Church.....	1	Wm. T. Murdoch	Sept. 10, 1862	160	294	17	122	87	134	140	60	2	1	7	12	1700
15	Acton, Knox Church.....	1	Lachlin Cameron	Nov. 5, 1862	180	138	5	7	8	20	140	70	1	1	5	3	550
16	Glenshan and Hollin.....	2	Thomas McCuire	March 8, 1864	85	186	9	18	10	16	160	85	Oct. 13	4	18	325	
17	Woolwich, Chalmers' Ch.....	1	Edward Graham	Sep. 28, 1864	65	135	8	5	4	14	90	3	1	3	5	300	
18	Minto, Knox Church.....	2	George McLennan	Nov. 9, 1864	150	220	7	16	4	75	120	12	3	1	8	12	392
19	East Pusinch, Duff's Church	1	Kenneth McDonald	Oct. 25, 1865	220	253	4	13	8	45	200	60	1	1	6	4	600
20	Alma and Cumnook.....	2	John Davidson	Feb. 14, 1866	90	145	10	12	20	17	80	80	1	1	3	13	470
21	Nassagawaya.....	2	James Little	Oct. 31, 1866	130	180	6	14	2	25	100	80	1	1	8	3	540
22	New Hamburg } German	2	Henry Leutzinger	Jan. 2, 1867	22		12		8	3	26		3	2	2		
23	Preston.....	1	Albert J. Traver	April 24, 1867	45	46	9	2	6	7	40	15	1	2	5		150
24	{ Eden Mills.....	2	Vacant		18	35	1				45	8	Mo.	2	6		160
25	{ Rockwood.....	3	Vacant		20	30	1			2	60			2	20		166
26	Luther and Amaranth.....	4	Mission Stations.														

PRESBYTERY OF STRATFORD.

1	Norman Street, Stratford..	1	Thomas McPherson	Oct. 10, 1836	105	235	12	9	26	23	100	25	1,000	7	9	Scat'ter'd	410
2	North Easthope.....	1	Daniel Allan	Nov. 21, 1838	56	120	5	5	3	10	70	40	1,000	5	5	150	230
3	Harrington.....	1	Wm. Meidrum	March, 1840	100	74	5	4	8	12	51	21	6	3	9	80	370
4	Wellesley.....	2	James Boyd	July 7, 1847	67	102	4	2	2	8	100	40	Oct. 11	6	10	100	350
5	Shakespeare and Hampstead	2	A. A. Drummond	Oct. 20, 1847	63	97	1	2	9	16	135	30	23	1	4	18	700
6	Avonton and Carlingford..	2	Wm. Donk, B. A.	Feb. 14, 1855	109	184	1	10	12	22	104	83	1	1	5	12	550
7	Hibbert.....	2	John Fotheringham	Feb. 27, 1856	90	125	5	7	5	19	120	44	1	1	4	12	50
8	Avon Bank and Fullarton..	2	Robert Hamilton	June 30, 1858	170	230	1	4	6	23	90	50	2	1	8	10	450
9	Nisouri [North and South]	2	Robert Hall	April 17, 1860	106	179	5	14	4	2	30	40	Oct. 11	6	12	450	
10	Elma Centre, West Monckton	2	Robert Renwick	Jan. 28, 1863	56	118	9	4	3	24	60	15	Oct. 1	4	12	290	
11	Biddulph and Fish Creek..	2	Alvan Findlay	Jan. 30, 1867	75	129	6	8	17	55	43	43	1	4	10	250	
12	Knox Church, Mitchell.....	1	J. W. Mitchell, M.A.	May 23, 1867	100	187	15	13	19	23	100	46	2	2	6	150	
13	Widder St. Ch., St. Mary's	1	Vacant		120	210	1		85	189			1	6	9	300	
14	West's Corners and Gam- ble Settlement.....	2	do.		98	184	1	3	19	15	60	20	1	1	6	15	96

PRESBYTERY OF STRATFORD—Continued.

No.	CONGREGATIONS.	No. of Stations Supplied		Minister.	Date of Ordination.	No. of Families.	No. of Communicants.		Admission by		No. of Baptisms.	No. in Religious Classes.		No. Week-day Meetings.	Pastoral Visitation.	No. of Elders.	No. other Officers-bearers.	Volumes in Libraries.		No. of Sittings in each Church.
		Regular Charge.	Not Reg. Charge.				Certificate.	Examination.	Diminution by Death, Removal, &c.	Sabbath School.		Bible Class.	Congregational.					Sabbath School.		
16	Mornington .....	1		Vacant.....	.....	90	120			9	16				2	8				275
16	Molesworth and Listowel ..	2		Vacant.....	.....	62	120	11	4	4	15				2	7				61
17	Burns' Church, E. Zorra ..	1		Mission Station.....	.....	80	25				3		14	11	1	5				160

APPENDIX.

PRESBYTERY OF HURON.

1	Bayfield .....	1	1	James Duacan .. June, 1856	.....	66	114	2	4	12	17	40				3	4			90	250
2	West Church, Kincardine ..	2		Walter Inglis .. Novem. 1842	.....	34	50	6	1	7	8	70				3	8				
	Pine River .....			.....	.....	40	70		2	3	12	54				4	6		40		
3	Knox Church, Kincardine ..	1		John Fraser .....	Jan. 15, 1844	200	85					150	50			4	10			325	650
4	Egmondville .....	1		William Graham .. Jan. 15, 1845	.....		200	2	2	31	25	37			2	7				95	350
5	Warrensville and .....	2		.....	.....																
6	Francetown .....	1		John Logie .....	Dec. 2, 1849		252	6	9	14	85	120				7	12		100	300	600
7	Knox Church, Goderich ..	1		Robert Ure .....	Oct. 8, 1850	129	197	11	4	8	17	166	30			7	9			650	750
8	Brucefield .....	1		John Ross .....	Sep. 25, 1851	140	190	3	6	15		150	160		2	7					400
9	Knox Church, Ainsleville ..	1		Samuel Jones .....	Feb. 14, 1854	83	148	14	11	4	19				1	4					300
10	M'Killop .....	1	1	Mathew Barr .....	August, 1858	90	151	16	14	6	7	50	16			1	6			180	270
11	Wroxeter and Howick .....	2	1	George Brown .....	Aug. 4, 1858	400	130									1	10				
12	Ashfield and Huron .....	2		Alex. Grant .....	Aug. 4, 1858	100	180	29	10	19	15	139	40		2	5				800	384
13	Willis' Church, Clunton ..	1		A. D. McDonald .. April 28, 1859	.....	140	145	7	8	6	17	200	80		2	11			40	300	650
14	Tiverton and Greenock ..	2	1	Alex. McKay .....	April 25, 1863	140	145	7	8	6	17	200	80		2	11			40	300	650
15	North and Centre Bruce ..	2	2	Wm. Mathieson .. May 1, 1862	.....	50	54	2	2	2	16	81			1	5				140	200





PRESBYTERY OF GREY—Continued.

No.	CONGREGATIONS.	No. of Stations Supplied		Minister.	Date of Ordination.	No. of Families.	No. of Communicants.	Addition by		Diminution by Death Removal, &c.	No. of Baptisms.	No. in Religious Classes.		No. Week-day Meetings.	Pastoral Visitation.	No. of Elders.	No. other Office-bearers.	Volumes in Libraries.		No. of Sitzings in each Church.
		Regular Charge.	Not Reg. Charge.					Certificate.	Examination.			Sabbath School.	Bible Classes.					Congregational.	Sabbath School.	
12	Port Elgin .....	2	1	Alexander Frazer.	Oct. 22, 1861	..	81	10	3	7	9	110	..	3	1	4	2	..	200	200
13	Carrick .....	3	..	William Hay .....	Sep. 24, 1863	200	189	2	3	11	13	40	..	1	1	5	21	..	50	270
14	Proton .....	4	2	John Morrison .....	Jan. 10, 1860	103	82	16	15	6	28	115	8	1	1	4	13	..	328	..
15	St. Vincent, Sydenham, & Ephrasia .....	3	..	Arch'd. Brown .....	Jan. 27, 1864	53	109	4	13	5	24	80	60	..	1	2	6	..	..	..
16	North Brant .....	2	..	*Daniel Duff .....	May 19, 1868	36	90	5	3	3	7	..	..	..	..	2	7	..	..	80
17	Egremont .....	..	..	Vacant .....	.....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
18	Knox Ch., Sydenham .....	..	..	Do. ....	.....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
19	Dumblane .....	1	..	Do. ....	.....	24	57	1	..	3	3	..	..	..	..	..	..	..	..	..

\* Inducted after close of Synodical year.

PRESBYTERY OF LONDON.

1	Lobo and Caradoc .....	2	..	Duncan McMillan.	1831	70	70	2	6	2	5	50	20	17	1	5	8	..	..	..	400
2	St. Anne's, Kanakee .....	3	2	Chas. Chiniquy .....	Oct.	170	625	30	30	75	70	5	1	2	2	9	12	150	..	..	..
3	Embro .....	1	..	D. McKenzie .....	1834	200	209	1	6	8	26	140	40	Occ	1	1	19	..	200	850	
4	Scotch Ch., Chicago .....	1	..	R. F. Burns, D. D. July	1847	50	70	2	..	..	..	..	..	..	..	..	..	..	..	..	..
5	Larwich .....	2	..	Alex. W. Waddell, Dec.	1847	..	..	..	..	..	1	13	40	..	1	8	5	..	..	..	300
6	Ekfrid, Knox Ch. ....	3	..	W. R. Sutherland, Feb.	1848	84	123	4	5	6	25	120	30	1	1	8	10	..	1056	720	
7	Adelaide St. Ch., Chatham.	4	2	Angus McCall, .... Feb.	1848	..	136	7	8	4	19	50	12	1	1	5	7	..	500	..	
8	First Pres. Ch., London .....	1	..	J. J. A. Proudfoot, July	1848	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
9	Williams .....	..	..	Lachlan McPherson	1849	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10	St. Andrew's Ch., London .....	..	..	John Scott .....	Oct.	270	388	40	9	16	29	320	68	1	1	5	14	..	400	606	