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THE HOME & FOREIGN RECORD

OF THE
CANADA PRESBYTERIAN CHURCH.

No. 5.

MARCH, 1867.

VOL. VI.

CONTRIBUTIONS FOR KNOX COLLEGE.

We acknowledge, in the present issue of the Record, a number of contributions for Knox College, and we trust that congregations that have not yet collected and remitted will do so as soon as possible. The time fixed by the Synod is 'not later than 1st February.' We may state that the classes, in regard to attendance and every thing else, are highly encouraging. Although a number have gone elsewhere to finish their Theological course, there are in actual attendance in the Theological department thirty-three, fourteen being in the senior class, while the number of students taking a full University course with a view to enter Theology is greater than ever it has been. Several students who began the study of Theology are, in the meantime, finishing their university course, and will again resume their studies in Knox College. In the preparatory department 12 have passed their examinations before the Board of Examination, most of them being in attendance at University College. In addition to these, a number of young men have already intimated their intention of entering the college next year. We trust that an increasing number of young men will, from year to year, be found coming forward for the work of the ministry.

EPISCOPAL CONSECRATION.

On the 25th day of January, for the second time in Canada, a Protestant Prelate was consecrated. The consecration of Bishop Bethune possessed, however, even greater interest to Christians belonging to other Churches than that of Bishop Lewis, inasmuch as, to use the language of the able and eloquent preacher on the occasion, there was then "witnessed for the first time in the annals of our Church, the consecration of a Colonial Bishop without either Patent or Mandate from the Crown. Then the last link was severed of that chain which had hitherto bound us to the State." We are glad to read the remarks of Archdeacon Patton in this connection, shewing as they do a healthy and joyous feeling in being freed from trammels under which the Church of England is labouring, and which have caused much scandal, as well as prevented the exercise of godly discipline. We hope that the Episcopal Church of England in Canada is entering on a career of prosperity, in the maintenance of true Protestantism and Evangelical doctrine.

This event has attracted no little attention, and it may be of use to pass under review the doctrines and principles of Church polity which have been so ably set before the public by the preacher, as the doctrines and polity of the Episcopal Church in Canada.

The sermon of Dr. Patton is able, and contains very much that is commendable and refreshing. We find, however, the usual assumptions *unwarranted by Scripture*, on which the offensive claims of "the Church" are founded, though they are imbedded amid fine language and plausible arguments. The text of the discourse was naturally discussed. "*And they continued steadfastly in the Apostles' doctrine and fellowship, and in the breaking of bread and in prayers.*"—Acts II., 42.

I. With reference to doctrine, and

II. With regard to fellowship.

When speaking of Doctrine, the preacher essayed to test the apostolicity of the Church of England, by a comparison of the doctrines of the Church with the Apostles' teaching, adding, "To the Law, then, and to the Testimony, let us have recourse for an application of this test."

The doctrines of the existence of God; the Trinity; the fallen state of man; the work of Christ, as excluding the sacrifice of the mass and all creature mediators; the insufficiency of man; the necessity of the aid of the Holy Spirit; and the necessity of faith, manifested in holy living, were upon the whole successfully shewn to be doctrines held by the Church and taught by the Apostles, although the statements may not come up to the fulness of our Westminster definitions. When, however, Baptism is treated of, we find used the equivocal terms of Baptismal service, *for which there is no apostolic warrant*, that "God hath been pleased to regenerate them by his Holy Spirit, to receive them for his own children by adoption, and to incorporate them into his Holy Church."

These words may be defined in the lower sense of the terms "regenerate," "adoption," and "Holy Church," as referring to the Visible Church; but when used, as too often is the case, in a vague way, and interpreted as applying to the Church Invisible, they are unscriptural and out and out opposed to any proper view of scriptural religion.

Confirmation is next treated of, being put between the two sacraments, as if it were of equal importance, and not a mere human rite. Instead of quoting Scripture here,* though he professes to go to the Law and the Testimony, the preacher asks a general question, not borne out by Scripture, concerning apostles laying on their hands on adult converts, and accommodating Scripture to his human view, adds, "and does the Apostle St. Paul enumerate this 'laying on of hands' as amongst 'the principles of the doctrines of Christ?'" This is all the apostolic authority for *confirmation* which can be quoted, and when the answer, no, is unhesitatingly given, the whole argument vanishes. We have no evidence that it is "after the example of the Holy Apostles," that a bishop practises confirmation. Next comes the Sacrament of the Lord's Supper, and with the statement therein contained a Presbyterian may be substantially satisfied, asserting as it does the necessity of faith in order to partake of Christ in the Sacrament, and implying that the reception of Christ therein is not "corporeal or carnal," but spiritual. The statement regarding the "undying misery of the wicked," we regard as exceedingly weak, being, so far as Scripture is concerned, not apostolic at all, but resting on a quotation from a Jewish psalm, and from the apocalyptic description of the torment of those who worship the beast and his image. It is a pity that a doctrine which has of late been so much impugned within the Church of England,

* The English Church, in retaining the rite of confirmation, *has not grounded it on any institution by the apostles*, but merely declared the laying on of hands on the candidates, to certify them (by this sign) of God's favour and goodness towards them, to be after the example of the Holy Apostles.—*Alford on Acts* 8, 14.

should not, in the circumstances, have been confirmed from apostolic language, such as is found in Rom. 2nd chap., or II. Thess. 1st.

It is, however, from the second part of the sermon that we most decidedly dissent. Why does not Dr. Patton bring his statements under this head also to the test of "the word and the testimony?" Is it "because there is no light in them?" or is it from a consciousness that though he may find a *shadow* (only a shadow) of evidence amidst the dimness of the third and fourth centuries; even that will disappear before the light of Scripture? The stale and oft-repeated argument about the three orders: in the Jewish Church, high priest, priest, Levite; in Christ's time, Christ, disciples, seventy disciples; thereafter of apostles, bishops, and deacons; and now bishops, priests, and deacons—is paraded *as if Scriptural*; while the preacher utterly ignores the typical character of the Jewish dispensation, and does not consider the blasphemous implication, that Bishops now take the place (which apostles never claimed) of High Priest between God and man. The mere external coincidence of number misleads a prejudiced mind, so that it cannot see the spiritual difference between Christ the Head and only High Priest between God and man, and prelates of our day.

Again he says:—"The Apostles were, under Christ, the spiritual rulers or overseers of the Church. So great was their dignity, so extensive their labors, so abundantly blessed in the conversion of vast multitudes to the faith, that as one of their number testifieth, 'The Church was built upon the foundation of the Apostles and Prophets, Christ Jesus himself being the chief corner stone;'" as if these were the characteristics which made Apostles the foundation of the Christian Church. They were *inspired* men, who had seen the Lord, endowed with miraculous gifts, and appointed for the special purpose of *founding* the Church. And it is just because the Bishop of Niagara, notwithstanding that Dr. Strachan said to him, (as seems to us, foolishly,) "Receive the Holy Ghost for the office and work of a Bishop in the Church of God now committed unto thee by the imposition of our hands," is not inspired; has not seen the Lord and been commissioned by Him; has no apostolic gifts of the Holy Ghost; and is not sent forth to *found* the Church; that we decline to recognize him as a successor of the apostles, or as "having permanent superiority and ruling power over other ministers of the word and sacraments.

After referring to Tim. and Titus, the preacher goes on to say: "In addition to this scriptural testimony, we might, did time permit, abundantly prove from the earliest records of primitive Christianity, from the testimony of such illustrious confessors and martyrs as Clement, Ignatius, Polycarp, Justin, Ireneus, and others, that wherever the Gospel was preached, throughout the whole of the then known world, the Church everywhere possessed the same three-fold order of Bishops, Priests, and Deacons, the former of whom were everywhere recognized as the spiritual rulers, and the direct successors in that office of the Holy Apostles." Our answer simply is, that while such vague assertions may mislead, they cannot convince any thinking man. They may bolster up assertions, they are no evidence. When Dr. Patton or any other goes to the fathers mentioned above, (not to Hooker's quotations) and makes a definite statement, it will be time enough to try to disprove it, as can be done *ex abundante*. Meanwhile we only give our contrary assertion, to the effect that even through these fathers it can only be shown, that *after the apostolic age* the Churches, from prudential considerations, adopted a separate order of Prelatic Bishops. This, however, is not *apostolic* fellowship. But we lay no stress on this. We say with Dr. Patton, "to the word and the testimony," and there we firmly take our position, though *all the fathers*

were against us, the New Testament knows nothing of a Prelatic or Diocesan Bishop. Perhaps it may not be amiss to inform our readers that Dean Alford, the ablest commentator the Church of England has ever produced, thus expresses his views on the subject: On "Acts 11-30, (Presbyteron.) They are in N. T. identical with *episcopoi*. * * * * The title '*Episcopos*,' as applied to one person superior to the Presbyteroi, and answering to our 'bishop,' appears to have been unknown in the apostolic times." So much for the "*apostolic fellowship*" of modern Prelatic or Diocesan Bishops.

To conclude our remarks, we are only more than ever convinced by the proceedings referred to, that though there is much in the solemn pageantry of the Ritual to attract, and in the bold assumptions of the Tractarian party to bewilder, we only need to "test by the apostles' doctrine" of the New Testament, all that is *peculiarly distinctive* of the Church of England, in order to see that where it is not anti-scriptural, it is unwarranted by the Word of God, added of mere human device, and therefore cannot be binding on the conscience, or essential to the Church of God.

Missionary Intelligence.

LETTER FROM REV. J. NISBET.

Carleton House, Saskatchewan, Oct. 15, 1866.

REV. R. F. BURNS, St. Catharines, C. W.

MY DEAR BROTHER,—I wish to leave a few lines for you here, to await the first opportunity of sending to the settlement. In my last I informed you that I had arranged with Mr. Christie for a visit to Edmonton, and that I would (D.V.) spend the Sabbath there. I intended to have left home on Friday, September 14, but that and the following day proved stormy—hail, snow, and rain, with high wind—so the starting was deferred till Monday, 17th ult.; hence I was disappointed in my expectation of having services here on Sabbath, 16th, on my way up, and it gave a day and a half less time between this and Edmonton. Abandoning the design of taking a pack horse all the way, we adopted the plan of taking the spring waggon and one saddle horse—so we took only two horses and one waggon with us.

We arrived here on Tuesday morning, 18th ult., and crossed the river to take the usually travelled road. The weather continued cold, with occasional showers of rain, but it was very favorable for the horses.

AN INDIAN CAMP.

The first night after leaving this place, we came to a small Indian camp of eight tents. We camped beside them, and talked with all those who were disposed to stay with us, till about midnight, and they seemed attentive when we had evening worship accompanied with the exposition of scripture, Mr. Flett interpreting. We told them where we were settled and what our plans are, and that we would be glad to see any of them there who wished instruction, or to receive any who desired to settle and work like white people, and we would help and teach them as well as we could; or, if any of them wished to have their children educated, we would take charge of them, but we would not pay them to come to us or to send their children to us—for the Indian expects *payment* for everything you ask him to do, even although it be purely for his own good. We tried to

explain what benefit these things would be to them, showing that since buffaloes are becoming scarce they will be compelled to do something else for a living than following the chase, and what advantage it would be to them to adopt the Christian religion. One of the men had a little boy about five years of age, and he told us that his little boy had been very sick, and that he had vowed that if his child would recover he would have him baptized by the first minister he would see, and now he wished to fulfil that vow, as I was the first minister he had met since. I explained to him the nature of baptism when received by a parent for his child, and that he himself should first become a Christian, that he might be able to bring up his child as a Christian. He seemed satisfied. Mr. Flett had a long talk with the party on the subject after I had gone to sleep. I have heard since that it is very common for the Indians to wish their children to become Christians, although they are not Christians themselves, nor desire to become such.

We continued our journey, meeting with very little of note till we arrived at Fort Pitt. We passed along Jack Fish lake, which was once spoken of as a likely place for settlement, but I saw no place thereabout at all to compare with the place we have selected; and here I may say, that in the whole five hundred miles over which I have travelled in this journey, I have not seen any place with equal advantages. The nearest to it in quality of soil, presence of timber, &c., is the land between Dog Rump Creek and Edmonton—Victoria being about the centre of that space.

FORT PITT REACHED.

We got to Fort Pitt on Saturday evening, 23rd ult. There we spent the Sabbath. We had services on Saturday evening, and twice on Sabbath, with the Protestants at the Fort. Some were away on the plains, and others were conveying supplies to other trading posts, so that we had not all the Protestants of the place with us. There were fourteen present at our services, which were partly in Cree. At Fort Pitt the Popish bishop has put up a small house by way of securing a claim, and I am told he intends having a Mission there. A great wooden cross has been erected at the rear of the Fort, and one stands on the hill behind this Fort.

We left our own horses at the Fort and hired two fresh ones from two of the men, as all the Company's horses fit for travelling were off. Thursday evening brought us to Victoria, where I was kindly welcomed by our Missionary, Brother McDougald, and Mr. Flett was among his old friends, as Victoria was the trading post he had charge of before leaving the service of the Hudson's Bay Company.

I was not long in Mr. McDougald's, when an old Christian Indian, who seems to be living more in heaven than on earth, came to welcome me from the other side of the great waters, as he thought I had just come, and then others who hold positions in the Church came to bid me welcome—but nearly all the Indians of the place were off to the plains. A number of Indians were present at evening worship, when I made some remarks on Christ as the Door and the Shepherd, and prayed with them, Mr. Flett interpreting. Mr. McD. and I had much conversation on Missionary plans and purposes, and among other things the subject of baptism, already referred to, came under review.

On Friday morning, having again procured fresh horses, (one of which was kindly lent by Mr. McD.'s son,) we proceeded on horseback to Edmonton, leaving our waggon at Victoria. We travelled still on the north side of the river, where, for two-thirds of the way, there is only a bridle path, and some parts are very hilly and rough, and others having a thick

growth of firs, poplars, or willows, among which it is sometimes difficult to make one's way. We were now blessed with warm weather, and we enjoyed the diversified nature of this part of the way much.

ARRIVAL AT EDMONTON.

We reached Edmonton about 4 p.m., on Saturday, 29th ult., and were welcomed by Mr. Christie in his usual friendly way. Several of the gentlemen whom I had met at Carleton were there, and others from other inland trading posts, so that it was a good time for a visit, although it was a busy time with all at the Fort, as they were making up and sending off the supplies for the different posts—Edmonton being the great depot for the district. It is a large, well-kept establishment, with long rows of good dwellings for the men employed. Blacksmiths, boat builders, carpenters, farmers, &c., are employed there. About twenty boats are built every year at Edmonton, all of pine, which is large and abundant in the neighborhood. Farming is now carried on to a considerable extent, the crops having turned out well this season—wheat, barley, and potatoes being the principal products. A large number of cattle and pigs are also kept, and, of course, an abundance of horses.

We remained at Edmonton till Tuesday forenoon, 2nd ult. We had services every evening and twice on Sabbath, and also a service in Cree in an Indian tent on Sabbath afternoon. I baptized a child for a member of the Kildonan congregation, at present at Edmonton.

On Monday evening, after worship, I addressed those who were present, stating that I had come merely to visit them—that although I had pitched my camp a long way from them, I had a wish to visit that place, as I knew that there were so many of my co-religionists there—that I was sorry so little was being done for their spiritual welfare—that I had long been impressed with the necessity of a missionary being employed to visit the forts and trading posts, and to establish schools where necessary—that as I knew that a great many of the Company's servants had been brought up as Presbyterians, I had more than once written to our Mission Committee on the subject—but that we are only, as a Church, in the infancy of our Mission operations, and have not the means of doing *all* we desire to do, more especially as there are so many new settlements in Canada demanding attention. I stated that I would consult with Mr. McDougall on my return to Victoria, and see what can be done to increase the supply of preaching, &c., and that I hoped they would all cheerfully attend the services of any Protestant minister who might come among them preaching the pure Gospel, although the forms, &c., might not be exactly what they had been accustomed to in youth and in their native land. I distributed among those present such tracts as I had and some copies of the shorter catechism, and I left with Mr. C. a number of bibles, both English and Gaelic, to sell to such as wanted them.

There were no miners in the immediate neighbourhood of the Fort; at present they are working both above and below, some even below Victoria. I did not see any of them at work, as my time would not permit. As far as I could learn there may be about thirty at present in the district, extending over seventy-five miles in length, but it is believed that were it not for fear of the Blackfoot tribe of Indians, who have already killed a good number of American miners, many would come across the mountains, and it is confidently expected that much richer "diggings" would be found nearer the mountains than Edmonton. It is reported that the miners are determined to make a regular attack upon the Blackfoot next spring. There may be changes in store for this land, and if they once begin they will be speedy and great.

LEAVE EDMONTON.

On Tuesday, 2nd ult., at 10 a.m., we left Edmonton, having enjoyed a very pleasant visit, but much shorter than we could have wished, and having experienced the greatest kindness from Mr. and Mrs. Christie, and all the others connected with the Fort. I did not count particularly, but there might have been forty-five present at each of the services.

In returning to Victoria, we crossed the river twenty-five miles below Edmonton, and recrossed again at Victoria; by this means we had a good cart road all the way, although a little longer than the other. We arrived at Victoria on Thursday, at 8 a.m. We found that a few of the Indians had come in from the plains, but the greater number were still absent. It had been intimated that I would preach in the church that evening, so Mr. McD. and I had plenty of time to talk over matters. In the evening I preached to about sixty Indians, from the text,—“Giving thanks to the Father * * * who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.” (Col. 1 : 12, 13.) Mr. McD. also briefly addressed the people, telling them who I was, and asking them to help me in my work by their prayers.

On Friday, at 10 a.m., we left Victoria, having received from our kind friends there such supplies as we required for the next stage of our journey. The same day we had dinner at the premises newly put up by an agent of one of the Red River free traders, and we had worship with the men employed there and a few others, in English and Cree. When we camped in the evening, a band of young Crees came up to us, and according to custom, seated themselves around our fire. They were eight in number, all on foot—very likely they were on a horse-stealing expedition, which, with war, is almost the only occupation of such young fellows. We had, of course, to treat them to a smoke and as comfortable a supper as our circumstances would afford. Some of them had seen Mr. Flett before, and the leader of the band told his companions that they had better behave themselves, for we had treated him kindly, and had given him a good dinner once when he was very hungry. There were also two young Christian Indians with us, who were on their way from Victoria to another station of the Wesleyans. Our heathen companions listened very attentively while we engaged in our evening worship, and while I explained to them the nature of the Christian religion, and what a benefit it would be to them and all the Indian tribes if they would adopt it. Mr. F. talked long with them after I had finished, about their belief, their habits, &c.; indeed, he purposely kept them talking till they dropped off one after another to sleep, for in such company we cannot be too watchful of our horses. We were up long before day, and were off before our night companions were astir. The youngest of the Christian brothers who had come with us from Victoria, expressed a strong desire that I would hire him for the winter. He had worked for Mr. F. at Victoria, and he knows his character and what he can do; so I thought, that as we shall have abundance of work I might as well engage him, and possibly we may be able to make something of him. He is to have £2 a month. He is a young, unmarried man. Having a horse of his own with him, he came right on with us.

As we came near Fort Pitt, we learned that the Blackfeet had, a few days before stolen upwards of forty horses from the Crees in the neighborhood of that fort, and we met several parties of Crees moving westward—one was a war-party bent on retaliation for the theft of their horses. Thus horses are the constant source of strife among these tribes.

On Saturday evening we came to a party with carts and horses belong-

ing to free traders, at whose premises we had dined the previous day ; three were going up, and had come from Red River. I expected they would have brought some packages for me, but they had brought neither them or letters ; but they informed us of the sudden death of a sister of Mr. McKay's, a young woman of eighteen, a new and most unexpected cause of grief to our party. Two of the party were coming our way. The whole party joined with us in our evening worship, which was conducted partly in Cree.

SERVICE IN CREE.

On Sabbath morning we had a full service, partly Cree. I offered to stay all day with these friends if they intended to remain there, but as they did not seem desirous of doing so, I thought it best to come on, and thus secure my being here (Carleton) for the following Sabbath, which could not have been accomplished had no home progress been made that day. We had services again in the evening with those who came our way.

We got to Fort Pitt about 7 a.m., on Tuesday, 9th ult. I merely visited some of the people and came on. Here we got our own horses, which were in good order, and fit for the home journey. On Tuesday night we saw fire on the plains ahead of us, and on Wednesday we passed over twenty miles of newly burned ground. On Thursday we also saw that there was fire ahead, and about 5 p.m. we came close to it. We camped on a sort of peninsula, having a small lake on one side, and a creek in front. We took measures to provide a safe retreat, provided the fire should come upon our camping ground during the night. We had fire before and on either hand of us, marching over the hills like a flaming army. Between two and three in the morning the wind changed, and brought the fire towards our camp, so we shifted our quarters and were safe. The Lord be praised for his mercy, that we were not overtaken in an open, level plain, where means of escape would have been much more difficult.

On Friday and Saturday last, we travelled over nothing but burnt ground—perhaps one hundred miles. It was only on the margins of little lakes, and among some trees that we could get feeding for our horses. As we drew near to this place on Saturday snow began to fall, but we got safely across the river and into comfortable quarters in the fort before the storm fairly set in—another proof of the mercy of our ever watchful Heavenly Father. There are few people here at present. The gentlemen who were here when last I spent a Sabbath at this fort are now off to their own posts, and a number of the men are out on the plains. There have only been eleven different persons present at our services connected with the fort, and six Indians.

We must now try to make the best of our way home, although the snow is some inches deep on the ground, and has drifted considerably. We do not expect to be home till to-morrow evening. We have heard that our people were all well two weeks ago, and were getting on with their work at the houses.

I should have mentioned that Mr. McDougald, Wesleyan Methodist Missionary, expected to be in Canada next spring, and you may then see him. He has given up the design of going at this time.

Yours, &c.,

J. NISBET.

BRITISH COLUMBIA—NANAIMO.

We have received recent intelligence from the Rev. R. Jamieson, at Nanaimo. He sends the First Annual Report of the congregation there, which we insert, as it will be interesting to the members of the Church generally.

"First Annual Report of the Committee of the Presbyterian Church, Nanaimo, adopted at a Congregational Meeting, held on December 31st, 1866.

"In presenting our First Annual Report, it is our privilege and duty to render a just tribute of praise and thankfulness to Almighty God for the mercies vouchsafed to us during the past year, as well as for the encouraging hopes we are permitted to entertain for that upon which we are about to enter. It is also our duty to recognize and record the considerate liberality of the Canada Presbyterian Church, in sending and supporting a Minister among us, while our numbers are so few and our means so limited.

"Considering the great depression in financial matters in Nanaimo, and throughout the colony generally, we congratulate ourselves upon the success that has attended our proceedings since the arrival of the Rev. Mr. Jamieson among us, particularly in the erection of this neat and comfortable church, which we were privileged to occupy in about eight months after our first meeting as a congregation.

"We cherish the hope that the incoming year will be more prosperous in financial matters than the last. Our collections amount to a considerable sum, yet when the rent of the manse is deducted from them, the sum is a good deal reduced, and we hope the congregation will use all the means in their power to build a manse before the close of another year for our minister, thereby saving annually the sum of \$180, which could be well applied to other purposes.

"We, as a congregation, feel the benefit of having Divine service amongst us for the last thirteen months, in the way that we and our fathers were used to worship God in our fatherlands, and by a servant of God so well qualified; and the Committee earnestly call upon every Presbyterian to strengthen his hands, that the good work he has begun may prosper amongst us.

"We herewith append the Treasurer's Report.

GEORGE MISENER,
Secretary.

Treasurer's Account, up to December 31st, 1866.

RECEIPTS.

To Subscriptions received on Building Account.....	\$754 50
Sabbath Collections, including Collection at Church Opening.....	596 25
Borrowed.....	133 00
Pew Rents.....	58 50
Second Subscription List, collected this month.....	150 50
Total.....	\$1692 75

PAYMENTS.

First Instalment on Church Site.....	\$50 00
Self Support.....	156 00
Manse Rent.....	135 00
Sunday-School Books.....	13 00
Contractor for Building Church.....	1015 00
Painting.....	121 62½
Insurance on Church.....	28 50
Sundries, including Stove, Matting, Lamps, Coal Oil, &c.....	65 92
In Treasurer's hands.....	107 70½
Total.....	\$1692 75

ROBERT DUNSMUIR,
Treasurer.

At the meeting of the congregation at which the preceding report was presented, a resolution was adopted expressive of hearty thanks to the Canada Presbyterian Church, for its liberality in sustaining divine ordinances among them.

MISSIONS OF THE UNITED PRESBYTERIAN CHURCH.

JAMAICA.—We regret to notice the death of a Missionary, the Rev. H. B. Newhall, of Port Maria. The island is now quiet, and great changes are being introduced by the Government, which it is hoped may tend to the amelioration of the condition of the people. The state of religion is described as being low. We observe that the Rev. Mr. Downie, a missionary who lately went from the Church in Nova Scotia, has safely arrived in Jamaica.

OLD CALABAR.—The January *Record* mentions the baptism of two converts, both females, one of the wife of a member of the church. They both appeared to experience the power of the truth.

CAFFRARIA.—The missionaries in Caffraria are striving to follow their people, who have removed in considerable numbers to the country beyond the great Kei. In this there is hearty co-operation between the Free Church and United Presbyterian Missionaries. The Missionaries in turn take tours for the purpose of looking after these converts, and forming them into congregations. One Missionary reports one congregation consisting of forty-three members, five candidates, and two elders, and another of ninety-one members, and he states that the converts not only maintain their Christian consistency, but strive to extend the Gospel among their heathen neighbors.

INDIA.—A great meeting of the native princes of India was lately held at Agra. It appears that several of the native princes are doing not a little for education, and that all Rajpoolana is open to the gospel. Were there missionaries, the field is ready for their labors.

JAPAN.

Although in this recently opened field little has yet been done in actual evangelistic work, a preparatory work is going on, and we trust that soon the way may be opened for the wide dissemination of the truth.

The Rev. D. Thompson, an American missionary, writing at Yokohama, October 3rd, thus speaks of the work of the mission in Japan.

The year just closed has been one of uninterrupted prosperity. All the members of this mission have been preserved in health throughout the year, and have been making steady progress in acquiring a knowledge of the language and modes of thought of this people, and are thus daily becoming better qualified for the work of imparting to them a knowledge of the gospel. It is gratifying also to see that in proportion as we gain ability to teach, we have also increased opportunities of teaching. A knowledge of this fact strengthens our faith that by the time we are quite prepared for the work of preaching, we will be entirely free to preach.

Dr. Hepburn has kept his Dispensary open throughout the year, and has attended quite as many patients as at any former time. The Japanese appear to regard the Doctor's work with much favor. I also esteem it highly as a means of securing the good will of the people. The average daily attendance I am not able to state. The Dispensary will now be closed for some months, while Dr. Hepburn goes to Shanghai to superin-

tend the publication of his Japanese Dictionary. This is a work upon which he has been engaged ever since his arrival in this country. We all feel satisfaction as it approaches its completion, and look forward to its publication, when we will have this help in our studies, and when Dr. Hepburn will be free to undertake other labours. Dr. and Mrs. Hepburn will leave for Shanghai in a few days, and will be absent some months.

I have been employed during the greater part of the year much as hitherto. The Sabbath service in English has been kept up. The Government school also was maintained till quite recently. My labors in the school occupied a considerable part of my time, especially during the absence of Mr. Ballagh in San Francisco. Some time ago we saw reason to discontinue our labors in the school, and now quite a number of the most promising pupils, and others, receive instruction at our rooms. We see no reason as yet to regret the step we have taken, and believe that it will result in good, both to the cause of missions and of education.

Besides teaching and labors on the Sabbath, I have given my attention to the study of the language, and have translated, imperfectly, some of the historical books of the Old and New Testament.

This sketch will enable you to estimate the progress we have made during the year, and what are our capabilities for time to come. At the close of this year we feel more hopeful than formerly. This arises in part from our greater knowledge of the people, and of their language, and in part, from the fact that we are regarded with less hostility than formerly. Changes are also going on in the internal affairs of this nation. The Tycoon has recently died, and hopes are entertained that a man more friendly to foreign intercourse will be chosen in his stead. As yet we cannot tell what will be the result of the war with Choshu, but trust that Providence will overrule all to the ultimate good of this land.

Sincerely yours,

D. THOMPSON.

THE NEW HEBRIDES.

Some time ago a good deal of attention was directed to the proceedings which took place, in connection with the visit of a British war vessel to the New Hebrides, and a good deal of blame was cast upon the missionaries for invoking the aid of British power. The following article from the pen of the Rev. J. O. Dykes, formerly colleague of Dr. Candlish, but now in Australia, gives a new view of the proceedings in question.

THE CURACOA IN THE SOUTH SEAS.

“By unfriendly or neutral papers here, and still more in New South Wales, a prejudice against the New Hebridean Mission has been industriously spread in connection with the recent visit to the islands of H. M. S. Curacoa. Probably there are also many friends to the mission who, in ignorance or misconception of the circumstances, have accepted the current representation, and formed from it an unfavourable opinion. Nothing is more easy than to create on the public mind a hazy impression that something or somebody is to blame; and however unfounded such an impression may be, there is nothing more difficult to remove. The best defence for the missionaries in the present case is to be found in the plain facts of the story. These were brought before last General Assembly in the speech of the Rev. A. J. Campbell, convener of the Heathen Mission Committee, and have again and again been given to the public through other channels; but to this day they do not appear to be sufficiently

known. Before we bid farewell to our departing missionaries, it may do good to let the facts once more speak for themselves.

In consequence of frequent complaints received during many years back of violence offered to British life and property on certain islands of the New Hebrides, Her Majesty's Government has sent repeated instructions to the officer in command of the station to inquire into the acts complained of, and take needful action for the protection of her subjects. Of all the memorials of this nature which have been addressed to the Foreign Office, there are only two with which Presbyterian missionaries were in the least degree identified. When the Rev. Mr. Gordon and his wife fell martyrs at the hands of the islanders of Erromanga, the two missionaries then on the Christian island of Aneiteum ascertained that one man, whose complicity in the crime could be proved, was actually a British subject, a Malay, engaged on the island in the sandal wood trade. These two gentlemen, therefore, Messrs. Geddie and Copeland, asked the Queen's Government, through the authorities at Sydney, to take steps for the removal and trial of this man, the only one of the murderers who, as a British subject, was amenable to British law. In consequence, we presume, of this petition, as well as of other complaints made by traders, the islands were visited by Commodore Seymour, then in command, who reported his observations to Government, but took no active steps to avenge crime, or overawe the natives. This instance of Erromanga is the only one in which our missionaries appear as petitioners; with one other case two of them were indirectly concerned. It is nearly five years since affairs on the neighbouring island of Tanna got into a state which called for the interference of a civilized power. Two mission stations have been set up on the island. To these savages, as to more important races, the advent of Christ's Gospel brought, in the first instance, not peace, but a sword. The population was pretty equally divided; about one-half or so decided to have the white teachers, and to hear their words; the other half were vehemently opposed to this. The hostile party ultimately became aggressors, and the friendly tribes defenders, in a petty religious war. The whole property of the mission on the island was destroyed; one native teacher was murdered; the lives of the two missionaries, Messrs. Paton and Mathieson, were attempted; some of their converts fell in their defence, and Mr. Mathieson, like Mr. Johnson, at an earlier period, did not long survive the hardships he endured. It became necessary, to spare further bloodshed, that the mission should be abandoned; but this meant to abandon one half of the islanders without the religious teaching they desired, and the whole island to hopeless intestine conflict. In this emergency the missionaries did nothing. They did not invoke British interference. They left the island; but before they did so, fourteen petty chieftains, representing the friendly population, took it upon themselves to address a petition to Queen Victoria, which was carried by the missionaries to Sydney, and transmitted, we presume, to the Home Government. In this document these simple rulers detailed the distractions of their island, and begged the great Queen to restore peace, and protect the men who came to teach them good words of life. We do not attach much importance to this invitation, and, probably, neither did Her Majesty's ministers. England had grievances of her own to complain of. Quite a number of traders visiting the island under cover of the British flag, had been murdered by the same savage party, which made the place too hot for the missionaries. It was getting to be an understood thing that no vessel could approach without being exposed to a fire of mucketry from the natives on the shore. In the list of wrongs which moved Her Majesty's ministers to remit to the Commodore on the station more urgent orders

than before, requiring him effectually to act and not merely threaten, the wrong done to the mission formed only one ; and the petition of the fourteen chiefs merely afforded the opportunity for an interference which had on every ground become necessary.

This was literally all that the missionaries had to do with the events which led to Commodore Sir William Wiseman's visit. That officer left Sydney for the islands in pursuance of orders received from home, renewed orders, similar to those which went to the bottom in the wreck of the "Orpheus;" and we are very credibly told that Lord Clarendon has since intimated his approval of the way in which these orders have been executed. The English Cabinet accepts the full responsibility of the "Curacoa's" work. The representations on which the English Cabinet acted were not those of the Mission. The two documents now referred to bore, indeed, directly or indirectly, the sanction of certain missionaries. But these two documents were a trifling addition to the evidence before the Government. One of them asked for no more than justice against a British murderer ; the other was the petition of natives only, whose teachers had been slain or driven away by their fanatical countrymen. There is not a shadow of reason for saddling upon the Presbyterian mission, as its peculiar burthen, the responsibility of bringing a war vessel into these waters.

A great deal has been said of the severe punishment inflicted by the "Curacoa" upon the defenceless islanders, and of the complicity of the missionaries in the "bombardment" which is pictured in such dreadful colours. How do the facts stand? The whole mission staff had met together on Aneiteum, in the winter of last year, to hold their annual meeting of Presbytery, and the "Dayspring" was in attendance to convey them back to their posts, when H.M.S. "Curacoa," bearing the flag of the Commodore, unexpectedly arrived. Sir William Wiseman was on his way to the offending islands ; and finding the missionaries on the point of setting out on the same route in their own vessel, he arranged that the "Dayspring" should lead the way through those intricacies of island navigation with which her captain was of course more familiar. Beyond this, he asked but one favour—that at each hostile island the member of the mission best acquainted with its dialect should act as interpreter. These two requests—which, under the circumstances, had almost the force of commands, and which it could hardly have been proper under any circumstances to decline—led to that appearance of the two vessels in company which has been so gravely censured. Had the officer in command of the corvette exceeded his orders, or executed them with needless harshness, no blame could possibly have rested upon the passengers by the mission ship, whose presence was accidental, and whose aid as interpreters could not have been refused. In fact, however, it appears from the most exact reports we are able to obtain, as well as from the approval of the Home Government, that Sir William Wiseman neither overstepped his orders nor abused them. A Tannese village was shelled, unquestionably. After much time wasted in vain attempts to obtain from the hostile natives any assurance that British life and property would be in future more safe from violence, and after the shores had been lined by armed natives, covering the vessel with their muskets, the interpreter, Mr. Paton, who had acted as messenger between the corvette and the shore, was dismissed to his own ship, and the Commodore gave orders to open fire. This sounds very warlike ; but it was really an empty display, intended to frighten, not to hurt. The shells were thrown in the direction of an invisible village, whose inhabitants had been so effectually warned away that every one of them was in a place of safety ; and to strike terror, as was supposed, into the

bosoms of the savages, this *brutum fulmen*, this harmless cannonade, was kept up from seven in the morning till three of the afternoon. So little damage was done by this wonderful bombardment that it was necessary to land a couple of hundred men in order to cut down the bearing poles of the native huts, primitive dwellings, which, after being levelled by this process, might be raised again in a day or two as good as ever. No demonstration could possibly have done less harm, however much noise it may have occasioned. Blood, indeed, was shed, but it was British, not Polynesian blood. One unfortunate sailor fell by a native musket shot, but not one native life was lost. People ought to be ashamed of themselves who can talk of an affair like this with affected indignation, and use it to the prejudice of clergymen who were at the worst silent and helpless spectators.

Supposing that the mission agents on Tanna had even done what they did not do—join their native friends in asking protection for life and property against the war factions, whose persecution made the island uninhabitable—it is not at all clear that they would have done wrong. They would only have asked England to do what England has judged it right to do. Besides, for the bloodshed and the property destroyed they had the right, had they chosen, to solicit the armed interposition of the Queen's officers. When men become missionaries they do not surely resign the rights of British subjects. The right of deciding when and how protection can be granted, lies upon Her Majesty's Government, so the right to ask that protection is the natural privilege of every British citizen. The missionaries made no such demand; but was it to be expected that when a British officer, acting under the Queen's authority, appeared upon the scene for the defence of British interests, these injured gentlemen should have declined to recognise or failed to welcome his appearance? It is undeniable that some of the missionaries, and those most nearly interested, approved of what was done at Tanna. They thought it expedient. They believed it would have a good effect; and Mr. Inglis has reported that since the "Curacoa's" visit life is more secure on that island. It is quite clear, at all events, that the expediency of such a step could be best judged of by the parties on the spot. It would need to be a very plain case indeed which could justify us, sitting at this distance at our ease, to criticise the opinion of men whose lives depend upon their understanding the savages among whom they labour. Want of wisdom or want of courage is a charge very easily made, and still more easy to insinuate; but it would need to be supported by particularly plain proofs, when urged against men whose whole life is an exercise of such courage as their critics never need to display, and whose local knowledge had need to be more accurate than ours, since on it their life or death may any day turn."

General Religious Intelligence.

PRESBYTERIAN WORSHIP IN ROME.—Presbyterian worship, which was lately prohibited in Rome, is now conducted in a hired room outside the walls. We trust this matter will not be allowed to rest where it is, but that full religious liberty will be demanded.

INTERESTING CONFERENCE.—A Conference was lately held in London between certain ministers of religion and representatives of the working classes, the object being to discover and remove the causes operating to

keep the working classes from public worship. Among the ministers all parties were represented, while there were about twenty working men among the speakers. The objections to church-going turned chiefly on the unwillingness of the clergy to help the working classes in their efforts to obtain social and political improvement. The Conference ended with mutual expressions of respect and esteem.

RITUALISM.—In England, various movements are commenced with a view to restrain the progress of Ritualism and Popery in the establishment. There are some indications that the leading Ritualists themselves are becoming aware that they have proceeded too far, for the Protestant feeling of the country. The church however appears powerless in the matter.

DEATH OF A MISSIONARY OF THE ENGLISH PRESBYTERIAN CHURCH.—The Rev D. Masson, a missionary of the English Presbyterian Church, in his way to China, was washed overboard on his voyage out. Mr. Masson, who was a native of Aberdeen, was a good man, and a devoted missionary.

DEATH OF A GOOD MAN.—Belfast has sustained a great loss in the removal of the late T. Sinclair, Esq., an enterprising merchant, and a man of unbounded generosity and philanthropy. His means and time were most freely given to all christian objects. He was an honoured elder in the Presbyterian Church.

THE PARIS EXHIBITION.

OPPORTUNITIES FOR DISSEMINATING THE TRUTH.

At the approaching Paris Exhibition, a full opportunity will be afforded for exhibiting and disseminating the Truth. The London Correspondent of the *Presbyterian Banner* gives the following account of the arrangements made with a view to this object:—

“In connection with this group, (books for families, libraries, &c.,) the Religious Tract Society, of London, has had a space allotted to it. Its various publications will be arranged under the heads of libraries for parishes, Sabbath Schools, work-shops, soldiers, sailors, servants, reading-rooms, &c.; of almanacs, periodicals, the hawkers’, and the various other series of tracts which are spread among English cottagers by district visitors and others; and, lastly, of the Society’s *pictures*, which are all designed to teach moral and religious truth. Let us hope, that while perhaps there is no country in which cheap and unhealthy literature is circulated more than in France—immoral tales, prophetic almanacs, superstitious legends, being the only reading of the great majority of the people—the exhibition of the Tract Society’s works may stimulate good men in France to follow in its course, seeing that no less than *forty millions* of its publications are annually issued from Paternoster Row.

There is also a plot of ground assigned in the Park surrounding the Exhibition building, for a Protestant Missionary Exhibition. The fundamental idea is to render evident by the most practical means, what was the state of the inhabitants of the different missionary stations with regard to their morals and belief, and what has become their moral and religious state by reason of the diffusion of Christian religion amongst them.

“The best means,” says M. Theodore Vernes, into whose hands this department is assigned, “of effecting this object, as it appears to us, will be the exhibition of idols, models of temples, and other edifices; engravings and pictures representing customs and habitations; specimens of

objects, showing the rudimental state of industry and art; sculpture, vases, ornaments, the produce of the soil; and finally such publications by the natives, as books and newspapers, as well as the books published in Europe and in America, which are in use by the numerous inhabitants of the various stations."

The principal Evangelical Missionary Societies in England and on the Continent, will take part in this Exhibition, and the London Tract Society contributed \$250 toward the expense, on condition of having space given it to deposit foreign tracts for free distribution.

To crown all, besides the above enterprises and the interior operations of the Dublin and Monthly Tract Societies, a Bible stand is being erected under the sanction of the French Commissioners of the Exhibition, for the sale or distribution of parts or the whole of the Sacred Scriptures. This stand will be larger than that which was erected opposite the Great International Exhibition at Kensington, in 1862, when thousands upon thousands of portions of the Word of God were given away in seven or eight different languages, and with glorious fruits already ascertained.

It shows a wonderful amount of wise tolerance in the French Emperor to allow Protestantism thus to reveal its doings, and in fact to become a *De Propaganda Fide*, for more than half a year, to all nations. Jesuits and prelates may frown; their myrmidons will try the effect of counter-attractions of a Popish and Ritualistic character. But the "Word of God" is "not" to be "bound," and the Lord the Spirit will surely bless the printed Scriptures, as well as the preaching of the truth in that building which is being erected for the preaching of the apostolic Gospel in many tongues.

Home Ecclesiastical Intelligence.

AYR, STANLEY STREET.—The Congregation of Stanley Street Church, Ayr, have called the Rev. S. Balmer, formerly of Detroit.

CHICAGO.—The Presbytery of Hamilton has agreed to translate the Rev. Dr. R. F. Burns to Chicago. His induction is to take place on the 20th March. The position to be held by Dr. Burns is a very important one and we doubt not he will sustain it with credit to himself and great good to the cause of religion. Dr. Burns will carry with him the best wishes not only of his former congregation but many friends throughout the Church.

BIDDULPH AND FISH CREEK.—The Rev. A. Findlay has been ordained by the Presbytery of Stratford, and inducted as pastor of the Congregations of Biddulph and Fish Creek.—Mr. Findlay's P. O. address is *Granton*.

NEWTON AND NEWCASTLE.—The Congregations have divided their funds for missionary and benevolent objects as follows:—

	<i>Newton.</i>	<i>Newcastle.</i>
Home Missions.....	\$70 00	\$23 00
Knox College	40 00	15 18
Foreign Missions.....	25 73	10 75
Synod fund	12 17	8 18
Fr. Can. M. Society	12 00	4 00
Widows' fund	7 50	5 00
Presbytery fund	4 00	2 00
Fenelon Falls' Church	20 00	S. S. for Cree In.
Tract Society	8 00	Missions
		4 10

\$199 40

\$72 21

FAMSAY.—Opening of New Church in the Village of Almonte.

The new place of worship, in connection with the Canada Presbyterian Church, was opened on Sabbath, Feb. 3rd. The Rev. Thomas Wardrope of Ottawa preached morning and evening. The Rev. William Aitken of Smith's Falls in the afternoon. At each diet of Worship the attendance was large; in the evening crowded. On Monday evening a social meeting was held, when the church was crammed to its utmost capacity. Addresses were delivered by Rev. Mr. Wardrope of Bristol, Rev. Mr. Moore of Ottawa, Rev. Mr. Wardrope of Ottawa, and Rev. Mr. Roger of Perth, The attendance of a choir enlivened the proceedings of the evening, which throughout were most interesting and profitable. The proceeds of the opening services reached the handsome sum of \$251.

The church is built on a commanding site to the south of the village. It is an imposing and substantial stone structure; and when fully finished it will afford accommodation for nearly six hundred worshippers. The cost already has exceed \$3,700, of which \$2,530 has been paid. It is less than two years since the enterprise was set on foot, and the progress made calls for deep thankfulness to God. The work is a credit to our Church, and to all who have assisted in it, and as we hope and pray, will prove a rich blessing to the rapidly advancing village of Almonte.

STRATHROY.—Opening of a church at Strathroy.—Whatever some men may think or say of the symptoms of decline or decay in churches, assuredly no symptoms of decline have yet reached Strathroy; for in that new and rising village a beautiful and substantial church has just been completed and opened, in connection with the Canada Presbyterian Church, and in circumstances every way auspicious. Several years ago a movement was made to meet the views of the Presbyterian citizens of the place, and worship has been regularly kept up for the last three years. At length the erection of a suitable place of worship was resolved on by a few enterprising mercantile residents in and near the place, and it has issued in the building of a church capable of containing from 250 to 300 sitters, at a cost of rather more than \$2,000. On sabbath Feb. 17th, the place was opened for divine service by the Rev. Dr. Burns of Toronto, and Mr. Scott of London, the former preaching in the forenoon and evening; and the latter at 2 p. m. The services were exceedingly interesting and the attendance at all the meetings was large and respectable. In the evening of Monday a social meeting was held and was large attended by christians of all denominations. The music, the refreshments, and the addresses were everything that could be wished, and a genial and liberal christian spirit seemed to pervade the whole assembly. After the reading of the statistics of the erection and the state of accounts by Mr. W. H. Murray the secretary, the Rev. Mr. Leroy of the Wesleyan Methodist Church addressed the meeting in an effective and glowing speech in which he strongly urged the importance and the duty of making an attempt at least to clear away a portion of the debt which was expected to remain after all expenses were defrayed. The suggestion took amazingly, a subscription paper was opened—and what with the offerings of the members, and the liberal contributions of others, the meeting did not close before a sum considerably above six hundred dollars was announced as the result of the sabbath collections and the proceeds of the Monday evening. The members of the Presbyterian Church at Strathroy feel themselves under very great obligations to the worthy mover of the extra subscription which has proved so successful; and the whole proceedings on the occasion furnish ample proof that the Canada Presbyterian Church stands well in Strathroy, and that the varied denominations in that growing and healthy community "love one another"

not in word only but "in deed and in truth." A few hundred dollars of debt may remain on the building after all is paid off, but such a burden is little more than nominal. Such a noble specimen of prompt and liberal acting will not be lost on the opening mind of "Young Canada."

HOLLIN.—Our congregation at Hollin under the pastoral charge of Rev. Thomas McGuire, having for some time felt the necessity of a church, took steps in the early part of last year to erect a suitable edifice. The result is a fine, neat, substantial brick building, capable of seating 250 persons comfortably. The church was opened for public worship, on sabbath the 17th February. The services were all conducted by the Rev. W. S. Ball of Guelph. An overcrowded audience waited upon each of the three diets of Public worship. It is estimated that at least two hundred went away unable to find admission to the afternoon service. A soiree was held on Monday evening. The building was crowded to the overflowing. Mr. McGuire presided, and the meeting was addressed by the Revs. D. Anderson, T. Goodwin, and W. S. Ball. The collections on the sabbath, together with the proceeds of the Soiree, amounted to \$176. The congregation take possession of their new church free from debt. The site upon which the Church has been erected was the munificent gift of Thos. Henderson, Esq., a member of the Methodist Church.

The result of his labour at Glenallen and Hollin must be exceedingly gratifying to the pastor, the Rev. T. McGuire.—Few congregations have passed through greater trials, and few have met more discouragements than these congregations have done, and now few congregations in the Church are more prosperous; and we trust and pray that the present cheering condition of these branches of our church is only the commencement of greater results yet to be reached by the blessing of God, on the patient, persevering and efficient labours of our brother, Mr. McGuire.

CLARKE.—The following sums have been raised by the congregation of the Rev. G. Lawrence for missionary objects during the year 1866.—Knox College, \$30; Home Mission, \$86; Foreign Mission, \$40; Widow's Fund, \$23; French Canadian Mission, \$20; Synod Fund, \$10.50; Presbytery Fund, \$5; Bible Society, \$10; in all, \$224.50.

RED RIVER.—We have received letters from Mr. Black of recent date. He and Mr. Matheson are well. The latest intelligence from Mr. Nisbet, was of date 15th Oct. Mr. Black had been presented by his people with an excellent horse, which cost upwards of £28 sterling.

LANCASTER.—The Rev. J. Anderson recently was waited upon in the manse at Lancaster by a number of his, Dalhousie Mills, congregation, and presented with a large number of useful and valuable things for himself and family. He was also presented by a deputation of the Hawkesbury congregation with a sum of money, amounting to \$40, as a token for their gratitude for the occasional supply of ordinances which he is enabled to extend to them. This is the second time that the members of this new station have thus manifested their appreciation of the services of Mr. Anderson.

WELLANDPORT.—The Rev. J. Malcolm, was lately waited upon by the members of the Wellandport Congregation, and presented with a substantial token of their gratitude and esteem. Interesting addresses were delivered by the Rev. J. Rennie of Dunnville and by Messrs. Robertson, Becker, and McKenzie. Although the night was extremely stormy, a large number were present, and the evening was pleasantly spent.

INGERSOLL, KNOX'S CHURCH.—This congregation lately presented to

Joseph Barker, Esq., a handsome writing desk, with silver plate and inscription, together with fifty dollars, as a token of their gratitude for his faithful services among them as Precentor, S. S. Superintendent, and Session Clerk.

THOROLD. The annual soiree of the C. Pres. Church, Thorold, was lately held, and notwithstanding the severity of the weather was, as on former occasions, a complete success. Grenville Hall was filled by the representatives of all the churches in the place, and several friends from a distance. Interesting and instructive addresses were delivered by Rev. C. Walker, and Dr. Burns of St. Catherines, Rev. J. H. Starr, Wesleyan minister, Thorold. The proceeds amounted to \$140.

PERCY.—Anniversary services conducted with great ability by Rev. W. McLaren of Belleville, were held at Percy on the 20th January. On the following evening a soiree was held at which the pastor, the Rev. T. Alexander presided. After refreshments had been served, addresses were delivered by Rev. W. McLaren, Rev. W. Lohead, and Rev. Mr. Newson of the E. M. Church.

As there still remained some debt upon the church, it was resolved *then and there* to have it completely wiped off. The effort was successful. With the collections on the Sabbath, the proceeds of the soiree, and the cash which came in so readily at the close, upwards of \$200 was realized. The church, which is a beautiful structure, well proportioned, and nicely fitted up inside, cost, including the site, upwards of \$2150, and though opened only two years ago is now *free of debt*.

PICTON.—We are glad to hear of the progress being made at Picton. Steps have been taken by the ladies of the congregation to erect a manse for the pastor, the Rev. J. McMechan. Their efforts have resulted already in raising about \$300. The committee of management are alone with the ladies in regard to this important object, and we doubt not that through their joint efforts it will soon be accomplished.

KNOX CHURCH, MONTREAL.—The annual meeting of the Missionary Society of Knox Church, Montreal, was lately held. From the report it appeared that the amount of \$1061.30 had been raised by subscriptions and collections. This amount had been raised within 10 months. The above sum was appropriated to various missionary objects. The result is most creditable to the congregation.

AMHERSTBURGH.—The Rev. A. McDiarmid was, on the 14th ult., inducted as pastor of the congregation at Amherstburgh. The Rev. A. F. Kemp preached and presided; Rev. W. King addressed the minister, and Rev. P. McDermid the congregation. The services were interesting and were largely attended, and the pastor received a very hearty welcome. There was a pleasant soiree in the evening of the same day. We trust that a blessing may rest upon this settlement.

ELMIRA, U. S.—The church recently erected by the congregation at Elmira was opened for the worship of God on the first Sabbath of February. The services were conducted by Rev. Archibald McDiarmid. There is also a manse, and a glebe of six acres. Both church and manse are free of debt. The congregation are anxiously looking for a minister.

ERSKINE CHURCH, MONTREAL.—We have received a copy of the reports of the several departments of Erskine Church for the past year. We have always pleasure in examining the reports of this congregation, as every thing is carried on with so much system and regularity. The

statements presented in the report for last year are of a very encouraging character. The ordinary income for 1866 was \$4,096.27, showing an increase of upwards of \$700 on the preceding year. The amount raised by the Missionary Society was \$1730.93, and the amount in connexion with the Sabbath School, Dorcas Society, Poor Fund, was, in all, \$414.93, making with \$6,160.71 collected for the Building Fund, a total of \$12,402.84. The church is now thoroughly completed and has been handed over to the congregation as a finished structure. The entire cost has been \$49,430.51

STATISTICS OF THE CHURCH.—Blank schedules have been sent to all ministers on the roll of the synod. Copies have also been sent to Clerks of Presbyteries for vacant congregations, and to supply any who may require them. It will be observed that the returns are to be made up to 31st March. The schedules should be as soon as possible after that, at any rate by the 8th of April, be returned duly filled up to the clerk of the Presbytery of the bounds,—not to the Synod clerk as is often done. It is of the very highest importance that these returns should be promptly and carefully attended to.

OUR CONDITION AS A CHURCH.—We have received a pamphlet written by the Rev. A. F. Komp, of Windsor, with reference to the state of the church, and its progress since the period of the union, which he regards as very unsatisfactory. We have received one reply by an alumnus of Knox College to the pamphlet, with special reference to the remarks on the college, and we have been applied to by others to publish other communications in reply. We do not think that it would do good to enter on a discussion of the points referred to, especially as they could not be discussed without going into personalities, which, we think, are to be deprecated and avoided. We have a committee on statistics, and we doubt not the able and pains-taking convener will direct his attention specially to the statistics of the church as bearing on its state and progress. One thing we are pretty sure of, that during this year and the preceding, more debt on churches and more arrears of stipend have been wiped off than in any corresponding period.

DEATH OF REV. O. LABELLE.—We regret to announce the death of the Rev. O. Labelle, formerly minister of Columbus and Brooklin. Mr. Labelle had gone to Nassau on account of his health, and died on board the steamer by which he was returning to New York. His death occurred on the 16th ult. Mr. Labelle leaves a widow and two children.

PROCEEDINGS OF PRESBYTERIES.

PRESBYTERY OF MONTREAL.—This Presbytery met within the vestry of Cote Street Church, Montreal, on the 23rd and 24th of January last. The Rev. John McKay of Richmond was appointed Moderator for the next six months.

A considerable amount of routine business was gone through. The following are some of the items of public interest.

A call from the congregation of New Glasgow and Kintyre in the Presbytery of London, addressed to the Rev. Peter Currie of Vankleek Hill was taken up. Parties in the case having been heard; Mr. Currie intimated his acceptance of said call, and his translation was appointed to take effect after the 17th of Feb.

The congregation of St. Therese de Blainville was separated from Ste. Eustache and Grand Freniere and erected into a distinct charge. The Rev. A. Allan remains in the pastoral charge of the congregation of Ste. Eustache and Grand Freniere.

A petition for a moderation in a call from the congregation of Farnham was presented and read. The petition was received; its prayer granted, and Mr. Gibson was appointed to moderate in a call at Farnham on the 25th February.

The commission appointed at last ordinary meeting of Presbytery to ordain Mr. A. Thompson probationer, reported that they had met at Quebec on the 10th of January, and after hearing Mr. Thompson's trials, ordained him to the work of the holy ministry, and designated him to the mission work in the Konebec district. The Presbytery received and sustained said report.

Mr. McVicar laid on the table of the Presbytery his resignation of the convener-ship of Presbytery's Home Mission Committee. It was then moved, duly seconded, and agreed to as follows: That the Presbytery receive with regret this resignation of the office of convener of the Home Mission Committee which has been laid on the table by the Rev. D. H. McVicar, and in accepting said resignation they feel constrained by a sense of duty to themselves and their respected brother Mr. McVicar, to place on record their grateful recognition of the fidelity and efficiency with which he has, at the expense of much time, labour, and anxiety, performed the duties of the office of which this court now relieves him.

It was further moved, duly seconded and unanimously agreed to: That the Rev. J. M. Gibson be appointed convener of the Presbytery's Home Mission Committee. Mr. Gibson was appointed accordingly.

Dr. Taylor, convener of the sub-committee appointed to mature the scheme for the support of a theological college in Montreal, gave in a verbal report shewing encouraging progress in the work of raising an endowment.

A circular from the chairman of the Board of Knox College was read. It was agreed that congregations within the bounds be recommended to take up contributions in aid of Knox College, in terms of the circular now read.

It was also agreed that sessions within the bounds be requested to send in returns on the remit of Synod anent representative elders at next ordinary meeting of Presbytery.

The Presbytery adjourned to meet again within Erskine Church, Montreal, on the second Wednesday of May next at 10 o'clock, a. m.

A. YOUNG, *Presbytery Clerk.*

PRESBYTERY OF TORONTO.—The Presbytery of Toronto met on the 5th and 6th of February.

A call from the congregation of Streetsville to Mr. Ure of Goderich, their former pastor, was laid on the table. A letter from him to the clerk was read, wherein Mr. Ure stated that he had been made aware of the call, and that he was very decidedly of opinion that it was not his duty to leave his present charge. The Presbytery unanimously agreed, with the concurrence of the commissioners from Streetsville, that it was inexpedient to take any steps to prosecute the call; and it was accordingly set aside.

Principal Willis was requested and consented to act along with Mr. Gray in completing the work of organisation at North Oro.

In compliance with recommendations in a report given in from the committee appointed to consider in regard to destitute districts in the city of Toronto, a committee was appointed to organize a congregation at Yorkville, and it was agreed to make application to the Home Mission Committee of Synod for such aid for this year as they can afford for continuing missionary operations in the eastern part of the city.

Mr. Scott tendered his resignation of the congregation of Oakville, and the steps usual in such cases were taken.

Mr. Milligan gave notice that he would at next meeting move that deputations be sent to all the congregations within the bounds to enquire into the manner in which their ministers are paid, and whether the congregations are doing their duty to their ministers.

Mr. Gray gave notice that he would move at next meeting that the Presbytery should hold a conference on the state of congregations with a view to instituting Presbyterial visitations.

Mr. McFaul stated that he found himself unable to attend properly to the three congregations composing his charge, and wished advice from the presbytery. A deputation was appointed to visit these congregations, and also the stations of Caledon East and Mono Mills, in order to ascertain what arrangements might be made for the advantage of the whole church in that district.

In compliance with a request from Mr. Coutts, the supplies granted at last meeting to the congregations of Chinguacousy were continued.

A call from the congregations of St. Vincent, &c. to Mr. A. Brown, minister of Mono, was laid on the table; and it was resolved to cite parties to appear for their interests at a special meeting to be held at Brampton, on the last Tuesday of February, for the purpose of deciding the matter.

The usual interim financial returns from congregations were ordered.

The Presbytery deferred consideration of a circular from the convener of the synodical committee on psalmody till next ordinary meeting, which they appointed to be held in the usual place on the first Tuesday in April, and resolved that the matter should be taken up as the first business of the evening sederunt.

J. MITCHELL, *Clerk.*

PREBYTERY OF OTTAWA.—The Presbytery met in Smith's Falls on the 5th February. All the ministers were present except two. The opening sermon was preached by Mr Moore.

Several Session Records were attested. Others were ordered to be produced at next meeting.

Mr. T. Wardrope was appointed to moderate in a call in Cumberland and Lochaber, and Mr. McKenzie in Cackwith.

PSALMODY. The Presbytery held a long conference on this subject. It was found that *ten* congregations used the Psalms and Paraphrases, and *three* the Psalms and U. P. Hymn Book.

The Presbytery do not object to the use of songs of Praise other than those in the Book of Psalms

The Presbytery desire a revival of the Paraphrases and Hymns, with a selection of a limited number of Hymns to be used in Public Worship.

In regard to the *fourth* enquiry of the Committee, the Presbytery unanimously resolved "That the presbytery recommend that the Synod appoint a committee to prepare a Hymn-Book—that said book be sent down to Presbyteries for the expression of their opinion—and that in the event of the same meeting with general approval, it be bound up with the Psalms and issued under the *Imprimatur* of the Church."

Knox COLLEGE The Presbytery agreed to recommend the interests of this institution to the liberality of the several congregations within the bounds.

H. M. Committee The quarterly report was given in by Mr. Moore—action taken therein, and the Probationers distributed as follows:

Mr. Reeve.—Beckwith, 17th Feb and 3rd March; Pakenham, 24th Feb. and 10 March; Cumberland 10th February.

Mr. Thom.—Beckwith, 31st March; Renfrew, 7th and 14th April; Dalhousie, 21st and 28th April.

Mr. McKelracher.—Cumberland, 21st and 28th April.

Application was ordered to be made for four missionaries and three Probationers.

Arrangements were made for holding missionary meetings in the vacant congregations and mission stations.

The overture anent the printing of the minutes of Synod was postponed till next meeting.

Mr. Joseph White was appointed *interim* moderator of the Session of Aylwin. Next meeting was appointed to be held in Perth on the evening of the first Tuesday in May, at 7 o'clock: Mr. McKenzie to preach, and Mr. Aitken to read a paper on a suitable topic for religious conference during the first sederunt.

S. C. FRASER, *Presbytery Clerk.*

PRESBYTERY OF LONDON.—This Presbytery met in the First Presbyterian Church London, on the 12th Feb.

The induction of the Rev. R. F. Burns was appointed to take place on Wednesday 20th of March at 11 o'clock a. m. in Chicago, U. S.

A call from E. and W. Adelaide to Rev. J. Donaldson was sustained. They promise \$500 per annum as stipend.

A call from Lobo in favour of Rev. Duncan McMillan, was also sustained. The stipend promised is \$500, with manse and glebe.

Rev. Peter Currie's induction was appointed to take place on 27th February at 11 o'clock, a. m. Rev. Geo. Sutherland to preach, Rev. John Stewart to address the minister, and Rev. Neil McKinnon to address the people.

Rev. George Grant together with Messrs. Wm and Robert Thompson were appointed to attend to the election and ordination of elders at Strathroy at their earliest convenience.

Rev. D McKenzie gave notice that at next ordinary meeting he would move a resolution calling the attention of the Presbytery to certain views respecting the condition of our church and college contained in a letter published by a member of this court, and especially to expressions used in said letter injuriously and severely reflecting on the character and efficiency of the Principal of our College.

A request from the members at Komoka to be disjoined from Delaware and to be recognised as a separate station was laid before the Presbytery. Whereupon it was agreed: That said members residing at Komoka and at present in connection with Delaware congregation be, and hereby are disjoined at their own request from Delaware and erected into a congregation to be called the Congregation of Komoka: and that Mr. Grant and his session be appointed to have elected and ordained at their earliest convenience two additional elders; and further that the Home Mission Committee be instructed to supply them with religious ordinances.

The following is a correction of former appointments.

Mr. Grant was appointed Moderator of Kirk Session of E. and W. Adelaide and Strathroy.

Mr. Thompson, Moderator of Kirk Session of Oil Springs, and Mr. P. McDermid Moderator of Kirk Session of N and S Plympton.

Next meeting in St. Andrew's Church, London, on Tuesday 26th March, at 11 o'clock, a. m.

GEO. CUTHBERTSON, *Presbytery Clerk.*

PRESBYTERY OF PARIS.—The regular meeting of the Presbytery of Paris, was held within Dumfries Street Church there, on Tuesday and Wednesday, the 5th and 6th of February. There was a large attendance of ministers and elders. *The following are among the most important items of business transacted:—*

A petition from Stanley Street, Ayr. asking Presbytery to moderate in a call for a minister to said congregation, was read, and the prayer of the petition granted. The stipend offered is \$850. Mr. Dunbar, of Glenmorris, was appointed to preach and moderate in a call to a minister, on Monday, the 18th day of February, at 11 o'clock a. m. The Presbytery also agreed to hold an adjourned meeting at Paris, on Tuesday, the 26th, to sustain the call if the way be clear, and transact any other business before the Presbytery.

The Clerk read a circular from the Board of Management of Knox College, setting forth the urgent necessity of liberal contributions during the present financial year, to meet the salaries of Professors and other incidental expenses. The Presbytery instructed the ministers and elders within their bounds to bring the matter before their respective congregations, with a view to meet the amount suggested by the Board of Management of the College.

The Presbytery held a conference in regard to the present state of Knox College; after which an overture was agreed upon by a majority, referring the whole matter to the ensuing Synod.

The Presbytery then proceeded to answer the questions submitted by the Synodical Committee on Psalmody. In answer to the 1st question, it was found that 2 Churches in the Presbytery use the Psalms of David, 14 the Psalms and Paraphrases, and 3 the Psalms, Paraphrases, and U. P. Hymn Book. In regard to the 2nd question, the Presbytery unanimously answered, No. In answer to the 3rd, Y-s, by a majority of 17 to 2; and in answer to the 4th, the Presbytery decided to offer no suggestions at the present stage.

An overture from the Kirk Session of Knox's Church, Ingersoll, for transmission to Synod, in reference to a revision of the present metrical version of the Psalms of David, was read, and ordered to be transmitted.

Mr. Straith, of Ingersoll, brought under the notice of Presbytery, the present state of the Beachville congregation, stating his inability in future to supply it as frequently as hitherto, and suggesting the propriety of the Presbytery making application to the Home Mission Committee for assistance to support a missionary during some portion of the present year. It was agreed that application should be made in terms of the suggestion for a missionary to labor in Beachville and Swebourg for 6 months, and a grant of \$100 to enable the Presbytery to work the field.

A petition and complaint of Mr. Wm. Silver, against the Session of Innerkip, in not granting a certificate according to the decision of the Presbytery at its last meeting, was read. After the papers had been read, and parties called and heard, the following judgement was given by a majority of Presbytery, in which Mr. Silver and the Kirk Session of Innerkip acquiesced. Moved by Mr. Inglis, seconded by Mr. Donald,—“Dismiss the complaint, inasmuch as the Presbytery believes that the Session substantially complied with the directions of Presbytery; but to obviate any verbal ambiguity that may be in the certificate, the Presbytery agree to insert after the word ‘Member,’ the words ‘in full communion,’ and after the word ‘position,’ the words ‘as an Elder;’ adopt the certificate thus amended as their own, and grant Mr. Silver said certificate in terms of the decision at last meeting of the Presbytery.”

Mr. McCuaig, on behalf of the Kirk Session of Innerkip, stated, that in accordance with the instructions of last meeting of Presbytery, the Kirk Session of Innerkip had cited all parties to appear for their interests at this meeting of Presbytery. It was then moved by Mr. McRuer, seconded by Mr. J. Robertson, “That, waiving whatever irregularities there may be in entertaining the petition and complaint of Mr. Silver, the Presbytery agree to receive the documents, and proceed with the case.” Moved in amendment by Mr. James, seconded by Mr. Cross,—“That the petition and complaint of Mr. Silver be not entertained, on the ground that he acquiesced in the decision of the Session at the time.” On the vote being taken, Mr. McRuer's motion was carried by a majority, and the Presbytery proceeded with the case according to instructions of Synod. The papers were read and parties called to the bar and heard. It was then moved by Mr. Mc Ruer, seconded by Mr. J. Robertson,—“Dismiss the petition and complaint sustain the decision of the Kirk Session, with the following exception: That the words, ‘and even malignant,’ occurring on the sixth line from the bottom of the page, in the last Session in this matter, be erased, as the petitioner solemnly denies that he was moved by malignant feelings towards Mr. MacBeth, as stated in said resolution, and as from the nature of malignancy it is difficult of proof.” It was moved in amendment by Mr. Cross, seconded by Mr. James, “That the complaint and petition be dismissed, and the judgment of the Session affirmed.” On a vote being taken, 8 voted for the amendment and 8 for the motion. The roll was then called, when 9 votes for the amendment and 7 for the motion. Messrs. McRuer, J. Robertson, W. Robertson, and Cochrane craved leave to enter their dissent from this decision of Presbytery. Parties having been recalled the judgment of Presbytery was intimated, when Mr. Silver protested, and appealed to the ensuing meeting of Synod for reasons formerly given, in case of last appeal. Messrs. Inglis, MacMullen, Cross, and James were appointed to defend the judgement of Presbytery before the Synod, and also to prepare answers to Mr. Silver's reasons of protest.

The Remit from Synod, regarding the Representation of Elders before Presbyteries and the higher Church Courts, was taken up. In answer to the 1st question, the Presbytery, by a majority of 8 to 6, answered in the negative; and in regard to the 2nd question, the Presbytery, by a majority of 11 to 2, answered in the negative.

The Remit from Synod was read regarding the Augmentation of Ministers' Stipends. It was moved by Mr. McRuer, seconded by Mr. Inglis, and agreed,—“That the whole subject be remitted to a Committee of Presbytery to consider the whole matter, and report at next regular meeting of Presbytery.” Messrs. McRuer, James, J. Robertson, and Cochrane, were appointed said Committee.

Presbytery then adjourned to meet at Paris, on Tuesday, the 26th February, at 10 a.m., within Dumfries Street Church.

WILLIAM COCHRANE, *Presbytery Clerk.*

Correspondence.

REV. C. CHINIQUY.

In our last number we referred to a communication from Rev. C. Chiniquy, on the subject of accounts sent for publication in the beginning of last summer, and explained that at the time and for some months after, we had not room for the accounts in the limited space at our disposal in the Record, and that the papers have been in some way or other mislaid. We stated however—and we now repeat the statement,—that if furnished with another copy, we shall be happy to make room for the accounts. We deeply regret the circumstance, and certainly had no desire to do Mr. Chiniquy an act of injustice or even of discourtesy. We subjoin Mr. Chiniquy's letter which contained some extracts from the *Witness* of 5th January.

To the Editor of the Record.

“Please read the severe remarks which have been made against me on account of the non-publication of the documents which were sent to you, last spring, to be published, and you will see the injury you have (unwittingly) done to my character and the holy cause to which I have consecrated my heart, my soul and my life here. There is a mean vice, which many consider a great quality and wisdom, that vice is called *suspicion*—and when *suspicion* rises to the dignity of *general*, then, there is no end to the injury it causes to a man, or to a community.—That big *General*, called *Suspicion* or *General Suspicion* rides on a very swift horse, he has no ears, no eyes, no heart and no soul; though very often he has a Bible in his hands in which he does not believe much, he has only a bloody long sword, with which he strikes without mercy. I have suffered a great deal, in different encounters I have had with that big and blind *General*; but thanks be to God, I have always, at the end, beaten and disarmed, and punished him, every time, I have thought it was for the glory of God, I should cross the sword with him.—To say, I have to meet again that big fellow and fast rider called *General Suspicion* and I am soon to feel him again.—

Please Sir, to publish the accounts which were sent to you, or if you have not them—please, say to the christian public why you have not published them.—*General Suspicion* is a *Great General* indeed, but he is a great liar—: he has said that it is because, I keep no accounts, or that I fear to show them, that I have not published those documents. But as

you know that I have given those documents to the committee to be published, last Spring; and that the committee has sent them to you to be published; then my friends will know what to think of Mr. *General Suspicion*, and they will turn him out, as he deserves, of their doors if he goes again to tell his stories.

Truly Yours,

C. CHINIQUY."

GAIN NOT GODLINESS.

It is clearly the duty of every professing christian, to devote a portion of his means, large or small, according to the measure of prosperity with which God has blessed him, to the Lord; but it is to be feared that this duty is greatly neglected by many professing christians amongst us. Too many adopt no fixed rule in the matter, but dole out with unwilling hand, in answer to some urgent appeal, a sum which is but a miserable pittance in proportion to their income; and to supply their lack of service, it has become only too common, to unite the raising of funds for the purposes of benevolence or religion, to some scheme of pleasure, to substitute some poor earthly equivalent for the rich promises of God, to degrade the cause of religion, and bring reproach upon the christian name, by casting into the treasury of the Lord the results of an evening's pleasure, or of some worldly-wise scheme for drawing aid from closed purses and unwilling hearts. For some time back we have noticed, with much sorrow, a growing tendency throughout our Church, to collect money by such methods. We hear every now and then of a minister's salary being eked out with funds raised by a soiree, of debt being liquidated, or churches erected or repaired, with money collected at parties of pleasure (styled sociables) which are too often so conducted as to make the very name of religion a bye word and a scoffing, and are at best a too fruitful source of the levity and indifference to holy things, so sadly prevalent amongst our young people. It is not to the amusements themselves that we object, those may be innocent enough, it is in the connecting them, however remotely, with our sacred things that the evil lies. We would, with all humility and earnestness, intreat our pastors to look to this matter, and to frown down every attempt to introduce such practices in their congregations; we ask them to consider whether they have not had something to do in bringing about the want of liberality which they lament so much. Do they not from motives of false delicacy, neglect to lay before the people their duty in this respect? Or worse still, do they not often urge them to it, not by setting before them the love of Jesus, who for their sakes became poor, but by endeavouring to shame them out of their niggardliness, and coax them into giving, by amusing anecdotes and pertinent appeals to their pockets, not to their hearts? We confess that we have heard addresses of this kind, which have caused us to blush for the speaker, and mourn for the reproach he was bringing upon his Master's cause. Let them speak of the grand motives which ought to prompt to christian beneficence, and of the precious promises to the cheerful giver; let them point to the noble examples of liberality given in the scriptures, of David who consecrated his talents of gold and silver, and of the poor widow, who cast in all her living. Let them seek by God's help, to melt hearts and quicken affections, and purses will be opened and gifts poured into the treasury, which the Lord will own and bless, for the furtherance of His own glory, according to His promise, Mal. iii. 10: "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me

now herewith saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

J. F.

Corner for the Young.

THE WRECK.

Those who go down to the sea in ships often witness strange and exciting scenes. When the Rev. W. Ellis was on his way home, some years ago, from Madagascar, he saw a sight which, when once seen, is not likely to be forgotten.

He heard a shout on deck—'A wreck! a wreck!' and, hastening to see what it meant, he saw, about two miles off, a small flag or signal; and after some time, he could see a sort of raft, with two figures, a white man and a man of colour, sitting upon it, the water reaching as high as their waists. Up went the flag of the ship to let these poor castaways know that they were seen, and that help was at hand. One of the ship's boats was lowered, and five stout and brave British sailors pulled away towards the raft, every eye eagerly locking after them; and when they saw, first one man, and then the other, stiff and benumbed, gently but safely lifted into the boat, they made the ship ring again with the shout, 'They're saved! they're saved!'

It was found that one of the men saved from the wreck was a Sandwich Islander—a man of colour. The white man was the captain of the ship, which had been upset in a violent gale two days before, when all on board with the exception of these two, had perished.

The islander was a young man, one of the crew. He was sitting with his head bent down, and his long black dripping hair hanging over his eyes and down his face. Looking at him kindly, Mr. Ellis addressed him in the native language, saying, 'Salutation, dear friend—affection.' The man instantly lifted his head, swept with his hand his long black hair to one side of his forehead, and looking as one startled at the sound of his own tongue, he returned the salutation, and, in answer to a question, stated he was a native of Oahu, the island on which Mr. Ellis once lived. He said he was up aloft furling a sail, when the ship suddenly went over, and all in an instant were plunged in the deep. Other Islanders were on board, but they soon sank. Mr. Ellis said, 'God has very mercifully preserved you: you must remember His goodness, and pray to Him.' He replied, 'I did pray to him in the night when I was in the sea; I did pray to God in the morning when I saw the captain. I prayed that we might be saved; and God sent away death, and sent your ship, and we are here.' Mr. Ellis then said, 'I am glad you prayed to God; you must be thankful to Him, and love and serve Him. You must try to serve God in your future life.' Mr. Ellis then repeated the first two lines of a hymn which he had written when he was a missionary in the country. The man's countenance brightened; he took up the strain where Mr. Ellis had left off, and finished the remaining verses with evident satisfaction.

Mr. Ellis said, 'Where did you learn that hymn?' He answered, 'In the school of the missionaries at Oahu.' And when Mr. Ellis told him that he had written that hymn many years ago, when he lived in the Sandwich Islands, he looked with greater astonishment, and said eagerly,

'Who are you?' The answer was, 'I am Maka Elike' (the native way of pronouncing Mr. Ellis' name). He was greatly surprised and pleased; said he knew the missionaries who were now at the Islands, and that his brother was a native teacher, and his sister a Christian.

We see that what is acquired in early life is seldom wholly lost in riper years; and all who work for God, however discouraged they may sometimes be, will find out, sooner or later, that their labours have not been in vain in the Lord.—*Juvenile Missionary Record*.

Notices of Publications.

The Biblical Repertory and Princeton Review for January, 1867. Philadelphia: P. Walker, 821 Chesnut Street. London, C. W.: Rev. A. Kennedy.

The January number of the Princeton contains a number of excellent and readable articles. They are—(1) The Culdeæ Monasteries; (2) College Studies and Government; (3) The Training and Distribution of Missionaries; (4) Gregory the Theologian; (5) The Oriental Churches; (6) Malthusianism; (7) The rejection of Christ by the Jewish Rulers and people;—followed by literary notices and intelligence. This excellent theological review sustains its high reputation, and deserves an increasing circulation.

The Friends of an Inspired Psalmody Defended; with a Recommendation by Rev. Andrew Wilson. Kingston: W. Lightfoot.

This is a reprint of an article from the "Evangelical Repository," on the subject of Psalmody. The pamphlet may be obtained on reasonable terms.

Perilous Times in the Last Days. A Sermon by Rev. W. S. McMullen, Preached in Knox's Church; Woodstock, on Sabbath, 18th January, 1867.

In this sermon the perilous times foretold in the Word of God are well described, especially that *Christian Infidelity* which is even now showing itself in many quarters; while the truth of God's word is vindicated, and the faith once delivered to the saints is set forth alike for the warning and encouragement of the church.

History of the Reformation in Europe in the time of Calvin. By J. H. Merle D'Aubigné, D.D. Vol. IV. New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton.

Three volumes of this interesting work have been for some time before the public, and have been received with merited approbation. The volume before us well sustains the interest of the work. It relates the events of an important epoch in the Reformation of England, Switzerland, France, Germany, and Italy. In describing the progress of the Reformation in England, the author seeks to show that the part of the King, with the exception of his breaking with the Pope was merely passive, and that the real work of reform proceeded from the people, and not the sovereign. He differs, as might be supposed from Fronde in his estimate of the character of Henry.

We take anew the opportunity of recommending to our readers this able and interesting work.

"*The Omnipotence of Loving-Kindness.*" Being a narrative of a Lady's seven months' work among the Fallen in Glasgow. New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton.

Whatever may be thought as to the growing prevalence of vice and immorality in the world, it must be admitted that there never was a time when there was so much devised and done for the arrest of the progress of vice, and for the rescue of the fallen. We have read very few narratives of deeper interest than

that contained in the volume before us. It shows how much may be done by loving-kindness, even in circumstances of the most discouraging and almost hopeless character, we trust will, by the blessing of God, lead many christian females to attempt something for the temporal and spiritual good of their fallen fellow-creatures.

Binding the Sheaves. By the author of the "Win and Wear" series. New York R. Carter & Brothers. Sold by D. McLellan, Hamilton.

The author of this volume is well known as a popular writer of books for the young. The present volume will, like its predecessors, meet with deserved approbation. The story is well written, the characters are well sustained, and the tendency of the book is decidedly beneficial.

The Great Pilot and his Lessons. By the Rev. R. Newton, D.D., author of "Rills from the Fountain of Life," &c., &c. New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton.

Dr. Newton is one of the best writers of sermons or addresses for the young. His addresses abound in simple but striking illustrations, and present in an intelligible way the great fundamental truths of the gospel. The object of the addresses contained in this volume is to exhibit the Lord Jesus Christ, as the pilot of his people, who safely conducts them through all dangers and brings them at last to the desired haven.

Righteousness exalteth a Nation. A Thanksgiving Sermon, by the Rev. D. Ingles, Hamilton, C. W. Printed at the "Spectator" Steam press.

This sermon preached on the occasion of the thanksgiving day observed by the church, we have read with great satisfaction. It is a very seasonable discourse, pointing out, as it does very plainly and faithfully, our privileges and our distresses as a nation. Did our space allow, we should have much pleasure in transferring to our pages some extracts.

The College Days of Calvin. Young Calvin in Paris, and the Little Flock that he fed. By the Rev. W. Blackburn, author of the "Rebel Prince," &c. Philadelphia: Presbyterian Board of Publication. May be got through D. McLellan, Hamilton, or from Rev. A. Kennedy, London.

These are two exceedingly interesting volumes, with reference to the early life of the great Swiss Reformer. The writer states, that in the preparation of the books, various works have been consulted, but particularly D'Aubigné's History. We recommend the volumes as in reality more interesting, as they certainly are more useful than many of the books written for the young at the present day.

Our Passover, or the Great Things of the Law. By the Rev. W. J. McCord. Philadelphia: Presbyterian Board of Publication.

This volume, briefly but comprehensively sets forth the truth of God on the subject of the Passover, the Moral Law, and forgiveness, concluding with an address on the words "why halt ye?" It is lucid, orthodox and earnest.

We have received a large number of books for the young, published by the Presbyterian Board in Philadelphia. The following are the titles: Frank's Victory; Little Eppie and other Tales; Gold Filings; The Nevers; Marion Butler; Jesse Thornton and his Friends; Bertie's Best Things; Harry and His Dog Fidele; Isabel's Birthday and other Tales; The Path and the Lamp; Nellie Grahame; Golden Sands; Asa and his Family; Little Nellie's Velvet Carpet.

These are all well adapted for the juvenile library at home or in the Sabbath School. They may be obtained through D. McLellan, Hamilton, or Rev. W. Kennedy, London.

MONEYS RECEIVED UP TO 20TH FEBRUARY.

COLLEGE FUND.			
Ekfrid (less dis.).....	\$39 38	Garafraxa	10 00
Baltimore.....	6 55	Osgoode (less dis.).....	19 75
Puslinch West	15 00	Fort Garry, Red River	6 05
Ottawa, Knox's.....	50 00	Mrs. W. Campbell, Roslin, Rev.	
Perth	27 84	J. Nisbet's Mission.....	2 00
Guelph, Knox's.....	120 00	Mrs. Kellie, Vankleekhill	2 00
Crowland	6 00	Belleville (Donation of a Lady),	
Gould Street, Toronto	140 00	for Indians.....	10 00
Puslinch East, Duff's Church... 55 00		Elora, Chalmers.....	30 00
York Mills (less dis.).....	16 40	Newton	25 73
Clarke	30 00	Newcastle	10 75
Blyth, and Knox's Church, Morris 11 60		Newcastle Sab. S., Indians....	4 10
Flos and Medonte	9 00	Paris, Dumfries Street.....	20 00
Bay Street, Toronto.....	30 00		
Garafraxa	19 00	WIDOWS' FUND.	
Tilsonburgh and Culloden	7 50	Montreal, Erskine Church.....	\$40 00
Osgoode.....	9 34	Baltimore.....	9 65
Kildonan, Red River.....	24 00	Wakefield	20 62
Little Britain, Red River	14 22	Collingwood and Nottawa....	7 00
Fort Garry, Red River	2 03	Dundas (less dis.)	14 80
Fairfield, Red River.....	3 24	Guelph, Knox's.....	20 00
Mrs. Kellie, Vankleekhill	1 50	Harwich.....	5 00
Normanby	4 00	Beverley.....	1 15
Columbus	20 00	Puslinch East, Duff's Church ..	15 00
Belleville.....	120 00	Clarke	23 00
Elora, Chalmers'	30 00	Port Dover and Simcoe (less dis.)	5 76
Newton	40 00	Pembroke (Aged and Infirm Min.	
Newcastle	15 18	Fund).....	10 00
Collingwood	5 00	Fort Garry, Red River	4 06
Nottawa.....	3 00	Kildonan, Red River	12 00
A. Ross	2 00	Little Britain, Red River.....	7 11
		Fairfield, Red River.....	1 62
		Malton	1 25
		Normanby	4 00
		Utica	2 07
		Garafraxa	5 00
		Newton	7 50
		Newcastle	5 00
		With rates from Rev. John Black, Rev.	
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		Fraser, Rev. John Anderson, Rev. H.	
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		Rev. A. Frazer, Rev. J. Mackie, Rev.	
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		Bennett, Rev. W. Lochead, Rev. J.	
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		Ratho.....	\$6 10
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Beverley Sab. S.....	4 00		
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Crowland (less dis.).....	9 65		
Williamstown Sewing Circle... 6 00			
Puslinch East, Duff's Church ..	25 00		
Clarke.....	40 00		
West Gwillimbury.....	53 50		
Bay Street, Toronto.....	15 00		
Bay Street, Toronto, Sab. S....	6 00		

Springville	29 15	Newton	70 00
Lakevale	20 00	Newcastle	23 00
Warsaw	5 62	Wick and Greenbank	23 25
Puslinch West	6 88		
McKillop	29 40	FRENCH CANADIAN MISSION FUND.	
Thamesford (less dis.)	14 25	Galt, Knox's Female Association, for Pupils	\$50 00
Peterboro' Sab. S.	15 74	Gould Street, Toronto	20 00
Perth	27 83	Beverley	11 94
Toronto, Knox's Church	75 00	St. Therese	1 60
Guelph, Knox's	50 00	Puslinch East	15 00
Gould Street, Toronto	190 00	Bay Street, Toronto	10 00
Gould Street, Toronto, Sab. S., for Muskoka	18 00	Bay Street, Toronto, Sab. S.	10 00
Alma	4 00	Osgoode (less dis.)	15 36
Crowland (less dis.)	9 65	Port Hope Sab. S.	8 62
Cornwall	5 00	Elora, Chalmers'	30 00
Beverley	41 50	Newton	12 00
Beverley Sab. S.	4 10	Newcastle	4 00
Welland (less dis.)	5 55	Ekfrid (less dis.)	9 26
Port Colborne (less dis.)	2 90	London, 1st, Sab. S. (less dis.) ..	14 32
Seaforth	13 72		
Keene	7 00	SYNOD FUND.	
Puslinch East	65 00	Montreal, Erskine Church	\$20 00
Port Elgin	3 25	Baltimore	3 80
Mellville Church, Markham	15 10	Puslinch West	5 00
Brampton Sab. S., for Muskoka ..	4 85	Wakefield	10 91
Clarke	86 00	Guelph, Knox's	10 00
Brampton, 1st	13 40	Dundas	14 60
Derry West	4 60	Gould Street, Toronto	9 75
Chinguacousy, 2nd (less dis.) ..	9 72	Puslinch East	10 00
Mt. Pleasant	4 25	Clarke	10 50
West Gwillimbury, 1st	53 50	Bay Street, Toronto	5 00
Bayfield	9 00	Pembroke	10 00
Mono Mills	2 00	Normanby	2 00
Bay Street, Toronto	15 00	Garafraxa	5 00
Bay Street, Toronto, Sab. S.	10 00	Newton	12 17
Garafraxa	19 00	Newcastle	3 18
Osgoode (less dis.)	13 60		
Port Hope	34 62	BURSARY FUND.	
Port Hope Sab. S.	8 62	Knox's Church, Galt, Female As- sociation	\$50 00
Madoc, St. Columba	3 25		
Malton	4 75	MISSIONS OF UNITED PRES. CHURCH.	
Thames Road and Kirkton	17 00	Gould Street, Toronto, Sab. S., for Old Calabar	\$18 00
Brantford, Zion Church	40 00		
Manilla	6 05	MISSIONS OF NOVA SCOTIA CHURCH.	
Vroomanton	6 88	Bay Street, Toronto	\$31 11
Cannington	4 78	Bay Street, Toronto, Sab. S.	10 00
Wroxeter	10 00		
Howick Station	2 00		
Clinton	40 00		
Belleville	230 00		
Friend at Lucknow	6 00		

NORVAL AND UNION.—We have received from Norval and Union, per Rev. Joseph Alexander, the sum of \$161.55 (less dis.), for the following objects:—Home Mission, \$58.72; College, \$26.67; Foreign Mission, \$34.17; Widows' Fund, \$14.92; Synod Fund, \$9.32; Beachville Church Debt, \$17.00.

STUDENTS MISSIONARY SOCIETY.—The treasurer of the students' Missionary Society begs to acknowledge the receipt, from Mrs. Principal Willis, of \$15, in aid of the Funds of the Society.

RECEIPTS FOR RECORD UP TO 20TH FEBRUARY.

N. McN., Rutherford; H. B., Bradford; J. C., Clark's Mills; Mr. J. A., Knox's College; Miss T., Mount Albion; J. G., W. G., J. G., Innerkip; Mrs. W., \$1.00, Adelaide; J. B., London; T. McC., W. C., Guelph; J. B., Bowmanville, \$2.00; D. S., W. S., Glenallen; per Rev. D. P., St. Andrews, \$3.42; J. D., Durham, \$2.00; per J. McR., Nottfield, \$2.50; J. R., Kirkfield; J. McM., Laskey; J. K., Mr. L., Brooklyn; Mr. H., Lloydtown, \$1.00; D. Mel., Walkerton, \$1.00; per G. T., Thamesford, \$1.35; per W. K., Bristol, \$4.50; T. D., Lumsdowne, \$1.00; J. H., I. S., St. Louis; Mr. H., Onondaga; T. N., Oakville, 2 copies; J. D. F., Grimsby; S. B., Stratford; Dr. C., Princeton, \$1.00; per A. C., Bowman, \$6.10; W. D. S., Toronto; T. B., S. A., Watford; per Rev. W. L., Kars, \$2.00; Rev. W. G., Egmondville; Rev. J. P., Dunsford, \$16.50; per J. D., Galt, \$20.00; per A. S., Brockville, \$14.50; A. S., Woodstock, \$1.65; per G. J. W., Perth, \$5.00; per J. H., Yorkville, \$2.50; per Rev. T. W., Lafroy, \$2.10; A. McK., J. Y., Welland Port; G. I., J. I., R. S., J. G., J. C., \$1.00, Walter's Falls; C. McD., D. McC., J. G. C., G. C., Woodville; J. S., Walton; Rev. J. P., Islay, Scotland; Mrs. McM., St. Eustache; Dr. B. Belle Reviero; Rev. C. A., McD., Priceville; Rev. J. A., Norvall \$18.85; A. McL., Campbell's Cross; Mrs. McL., Toronto; per A. McK., Ulster, \$2.30; Rev. F. D., Brampton; T. A., Mr. McW. Mr. W., Alliston, \$1.00 each; Rev. A. McL., Rosemont, \$1.00; Rev. A. B., Mono Centre, \$1.50; Mrs. L., Georgetown; J. B., Foley; Mr. D., Richmond, Hill; Mrs. B., Campbell's Cross; Miss H., Neustadt; Mrs. C., Demorestville; A. B., Bradford; per Rev. W. F., Bond Head, \$4.00; H. W., Edwardsburgh; J. K., J. McL., D. K., Vernon; E. C., Port Stauley, \$2.00; S. M., Londesborough; Mrs. McK., Campbellford, \$1.00; Rev. J. McE., Pembroke, \$2.00; P. P., Quebec; Mrs. H., St. John, N.B.; W. P., Brooklyn; Mr. M., Mrs. Dr. M., Mrs. C., S. A., J. G., A. P., Picton; J. S., Craiglieth, \$1.00; per Rev. J. W., Osgoode, \$3.00; J. D., Kenmore; J. B., Gormley; Mrs. B., Almira; D. C., Laggan; per J. B., Wick, \$4.00; per Rev. J. B., Red River, \$5.00; B. McK., Madoc; Mr. F., Drumbo; Mrs. K., Vankleek Hill; P. McK., Kirkton, \$2.50; W. M., Mrs. C., Wingham; Rev. P. G., J. P., Orchard; J. S., Owen Sound, \$1.00; Mrs. G., Mrs. F., Mrs. G. S. K., Morrisburgh; J. T., Goderich; A. McA., J. McD., Harpurbay; Miss J., Toronto; per Rev. P. G., Widder, \$5.50; J. A., Lloydtown; per A. S., Carlton Place, \$6.00; A. McG., Chatsworth; per G. C., Buxton, \$10.81; A. R., Kincardine, \$2.00; A. S., St. Ann's; F. McR., Priceville; T. B., Durham; Rev. M. B., Harpurhey, \$11.50; per W. B., London, \$7.20; per J. A. Y., Wardsville, \$7.00; D. R., J. O., Coldsprings; J. C., Pre-cott; per Rev. R. R., Collingwood, \$7.10; J. C. W., Dundas; Mrs. D. S., Mitnell; Mrs. M., \$1.00; Rev. J. M. K., Toronto; R. T., Fernhill; N. McL., Thiverton; A. E., Widder, \$1.00; per A. S., Brockville, \$3.00; P. R., J. R., A. A., S. C., Hollia; R. McK., Prince Albert, \$1.00; J. McG., \$1.00., Malton.

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