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# THE HOME & FOREIGN RECORD

OF THE

## CANADA PRESBYTERIAN CHURCH.

No. 5.

MARCH, 1869.

Vol. VIII.

### CONTENTS:

<p>Close of College Session..... 129</p> <p>Collection for Foreign Mission..... 129</p> <p>Religious Awakening in the Church..... 129</p> <p>Worldly Amusements..... 130</p> <p>Sabbath Schools—Circular..... 133</p> <p>Church Extension in Montreal..... 133</p> <p style="text-align: center;"><b>MISSIONARY INTELLIGENCE.</b></p> <p>Letter from Rev. R. Jamieson..... 134</p> <p>The Mission Field..... 135</p> <p>Evangelistic Work in Spain..... 137</p> <p>Efforts for Africa..... 138</p> <p>South Sea Islands..... 139</p> <p style="text-align: center;"><b>GENERAL RELIGIOUS INTELLIGENCE.</b></p> <p>Progress of Romanism..... 130</p>	<p>Items of Intelligence..... 141</p> <p style="text-align: center;"><b>HOME ECCLESIASTICAL INTELLIGENCE.</b></p> <p>Calls, &amp;c.,..... 142</p> <p>Churches Opened, &amp;c.,..... 143</p> <p>Presbytery Proceedings.—Pres. of Montreal, Ottawa, Cobourg, Toronto, Paris, Stratford..... 147 to 153</p> <p style="text-align: center;"><b>CORRESPONDENCE.</b></p> <p>Obituary—Mr. J. Bonnar..... 154</p> <p>Endowment of Knox College..... 154</p> <p>Moneys Received..... 157</p> <p>Receipts for Record..... 160</p>
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**CLOSE OF COLLEGE SESSION.**—The College session, as usual, will close on the first Wednesday of April. Various committees will meet at that time, intimation of which will be given by circular in due time.

**COLLECTION FOR FOREIGN MISSIONS.**—Congregations, still taking up their missionary funds by church collections, will bear in mind that the third Sabbath of March is the day appointed for the collection in aid of the Foreign Missions of the Church. With reference to the work undertaken, and the demands on the funds, we beg to refer to the statement of the Convener, which appeared in the January number of the Record.

### RELIGIOUS AWAKENING IN THE CHURCH.

In our late issues we have referred to the work of revival which has been going on in Galt and some other places. From the following extracts from letters received from brethren in different portions of the Church, our readers will see pleasing indications of religious awakening and revival. We trust that in many quarters, yea throughout the whole bounds, there may be the marks and fruits of genuine revival.

The Rev. J. Whyte, of Osgoode, says:—"You might mention, for the encouragement of those who are praying for Zion's prosperity, that during

the past winter the Lord has highly favoured us with showers of blessing. For the past four months meetings have been held almost every night except Saturday night. At our last communion thirty-one united for the first time in examination, and at the present time many are beginning the way of salvation, and many have the calm quiet confidence of being accepted in the Beloved."

Mr. Whyte also mentions that special services are being held in Ottawa (Bank Street), and Wakefield, as well as at Osgoode. He says the prospects are bright. "There is much more love among the people, and more liberality for the cause of Christ."

Another correspondent, when remitting the missionary contributions from Duff's Church, Puslinch, writes:—"I may state that the revival meetings are still continued, and are well attended. On Sabbath evenings the church is crowded to excess, and during the week there is a good average attendance of anxious inquirers for the truth. Great decorum characterizes the meetings, and there is solemn and earnest attention to the service by the people. Many who have hitherto been careless about their spiritual welfare, are regular in their attendance on the means of grace. They assert that they experience much joy and pleasure when present, and are grieved and disappointed when by any occurrence debarred from attending. It is evident, from the regular attendance and solemn attention accorded, that the people must have learned more divinity, more intimate and personal acquaintance with the gospel scheme of redemption, and more reliance on the grace and truth of God which maketh wise unto salvation. They have more freedom in communing one with another about their spiritual welfare, and more frequency and fervency in communing with their God at a throne of grace. Services throughout the week are conducted with the same systematic order and decorum that prevail on the Sabbath day."

After describing the manner in which the meetings are conducted, he says:—"It is not for me to express an opinion about the spiritual good that has been accomplished. Suffice it to say, that the open profession and outward conduct of many are very encouraging."

Other letters refer to deepened religious interest, and the awakening of not a few to a sense of the necessity of an interest in Christ, while the writers do not wish in the meantime to say much about the good work which is going on.

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### WORLDLY AMUSEMENTS.

The following is the substance of an article published in a recent number of "The Presbyterian," under the title "Next Winter." The dangers which beset young people in our own cities and towns are not less than those which are experienced on the other side of the Atlantic.

"A strong tendency exists among us to concentrate on the winter months an amount of gaiety, of mere diversion and pleasure seeking, which demands the attention of thoughtful Christians. If the tendency referred to merely existed among those who do not wish to be considered as very pronounced or stringent in their religious views, the fact would be neither new nor remarkable. But the tendency is growing, particularly among the wealthier classes in our cities and large towns; and it is growing in its influence over the habits of those who make a religious profession, and who are quite entitled, on many accounts, to be looked on as well-disposed

people. The current of entertainment is accepted as the system of society; and many of those we now refer to have ceased to make any stand against it; they do not seem to see any reason why in this respect they should be different from their neighbours. The rapid growth in wealth, naturally accompanied by a desire to enjoy it, has had something to do with this tendency. Something is due also to the mere pressure and attraction of the example of the great world. The influence from this source is now-a-days rapidly transmitted; and it is so strong that it will probably always tend to gain upon the Church, unless it is met and checked, from time to time, by a somewhat decided and vigorous movement of religious earnestness. Now, of late, the movements of religious earnestness among us have affected the lower much more powerfully than the upper classes of our people. Still more is due to the insidious influence of a mode of view which is very largely prevalent in our literature, even in some of what professes to be religious and edifying literature. It is this, that a much larger and freer indulgence in amusements and gaieties, which old-fashioned people used to think questionable, is altogether good. The religion, as we are taught, thus becomes more spiritual and large-minded, and the whole nature receives its due development. Lastly, a good deal is due to the tendency of our time to judge afresh whatever gives itself out for settled. People decline to be restrained from anything that they do not themselves perceive to be clearly reprehensible. Now, it requires more comprehensiveness and patience than most people possess, to settle, in theory at least, the right line in the matter of amusement. It is no wonder, therefore, if there are abundant judgments arrived at, with a kind of honesty, though with too much haste and confidence, by young casuists in evening dress, to the effect that a very large latitude is all right. Whether it is to be ascribed to these or to other causes, the fact to which we have referred is, we believe, undeniable.

“Hence the extension of those forms of prolonged entertainment in which the frivolity and idleness of Society have always found their fittest expression. Members of churches, and of churches which lay claim to some energy of religious conviction, *go in* for these (to use a convenient colloquial phrase) increasingly with each year. A system of exciting amusement is prolonged through the winter. The dissipating effect on the mind and on family life is enhanced by late hours. People of all ages, but especially young people, become formed to the tone of mind congenial to the system. The discipline, the habit of self-denial and sobriety which is essential to Christianity, and which, for young people, has one of its chief applications in the matter of amusement, is practically discarded. Persons of promising religious character are gradually secularized. Others receive a wrong bias at the very time when religious impressions might be expected to show themselves. Nor is it any wonder that one hears complaints, with regard to young people generally, of a tendency to make demands in the matter of amusement and self-indulgence, and to rebel against needful self-denial and patient exertion, in a degree that is seriously detrimental to their own well-being, and to the comfort of those connected with them.

There is no question at all that amusement and enjoyment ought to have their place in life, and that they should be deliberately provided for, particularly with an eye to the case of young people. Indeed, to see young people happy is about as much amusement as most older people have any great need for. But in deciding what form it is to take, two questions arise. First, of course, whether a particular form of it may be looked on

as innocent in itself or intrinsically; but also, secondly, whether the measure and manner in which it can practically be used, if used at all, comport with Christian privilege and Christian obligation.

"Now, the point is to get persons who recognize the authority of Christianity and the restraints of religion to do justice to these two questions. Others, who are merely careless and frivolous, must be dealt with in another way. But in order to deal effectually with them, they must be deprived of the practical countenance and support which they receive at present from a good many who are not regarded as careless and frivolous.

"For this precise end, then, we doubt whether much good will be done by pressing men with casuistical arguments about the lawfulness or unlawfulness of particular diversions. Arguments of that kind have their place; they must sometimes be applied, and that decidedly. But it is notorious that they commonly lead into matter exceedingly liable to hair-splitting. What is wanted is the operation of principles that are clear, cogent, and solemnizing. Whatever difference of judgment may occasionally obtain among conscientious people with respect to particular amusements, there are some things which ought to be universally recognized. If truly recognized, they would go a long way to remedy the tendencies which we deplore. There ought to be no question among Christians as to this, that the daily life, however it may be arranged, ought to express the order, the self-restraint, the self-sacrifice of the Christian character. It ought to evince a constant willingness and watchfulness to impose a measure on things, which, if not evil, are yet subordinate, and which, therefore, must not be allowed to prejudice higher interests. Christian life may well admit a cheerfulness of the simplest and most playful character, quite removed from everything stiff and stilted; but it ought to admit nothing that does not comport with the sense of an unseen Saviour's presence. The loins must be girt, and the lamp burning. The life ought to admit nothing that dissipates the mind, and unfits it for turning to service or to worship. It ought to admit nothing that precludes the due collection and composure of the heart, in beginning and ending the day with God. Each Christian has his liberty; to his own Master he stands or falls. But he has no liberty to order any day so that it shall not express his proper character. If he is a Christian, his daily work is to realize and feel his high calling, and to consider with himself, as each day ends, how far that calling has been in view; how far its influence has, by God's grace, been felt, and how far its end attained. And he has no liberty to forget that this is hard for a fallen man, and is only attained in a path of watchfulness and self-restraint. We think it would be well that the minds of Christians were turned to this point of the *regulation of the life*; not so much as to the particular forms the life should assume, but as to the principles that must be carried through if it is to be obediently regulated according to God's will. Men must take this burden on themselves. They must find out for themselves what order of life agrees with honest devotedness to Christ, and must adopt and pursue it at their own responsibility. In addition to the influence of the pulpit, which might do much, the exercise of thought on this subject by private Christians, and the use of private influence along the line indicated, might prove of great use. There are cases in which it is a mistake to accept an issue upon the question, 'Can you show me that there is positive sin in this or that amusement?' The question is, 'If you regulate your own life, and your family's, with an eye to what the Christian calling implies, will that comport or agree practically with, say for instance, such and such a round of gaieties?'"

**SABBATH SCHOOLS.—CIRCULAR FROM SYNOD'S COMMITTEE.**

With the view of obtaining information which may be of use to them in seeking to advance the Sabbath School cause, the Convener of the Synod's Committee has issued a circular to all Ministers of the Church, with the subjoined queries. It is hoped that all will answer them, so that the Committee may have a full and complete report to submit to the Synod. Answers should be sent before 1st May to Rev. W. T. McMullen, Woodstock, who, in absence of the Convener, is to attend to the preparation of the report.

**QUERIES.**

1. How many Sabbath Schools are in connection with your charge?
2. How long is each open during the year?
3. Is there a roll of pupils kept in each, and if so, how many names are there?
4. What is the average attendance at each?
5. How many teachers in each, and do they attend regularly?
6. How many of the teachers are elders?
7. How many of the teachers are Members of the Church?
8. How are the teachers selected or appointed?
9. Are there any advanced Bible or Minister's Classes in connection with the school? If so, state by whom taught, attendance and course of studies.
10. Have these Bible Classes furnished during the year any Sabbath School Teachers, Church Members, or Students for the University?
11. State the different exercises of each School.
12. Is there a Hymn Book used in addition to the Psalms of David, and if so, what collection of hymns?
13. What scheme of lessons is used?
14. What missionary or religious papers are circulated monthly?
15. Has each school a library? How many volumes? How selected?
16. Do the teachers have any stated meetings for prayer, studying the lessons, and the transaction of business? If so, how often?
17. What part does the Pastor take in connection with the school?
18. Are occasional sermons preached to the children and teachers?
19. Are any collections made in the schools for the cause of Christ, and to what purposes are they devoted?
20. Are there any Union Sabbath Schools within the bounds of your charge, of which any of your congregation take the advantage?
21. Give such information concerning such Union Sabbath Schools as you may be able, in accordance with the above questions.

**CHURCH EXTENSION IN MONTREAL.**

A meeting of those favourable to the formation of a Presbyterian Congregation in connection with the Canada Presbyterian Church at the Mile End, was held on the evening of Tuesday, the 9th February, 1869, in the Mission School House. A goodly number of residents in the locality, and friends from the city churches were present. Mr. Warden King, a respected elder of Erskine Church occupied the chair, and Mr. Malcolm Thomson acted as secretary. The feeling of the meeting was decided as to the propriety of having regular services started at once, and the plan proposed was that a guarantee fund should be got up, to the

extent of say Eight Hundred Dollars a year, for three years, by which time it was thought a self-supporting congregation could be gathered in. It was thought eight hundred dollars would pay the salary of a minister, and the sabbath collections would be sufficient to defray incidental expenses. The Mission School House is the property of Messrs. Rogers & King, and a favourable arrangement can be made for its use; it will accommodate about two hundred persons, and can be enlarged at a trifling cost. About \$600 of the amount has been already subscribed, and the Committee expect to be able to report the whole amount in a short time. This locality is fast filling up, and its distance from the City churches renders it absolutely necessary that something should be done for it, and there is no doubt but that, well worked, a good congregation will soon be established there. The school already organized is one of the most flourishing in connection with the C. P. Church, but the teachers find that when the scholars grow older there is no one to take hold of them. It is to meet this want, as well as to supply the means of grace to a large number of families who are unable to take their families a long distance to church, that this step has been taken. The City churches are all well established now, and surely it is their duty to give a helping hand to those less favourably situated than themselves. Mr. James Phymister, the active superintendent of the school, is convener of the Committee, and from his well-known energy, success will be sure to follow his exertions. It is expected services will be commenced by the first Sunday in March, and nothing will be expected from the people by way of support for at least three years, by which time, as already stated, it is believed they will be strong enough to support themselves.

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### Missionary Intelligence.

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#### LETTER FROM REV. R. JAMIESON.

NANAIMO, BRITISH COLUMBIA, Dec. 28th, 1868.

DEAR SIR,—There are many connected with our Church in Canada who, for various reasons, are much interested in the affairs of this colony, and greatly desire a reliable report of its present condition, and an authoritative intimation of its future prospects. The address of our Governor, the other day, at the opening of the present session of the Legislative Council, furnishes me with the means of gratifying that desire; and I therefore enclose a few brief extracts, which in my opinion give a fair, impartial, and, of course, "authoritative" deliverance upon the much disputed questions of the present and the future of British Columbia.

His Excellency's speech is a lengthy one, but it is not necessary to give more than the following from different portions of it, namely:—

"In meeting you for the first time in our new capital (Victoria), it is my pleasing duty to state that the Colony does not appear to be in a position to create despondency. It is true that the brilliant days of the early discovery of gold have not returned, nor do they seem likely to do so. The bars on the Fraser, which once furnished occupation to ten or twelve thousand men, are now abandoned to the rockers of some half-dozen Chinamen. Yet Cariboo, in spite of the disastrous fire at Bakerville, continues to improve. New creeks of great promise are being discovered in

the district, and I am informed that the yield of gold will exceed that of any preceding year. Farther south, at the Kootenay, a new gold field, of which the most favourable expectations are entertained, is already being worked by a considerable body of miners. The farming resources of the country are being developed to an extent little anticipated at a time when gold mining was the prominent thought in every mind. In the Yale District alone forty-six new farms were established previous to the end of August last.

"Nor must I forget to congratulate you on the extensive exportation of spars and lumber, which we now see going on, and on the general prosperity of our principal coal mines (Nanaimo). \* \* \*

"The accounts have not yet been received from the outlying districts of this vast territory; but we are already in a position to state that the receipts will, within a few dollars, equal the Revenue estimated for the current year. \* \* \*

"For an increase of population, and a return of prosperity, I confidently look. It is but natural that in a community which in its early days has been thrown upon its own resources, there should be violent oscillations between extreme confidence and equal despondency. I think the colony is now, however, entirely in a condition of moderate but progressive prosperity, and I can hardly long for the tide of immigration which, on its influx a few years ago, created exaggerated expectations, and on its ebb left disappointed hopes and much misery behind. There is now every evidence of individual well-being. The rate of wages is high; a considerable public revenue is raised under a tariff whose main principle is the taxing of luxuries. If it be contended that the aggregate community is deeply in debt, I reply that our debt does not exceed two years' revenue. I know of no State in Europe or on this continent whose liabilities are comparatively so light."

I have nothing, Mr. Editor, to add to these very gratifying statements.  
Yours, &c., R. JAMIESON.

### THE MISSION FIELD.

The January number of *Christian Work* takes a bird's-eye view of the chief missionary events of the past year:—

The most remarkable missionary triumph of the year has been in the island of Madagascar. The blood of the martyrs has here proved the seed of the Church; the endurance of these faithful ones testified anew to the vitality of the Gospel of Christ, in making men ready to suffer all things for the name of their Lord. Since the death, years ago, of the persecuting Queen, the Christian cause has rapidly been gaining ground, but now it appears as if the great mass of the population, in the central district at least, with the rulers, are prepared to embrace Christianity. The London Missionary Society has been singularly favoured of God, but nowhere has its work been more blessed than in the island of Madagascar.

The American mission in Turkey in Asia continues to be attended with remarkable success. Christian congregations of self-denying zeal are rising up in and about the old centres of the Church of the Apostles. No mission is more hopeful; none more worthy of the encouragement of Christian men. The Turkish Mission Aid Society, formed in this country to aid this great mission of the East, deserves liberal support.

The various missions in China have prospered more than in any previous year. Christianity, though it has the opposition of many of the



learned class, has not to contend with a consolidated system like that of Hindooism; its successes have therefore been more rapid. The Chinese have also shown a singular aptness for organizing themselves into Churches, with regular forms of Church government. A persecution has recently taken place in Yangchow against a mission known as Mr. Taylor's mission, in which many agents are employed who adopt the Chinese dress, method of eating, &c. Suspicions had arisen among the common people, and the foulest calumnies had been circulated, till they were roused to an attack, in which the members of the mission narrowly escaped with their lives. In all the free ports, as well as in Peking and many other ports in the interior, the missions continue to be enlarged and strengthened.

In India the work proceeds quietly but surely. Education and other influences have undermined Hindooism among the intelligent classes. The wisdom of Dr. Duff's mission system has been strikingly vindicated. The reports of Dr. Macleod and Dr. Watson, after their tour of last winter, showed very clearly how much had been accomplished. Still, while Hindooism is tottering to its fall, it is to be lamented that genuine Christian truth is not more rapidly taking its place. There is a very large class who welcome all the infidel productions of England, France and Germany, and who console themselves with the idea that if their own religion has no foundation of truth, it is only in the same position as Christianity itself. The circulation of volumes in defence of Christianity—written expressly by those acquainted with the turn of the Indian educated mind—might prove of great value at the present time. It is evident that men of sterling ability are needed to combat the present tendencies of many of the educated Hindoos. The system of caste and idolatry is giving way; but what is to rise up in its place? The most remarkable successes, as to absolute gains of converts, have been recently among the wild aboriginal tribes of the Kols, the Santals, and others; and who knows but that God may choose these comparatively unlearned and usophisticated tribes to confound the things that are mighty! One of the great difficulties, as shown by an able missionary, Mr. Miller, of Madras, at present in this country, is to deal with a mere subtle sophistry, where there is scarcely a trace of conscience left. Men have not the moral basis which might lead them to recognize sin, and therefore the great doctrines of the Cross fall powerless on their ears. The position of affairs, especially among the educated, leads us to doubt much whether great judgments and overthrows may not take place, in which this class of subtle conscienceless men shall be degraded, before the full triumph of the kingdom of Christ in India.

On the Continent of Europe, the most remarkable event has been the revolution in Spain. This movement has been hailed by all the friends of religious liberty. The Queen of Spain, under the evil influence of the Court of Rome, had been for years past persecuting those among whom the seed of the Gospel had taken root. The Evangelical movement had been checked by this means; but now the field is again open, and we cannot doubt that a large number will soon proclaim their faith. The Spaniards are thoroughly weary of the rule of priests, though still very superstitious, and a movement, if once begun, might rapidly spread. The Gospel in Italy has been making very considerable progress. The converts gained are, many of them, acting with great consistency, and almost every town of importance has now its evangelical congregation. The recent severity of the Papal Government, in executing popular leaders of the invasion of 1867, is making the common people more than ever impatient with the system, and may tend indirectly to promote much the evangelical work.

In France, while there continues to be much Protestant activity and success, the spreading of a gross materialism among the educated and uneducated becomes more and more alarming. In Germany there has been the great celebration of the Reformation at Worms. The revival of religious life goes on in many parts. The old Protestant spirit of Bohemia is reappearing with new power, since the pressure of Romish intolerance has been removed by the war of 1866. Austria has torn her concordat with the Pope to fragments, having learned the fatal influence of her Papal alliance, and in many parts of her eastern empire, we may expect to see reappearing the old Reformation spirit—long crushed, but not extinguished.

While Romanism is being checked everywhere else, it is receiving much encouragement in England. Many, especially of the higher classes, are continually joining its ranks, while, worst of all, the so-called Catholic party are, with the most daring effrontery, preaching every Romish tenet and introducing every Romish practice into the services of the Church of England. The Church seems not to have sufficient power to keep them in check. They openly avow that their object is to lead England back nationally to the tenets she abjured at the Reformation. The Protestant feeling of the country is, we believe, too strong for this, but still their presence unopposed is a danger, and a special evil to the Church of England.—*Christian Times*.

### EVANGELISTIC WORK IN SPAIN.

A Correspondent of the *Revival*, writing from Madrid under date Dec. 16th, gives some interesting particulars of the spread of the Gospel in Spain:—

“The British and Foreign Bible Society are beginning to act with energy and promptitude. Their agent, Mr. C——, is opening relations in the provinces for the sale of the Scriptures; and the supply recently arrived will, perhaps before the end of the year, be exhausted by the demands of these provincial depots. It is to be hoped, therefore, that the edition they propose printing in Madrid will be carried through the press without delay. A central repository is also about to be opened in a good street in this capital. The United States were quicker to act, and with characteristic zeal seemed not to understand the attitude of our English societies. The publications which the Religious Tract Society has authorized us to print here, in editions of from five to twenty thousand, have met with ready acceptance. Large quantities have been sent to fellow-labourers for distribution in the provinces, whilst in the capital they are read with avidity. These, of course, are commonly given. A few days ago, however, we gave some copies of ‘Andrew Dunn’ to a poor old man, saying he might sell them if he could at two cuarts (a half-penny) each. He soon came back for more. The sale was feeble, he said, at first, but it was sufficient to say it was a ‘Protestant’ publication to gain immediate purchasers. A respectable but starving family next joined in this tract colportage, and in the cafés, and other places of resort, have not only sold hundreds, but find new orders awaiting them for purchase through the waiters. Whilst I write these words, I have had to lay down my pen to fill the broad basket of a man who has found ready vent for three hundred. I have given him as further supply 300 ‘Andrew Dunn,’ 400 of ‘A Saviour for You,’ and 1,000 tracts for gratuitous distribution. Sometimes a priest objects, but his opposition is of feeble consequence.

"In the preaching of the Word we still experience a difficulty in finding a suitable place or places for public worship. The lecture-hall promised us in a literary institute, you are already aware, we are prevented occupying, as arranged, for Sunday services, by the opposition of the landlords, influenced by their wives. This brought us a double offer. The members of the society, grieved that we should be disappointed, voted the formation of a class for, as they termed it, 'Protestant doctrine,' as they have other classes for history, political economy, drawing, &c. We have accepted it for 'The history of the religious reform of the sixteenth century, with special reference to Spain,' our good C—— to be professor. And at the same time a smaller mechanics' institution, in an unaristocratic part of the city, offered us their room for the purposes of our services, declining to receive pay. Until better provided, therefore, we hold services in the latter each Sunday and Friday, and in our own apartment each Sunday, and Bible-class on Thursday.

"After all, it is in the visitation of the houses of the poor, and in these Bible-readings, that we see most hope of carrying on an effective spiritual work. Could we but have a number of men whose hearts God had touched, to go from house to house, and read and pray with the people, my own heart's desire would be almost fulfilled. Paul 'taught publicly and from house to house,' but our modern apostles are more ready to do the former than the latter, and so miss the apostolic blessing.

"In schools there is an open field, almost limitless in extent. But we want agency to carry our desires into effect. Schools, where the New Testament was adopted as a text-book, would be largely popular, if opened at the same time at night for gratuitous instruction to adults; whilst educational books, including Bible stories, got up in the style customary in England, would soon replace by the thousand the productions now in circulation."

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### EFFORTS FOR AFRICA.

Simultaneously, and without mutual conference, the minds of a number of evangelical Christians appear to have been led to a resolution to do something special for Africa. The various propositions are now under consideration both in England and America. We hear of one minister of the Gospel who has been for upwards of two years devoting much time to the study of Africa and its Missions, and who is desirous of training young men, on the German system, for the proclamation of the Gospel in the interior of that continent. Then we receive the following communication, which points out a part of Africa where not only intelligent converted natives are found, but the means of their support, if they should be led to penetrate the central districts.

Whilst this letter is in the press, we learn that the formation of a new Missionary Society for Africa has been extensively discussed, and that the Washington District of Columbia has been named as its most appropriate centre. The number of coloured Christians connected with the Churches of that district is the reason given for its selection. It is also generally believed that the African Colonization Society, which has sent so many educated coloured people from America to Liberia, is working in the interest of slave-holders, and has therefore had its day. But whether this be the case or not, Liberian coloured Christians are also preparing to push their energies still further into the interior. Already in the Congo

Villages, there are attentive congregations, and several persons who seem serious, but are not yet decided. Some of the people there have given over 6,000 bricks to build a new school-house.

An English gentleman has also proposed to give ten thousand pounds, on certain conditions, for the spread of the Gospel in Africa. This proposition has been made to American Christians, who have suggested that 5,000*l.* of the money should be expended in the purchase of a Missionary ship to convey well trained natives, acquainted with African dialects, to the points nearest to their proposed field of labour.

Such practical suggestions, backed up by such liberal offers, are of immense value. Much wisdom is therefore needed as to the appropriation of available funds. We doubt the prudence of expending so much money upon a ship, which would entail a permanent expense. If this fund, which might be augmented by other voluntary contributions, were placed in the hands of some neutral Society, it might be voted in grants to the various existing Societies now working for the evangelization of Africa. This would prevent a large portion of it from being swallowed up in working expenses. Each of the Societies have converted natives under their influence who are now living near the unevangelized districts. Amongst them are men more or less prepared for the pioneering work so much required in the African countries where Europeans have scarcely penetrated. If it be found that black Christians from the West Indies or America, by a suitable course of training, should be fitted to labour in their fatherland, they might be sent over to Africa at a comparatively trifling expense. Christian ship-owners would often gladly give a free passage to such men.

We conceive that the chief difficulty in the evangelization of Central Africa will arise from the removal of the native Missionary from one feudal circle to another.—*Missionary News.*

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### SOUTH SEA ISLANDS.

During the last year, 827 new members were added to the Churches by profession. The whole number of members is now 17,397. At Kailua, a very interesting work of grace is in progress, and many are enquiring the way to Zion. At Hilo, 78 have been gathered in during the year. Most of the native preachers and pastors appear well, and the Churches are being established in the truth of the Gospel. The Micronesian mission has received 144; the Church on the Marquesas Islands, 47.

On the Fiji Islands, the King and Queen are both hopefully pious. The Bible is translated into the language of the people. There are 653 Fijian local preachers, and 663 native catechists; 22,000 in Church fellowship, 1,909 class leaders, and 90,000 listening to the Gospel of Christ.

There are now fourteen native Christian Churches in Calcutta.

The contributions of the entire Christian world for Foreign Missions last year were about \$5,000,000.

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## General Religious Intelligence.

### PROGRESS OF ROMANISM.

In an elaborate article upon 1868, the *Weekly Register* and *Catholic Standard* rejoices in the number of converts to Romanism in England during the past year. The *Register* does not wish to give offence to the

most sensitive of Anglican brethren; but the matter is of too much importance to be passed over silently. The conclusion has been arrived at that the number of adults received into the Romish communion by conditional baptism and subsequent admission to the other sacraments during the last twelve months in England amounts to about 2,100 or 2,200 persons, of which about half have been received in the provinces, and the other half in London. "The class to which these persons belong is almost entirely the upper, the middle, and the professional classes, including in a degree which has somewhat surprised us, the better class of shop-keepers, and not a few of the educated mechanics in some of our large towns. The number of male converts predominates slightly over that of females, and putting out of consideration London and its suburbs, we find that more of the higher classes—clergymen, independent gentlemen, professional men and the like—have been received in the Church at Edgbaston, by Dr. Newman or some of the Oratory Fathers of that church, than in almost any place in England; a singular enough comment upon the oft-repeated assertion of certain Anglican divines, that the head of the Edgbaston Oratorians is more attached to the Establishment than to his own Church." The *Register* will not give names:—"It is sufficient to say that it includes in its list two peers, nineteen Anglican clergymen, seven or eight university graduates, and many other persons more or less well known in their respective spheres and callings."

Continuing its commentary, the *Register* remarks that there has been a material increase in the number of Roman Catholic priests in the country.

"At the end of 1864 there were in England and Wales 1,338 priests; at the end of 1865 we find the number increased to 1,381; at the end of 1866 they numbered 1,415; at the end of 1867 they were still further increased to 1,438; and at the end of 1868 they number 1,489; showing in five years an increase in the number of our clergy of 151 priests in England and Wales. At the end of 1864 there were in England and Wales 941 churches, chapels, and stations; at the end of 1865 these were increased to 987; at the end of 1866 they had further increased to 1,014; at the end of 1867 to 1,082; and at the end of 1868 they number 1,122.

"The convents have gone on steadily increasing. At the end of 1864 they numbered 187; at the end of 1865 they had increased to 196; at the end of 1866 they had further increased to 204; at the end of 1867 to 210; and at the end of 1868 to 214.

"In Scotland the progress of Catholicism appears to have been very slight indeed during the last five years. At the end of 1864 we find 183 priests and 191 churches in the whole of North Britain. A year later, at the end of 1865, the number of priests had increased to 188, but the number of churches or chapels had decreased to 184. At the end of 1866 they had increased again to 193 priests and 193 chapels; and at the end of 1867 they numbered 201 priests and 201 churches or chapels, at which figures they remain to the present time."

The *Register* concludes by stating that it sees the Roman Catholic faith "steadily and not slowly making way."—*Christian Times*.

**BRAZIL.**—The case of persecuted missionaries has been brought before the notice of the Government, which has extended its protection to them. It is likely that religious liberty will be maintained. The principal obstacle is the malice of the priests.

**THE MARQUIS OF BUTE.**—It is reported that this young nobleman, who recently joined the Romish Church, intends to enter the priesthood. In this case, we presume, his large income will be at the disposal of the Church.

**DR. LIVINGSTONE.**—The latest letters from Zanzibar give no intelligence of Dr. Livingstone. Those best qualified to judge, however, are of opinion that there is no ground for anxiety.

**THE APPROACHING ROMISH COUNCIL.**—Great preparations are being made for the Council at Rome this year, which is to be regarded as the nineteenth Œcumenical Council. It is stated that many archbishops and bishops have already set out from various distant parts of the globe, in order to be present at the opening of the Council.

**THE LATE DR. COOKE.**—It is proposed to build an Assembly Hall as a memorial of Dr. Cooke, and also to erect a statue in Belfast. Protestants of all classes and denominations are freely contributing. The Hall will cost £10,000. As successor to Dr. Cooke, in the chair of Sacred Rhetoric, the name of Dr. Morgan is brought forward by some influential ministers. The names of others are also mentioned, especially that of Rev. J. Rogers of Comber.

**ENCOURAGING STATE OF THINGS IN MEXICO.**—A marvellous change has recently come over the mission field in Mexico. The agent of the American Bible Society says:—"I believe that a Protestant congregation could be formed in every town of Mexico." The nation seems ready to respond to evangelistic effort.

**INTOLERANCE IN PORTUGAL.**—Mr. James Cassells, a British merchant residing in Oporto, has been banished for six years for teaching Protestantism. The sentence has been appealed against to a higher court. The Scottish Reformation Society has forwarded a memorial to Lord Clarendon on the subject.

**PRESBYTERIAN CHURCH OF VICTORIA.**—The General Assembly of the Presbyterian Church of Victoria met on the 14th November, and continued in session for nine days. The Rev. P. Brown, of Hawthorn, was elected moderator. The most important question that occupied attention was that of education. The report submitted on this subject was in favour of the secular system.

**RITUALISM IN THE ENGLISH CHURCH.**—Differences in the English Church are still widening. The Rev. Mr. Maconochie has published a letter on the subject of the decision of the Privy Council condemning the Ritualists. With reference to this letter, the Dean of Carlisle (Dr. Close) says it is "a criminal document, couched in language of intolerable arrogance and indecency," and demands if there is no remedy for such a libel upon Her Majesty, the Archbishops of the Church, and the highest judges of the land.

**SCOTTISH NATIONAL BIBLE SOCIETY.**—The income of the National Bible Society of Scotland for last year was £27,975. During the year, 221,624 copies of the Scriptures, or portions of them, had been put into circulation.

**MASSACRES IN NEW ZEALAND.**—Atrocious massacres have been committed at Poverty Bay, New Zealand, by the natives; thirty-five, without distinction of sex or age, were massacred. The perpetrators of this outrage have

been defeated in two engagements, and active measures are being adopted to put down the rebellion.

**PRESBYTERIAN UNION IN ENGLAND.**—The Edinburgh Presbytery of the United Presbyterian Church is about to take action, with a view to the union of the English branch of their Church with the English Presbyterian Church.

**PRESBYTERIANISM IN NEW SOUTH WALES.**—The General Assembly of the Presbyterian Church in New South Wales met on the 13th October. The Rev. W. Ross, of Goulburn, was appointed Moderator. In connection with the Assembly there are seven Presbyteries and upwards of 50 ministers. With all the claims of Church extension and home missions, it is pleasing to find that missions to the heathen are not neglected. They are seeking to look after the spiritual interests of the Aborigines and of the Chinese incomers, while they are also exerting themselves for the pagan inhabitants of the New Hebrides.

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## Home Ecclesiastical Intelligence.

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### CALLS, &c.

**PORT HOPE.**—The Rev. W. Donald, of Norwichville, has received a call from the congregation of Port Hope.

**CAMPBELLFORD.**—The Rev. D. Beattie having accepted a call from Campbellford, has been inducted into pastoral charge of the congregation.

**FENELON, &c.**—The Rev. Wm. Lohead, Jr., has received and accepted a call to Fenelon Falls, &c.

**MADOC, ST. COLUMBA.**—The Rev. D. Sutherland has been called to St. Columba Church, Madoc.

**PICKERING.**—The congregations of Claremont and Erskine Church, Pickering, have, we understand, united in a call to the Rev. Andrew Milne.

**ST. MARY'S.**—We noticed in our last number the induction of the Rev. D. Waters, LL.B., at St. Mary's. The Rev. J. E. Croly, B. A., preached, Prof. Caven addressed the minister, and the Rev. James Boyd the people. There was a fruit soiree in the evening, attended by upwards of 600 persons. Addresses were delivered by Rev. Messrs. Doak, Hamilton, Milligan, Caven, Croly, Cochrane, of Brantford, and others. In the course of the evening, a number of pieces of music were performed by the choir with good effect. It should be stated that the treasurer of the congregation paid to the newly inducted minister a quarter's stipend in advance. We heartily congratulate the friends at St. Mary's on the encouraging and promising position in which they are again placed.

**PROTON.**—On the 27th January, the Rev. J. Morrison was inducted into the pastoral charge of the congregation of Proton. The Rev. D. Duff preached and presided, the Rev. J. McMillan addressed the Minister, and the Rev. P. Greig the people. Mr. Morrison has already laboured successfully in Proton, and has every prospect of still greater usefulness.

## CHURCHES OPENED, &amp;c.

**LISTOWEL AND MOLESWORTH.**—On Sabbath, 20th December, the new church erected by the congregation of Listowel was opened for public worship. The services were conducted by Rev. Mr. Cochrane, of Brantford. On Tuesday, 22nd, the services in connection with the ordination and induction of the Pastor, Rev. Mr. Bell, took place, followed in the evening by a soiree, presided over by Mr. Cochrane, when addresses were given by the Members of Presbytery, and the resident clergyman of the village. In proof of the interesting nature of these meetings, and the size of the audiences, it is only necessary to state that the proceeds amounted \$270. On Sabbath, 24th January, the new church in the neighbouring congregation of Molesworth, also under the pastoral care of Mr. Bell, was opened for public worship, opening services being performed by the Rev. Mr. Ball, of Guelph. The collections and proceeds of a soiree held on the following evening amounted to \$155.

The churches are nearly of equal size, being seated for 350 and 330, and their erection is very creditable to the congregations, the church at Listowel especially being an elegant structure, built in the Gothic style, with windows of stained glass from the manufactory of McCausland & Co., Toronto, the whole costing about \$2,500.

**SIMCOE.**—The members of the Canada Presbyterian Church at Simcoe have erected a new church in that town. It is a handsome and commodious brick building, and was opened for public worship on Sabbath, January 31st. Dr. Ormiston conducted the services morning and evening, and the Rev. W. Craigie, pastor of the congregation, in the afternoon. Dr. Ormiston delivered a lecture to a large and delighted audience on the following evening. The collections on the Sabbath amounted to \$167, and the proceeds of the lecture to \$63, making in all \$250.

**OPENING OF CHURCH AT PARKHILL.**—On the 17th January, a spacious and commodious church, erected at Parkhill, was opened for public worship. The Rev. W. Cochrane, of Brantford, preached in the morning, and the Rev. G. Milligan, of London Township, in the afternoon. A lecture was delivered by Mr. Cochrane on the evening of the following Monday, on the subject of the "Scottish Covenanters." The lecture was largely attended, and the proceeds were added to the fund for the payment on the church.

**BEAMSVILLE.**—Steps have been taken for the erection of a suitable church at Beamsville. The ladies of the congregation recently held a bazaar, at which the sum of \$205 was realized towards the expense of the church.

**HAMILTON CENTRAL CHURCH.**—The following sums have been raised for missionary purposes by the congregation of Central Church, Hamilton:

<i>Home Mission</i> —From Congregation,	\$362 ;	Sabbath School,	\$88.....	\$450
<i>Foreign Mission</i> —	" "	30 ;	" "	50..... 80
<i>French Canadian Mission</i> —	" "	25 ;	" "	40..... 65
<i>Kankakee Mission</i> —				..... 20
<i>Knox College</i> —				..... 140

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\$755

For non-congregational purposes there was raised in all the sum of \$1,475, viz: by Missionary Society, \$912; Sabbath School, \$203; collections from congregation, \$360.



JARVIS.—The members of Rev. J. McRobie's congregation have secured a most desirable site for a manse, and are making preparations for the erection of a commodious residence for their highly esteemed minister. It is pleasing to see such evidence of progress.

ERSKINE CHURCH, MONTREAL.—The members and adherents of this Church, at their Annual Soiree, held 4th February, embraced the opportunity to present to their esteemed Treasurer, Johnston Thomson, Esq., on his resignation of this office, held by him for 25 years, a slight acknowledgment of their sense of the fidelity and diligence which had marked his occupancy of the post, and the many obligations they had received from him.

The Senior Pastor, the Rev. Dr. Taylor, addressed, him in affectionate terms, and in the name of the congregation placed in his hands a handsome family Bible with a silver-plated tea service and salver.

We are also pleased to know that two of their leading members waited privately upon Dr. Taylor, and begged his acceptance of \$200 as a gift from his people.

The junior Pastor, the Rev. Mr. Gibson, received an unexpected but gratifying surprise as well, from the Bible Class under his care:—A purse, containing \$200, collected amongst themselves and a few other friends, being put into his hands, accompanied with kindly expressions of their regard.

This Church gives evidence of a liberality and activity which is worthy of general imitation. The following is an abstract of the finances of the congregation for the year 1868.

Amount raised for Building Fund .....	\$1,189	53
“ “ Ordinary Revenue.....	5,628	47
“ “ Missionary Society .....	1,801	91
“ “ Montreal College.....	2,337	55
“ “ Poor Fund .....	185	54
“ “ Dorcas Society .....	53	20
“ “ Sabbath School and Library....	189	22
“ “ S. S. Mission Society.....	104	83
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	\$11,490	25

For some years past there has been a regular increase in the ordinary revenue, while all immediate obligations in connection with the erection of the church have been met, with a balance in the Treasurer's hands.

COLLINGWOOD.—On the 12th January, the Rev. R. Rogers was waited upon by a large number of his people, who, after refreshments provided by themselves, and several hours spent in pleasant intercourse, presented the Pastor with an address expressive of their most friendly feelings, and gave, in money and other things, substantial tokens of their good will. to the amount of about \$120.

ALMONTE.—We have been favoured with a copy of the annual report of the congregation at Almonte, under the pastoral charge of the Rev. W. McKenzie, and have remarked with pleasure the indications of progress which the report presents. The congregation, in its separate state, had been in existence only about ten months. In the course of that time, the membership has increased from 89 to 120, while the amount raised has been \$1,454 76. The plan adopted with reference to the congregational fund is by weekly, monthly, or quarterly contributions, and, in point of

fact, nearly the whole has been gathered in the collecting plate. The expenses connected with the new church have been provided for, with the exception of about \$578.

LANCASTER.—On the 12th ult., a deputation of the ladies of the Lancaster congregation waited upon the Rev. John Anderson, and presented him with a valuable watch and chain, accompanied with an address expressive of their feelings of strong attachment to Mr. Anderson, and especially of their joy that he had been led, in the providence of God, to continue with them as their Pastor, notwithstanding the calls addressed to him to remove to other spheres of labour. The watch bore the following inscription:—"Presented to the Rev. John Anderson, by the ladies of the C. P. Church of Lancaster, as a token of esteem.—Numbers vi., 24, 25, 26."

EDEN MILLS.—The Rev. E. Reeve, recently settled at Eden Mills and Rockwood, was lately presented with an address in behalf of the congregation at Eden Mills, and also with a comfortable and well finished cutter.

CULROSS.—The Rev. Adam McKay was lately waited on by a deputation of his congregation, who presented him with a very cordial and affectionate address, together with a handsome cutter, harness and buffalo robes.

ERAMOSA.—On the 30th December, the Rev. W. Barrie, was presented by the ladies of his congregation with various useful and handsome articles of furniture for the Manse, amounting in value to upwards of \$130. An address was presented expressive of their feelings of respect and affection, to which address a suitable reply was made by Mr. Barrie. Reference was made, both in the address and the reply, to the long connection between Mr. Barrie and his congregation, and to the fact that most of the congregation had been baptized and trained from infancy by the Pastor.

HESPELER.—The Rev. Mr. McKenzie was, on the 12th ult., waited upon by a large party belonging to his congregation, and presented, in the name of the ladies of the congregation, with a purse containing between \$50 and \$60. Various other things were presented to the pastor. An address was read by Mr. J. D. Williamson, to which an appropriate reply was given by Mr. McKenzie. It should be noticed that, not very long before, the same parties presented their pastor with a purse of \$30. Before leaving Doon, Mrs. McKenzie was presented with a beautiful tea set.

EAST PUSLINCH.—The annual meeting of the Missionary Association of Duff's Church, East Puslinch, was held on the 28th January. The amounts reported by the collectors were in all \$152 05. The same was appropriated as follows:—Home Mission, \$31; Knox College, \$31; Foreign Mission, \$20; French Canadian Miss. \$10; Widows' Fund, \$10; Synod Fund, \$10; Presbytery Fund \$10; Kankakee \$6; and for Mr. Nisbet's School \$5 60, from the Sabbath School and Bible class at Aberfoyle. Addresses were given by Rev. D. Davidson, Rev. T. McGuire, and the Pastor.

GRAFTON.—The church at Grafton which was built nearly thirty years ago, under the pastorate of the Rev. W. Reid, having been found latterly inconvenient and in need of repairs, it was resolved to remodel the whole interior. Plans were given and the work superintended by Rev. Wm. Burnet, to whom the congregation owe a deep debt of gratitude, for the very admirable way in which the whole work has been done. The church was reopened on 29th Nov. by Rev. J. Smith of Bowmanville. The services were most appropriate, the congregations large, and the collections liberal.

TORONTO.—GOULD ST. CHURCH.—The Annual Missionary Meeting of this congregation was held on the evening of Feb. 1st, and was well attended. After devotional exercises, the report was read by Mr. Wm. Kerr, Secretary and Treasurer of the association. The whole amount reported, as raised by the congregation throughout the year for the schemes of the Church, was \$984.78, which, added to \$83.92, the sum raised by the Sabbath School for various missionary objects, makes the total contributions of the year for extra—congregational purposes, \$1068.78. Of this sum \$431.78, had been raised by the monthly contributions of the members of the church, and was appropriated as follows: for Synod's Home Missions \$220; Knox College, \$147; Foreign Missions \$25; Kankakee Mission \$25; Synod Fund \$14.78. The remainder was contributed for special objects, viz.: for Professor Young's salary \$120; Scholarship Fund for University Students \$60; Aged Ministers' and Widows' Fund \$60; Building Fund of Mission Church in East Toronto \$305; with a donation of \$8 for Sabbath School purposes. The meeting was ably addressed by the Rev. Wm. Maclaren, Belleville, in a singularly interesting and powerful speech, and afterwards by Professor Wm. Caven in a few judicious and seasonable remarks. The general feeling, we believe, at the close of the proceedings, was one to which expression was given in the report of the Secretary at their commencement, that while doing well for the schemes of the Church in the past year, the congregation both could and would do better in those to come.

OSGOODE.—The people under the charge of Rev. J. Whyte lately erected a very commodious and comfortable manse, which the Pastor and his family took possession of in December. On the last night of the year, a large number of the friends repaired to the manse, and after spending some time in social intercourse, presented Mr. Whyte with about \$120.

GLENMORRIS.—The young people of Glenmorris congregation lately presented their pastor, the Rev. John Dunbar, with a very valuable set of furs, accompanied by a purse of money, equal in all to about one hundred dollars, together with a very affectionate and encouraging address.

BRAMPTON.—On the evening of the 16th ult., at the Annual Soiree of Knox Church, the Rev. Mr. Aull was presented by his congregation—Brampton and Malton—with a purse containing \$105, as a token of their affection and goodwill. The gift was accompanied with an address expressive of their esteem for him as their minister, and breathing their warmest wishes for his welfare. The address was read by Mr. James Laidlaw. Mr. Aull replied in a suitable and appropriate manner.

COTE DES NEIGES.—The congregation of the Rev. A. C. Gillies recently presented their pastor with a substantial token of their esteem, the proceeds of a congregational soiree.

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THE LATE MR. J. LINDSAY, GANANOQUE.—When we published the notice of the late Mr. J. Lindsay, of Gananoque, in the January No. of the *Record*, we were in error in supposing that the sacrament of the Lord's Supper was administered in private. In point of fact, this was not the case.

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An obituary notice of the Rev. G. Riddell, and several other communications, will appear in next number.

## Proceedings of Presbyteries.

**PRESBYTERY OF MONTREAL.**—At Montreal, in Knox Church, at ten o'clock forenoon of Wednesday, the twenty-seventh day of January, one thousand eight hundred and sixty-nine, the Presbytery of Montreal met and was duly constituted by the retiring Moderator, the Rev. D. Paterson; who was succeeded in office by the Rev. Walter Coulthard. There were five sederunts, and present twenty-one ministers and three elders, besides the Rev. Dr. Burns, of Chicago, the Rev. J. Fraser, of Kincardine, and the Rev. William Moore, of Ottawa. The Minutes of the last ordinary meeting were read and sustained, and the Court then proceeded to dispose of the Docket.

The translation of the Rev. John Crombie, of Inverness, craved by the Presbytery of Ottawa in behalf of the congregation of Smith's Falls, being put fairly before the Court and found ready for discussion, Messrs. G. Foster and A. Clark for the congregation of Smith's Falls, with the Rev. W. Moore in room of the Rev. T. Wardrope, for the Presbytery of Ottawa, argued in favor of the translation; Messrs. Duncan Stewart and Angus McKillop, for the congregation of Inverness, opposed. The Rev. J. Crombie expressed his willingness to accept the call from Smith's Falls; and, after prayer for divine direction had been offered up by Dr. Irvine, at the request of the Moderator, the Court Resolved, on motion of the Rev. W. B. Clark, seconded by Dr. Irvine, "That Mr. Crombie be released from his present charge and transferred to the Presbytery of Ottawa; this to take effect on the first day of March next." Subsequently, the Rev. Alexander Young, in behalf of a Committee appointed, brought in the following Minute, which was adopted, viz.: "The Presbytery cannot contemplate the removal of Mr. Crombie from among them without expressing their cordial affection and esteem for their brother. Having been for upwards of thirteen years a Minister within the Bounds, he has laboured most assiduously and faithfully for the promotion of Christ's kingdom both publicly and privately. They certify that, as a member of this Court, his services have been most abundant and efficient. They deeply sympathize with the congregation of Inverness at the loss of his valued ministrations, and will endeavour to supply that loss in the meantime, so far as within their power; and, finally, they pray that the Lord Jesus Christ may greatly bless their brother and prosper him in his future labours."

Next, Minutes of *pro re nata* meetings at Kenyon and Vankleekhill having been read and sustained, the Presbytery took into consideration the translation of the Rev. John Anderson, of Lancaster, craved, on the one hand by the Presbytery of Huron, in behalf of the congregation of Tiverton, and on the other by the congregation of Vankleekhill and East Hawkesbury. Papers relative were read. Parties had been duly notified, and were now represented in Court by the Rev. J. Fraser for the Presbytery of Huron and congregation of Tiverton, Donald Cameron and Peter McLeod for the congregation of Lancaster, George Monro for the congregation of Dalhousie Mills, and the Rev. D. Cameron with Neil Stewart and Malcolm McCuig for the congregation of Vankleekhill, besides the Rev. John Anderson, Minister of Lancaster and Dalhousie Mills. The calls having been presented, and parties heard for and against the translation, Mr. Anderson expressed a wish to know what action the Court would take on a memorial and petition which had been read from the congregation of Lancaster. Whereupon the Court agreed on the following motion, made by Prof. Macvicar, and seconded by Dr. Irvine: "Whereas a petition from Lancaster has been read, praying that Lancaster be disjoined from Dalhousie Mills and erected into a separate Pastoral charge, retaining Mr. Anderson as Minister; and whereas Mr. Monro, Elder, has appeared as the Representative from Dalhousie Mills, and stated that a meeting of that branch of the congregation has been duly held, at which it was unanimously resolved to acquiesce in the prayer of the petition from Lancaster; therefore, the Presbytery agree to sist proceeding in reference to the

competing calls in the meantime, and resolve to grant the prayer of the petition, and to request the Synod's Home Mission Committee to grant \$150 as supplemental aid to Lancaster." The question of translation being then resumed, the Rev. J. Fraser replied to the Commissioners from Lancaster, Dalhousie Mills and Vankleekhill; the Rev. J. Anderson declared his purpose to make trial of the charge now offered to him by the congregation of Lancaster with the encouragement of Presbytery; and it was finally agreed, on motion of the Rev. W. B. Clark, seconded by Dr. Irvine, "That the Presbytery of Montreal having heard full statements from the delegates appointed by the congregations of Tiverton and Vankleekhill in reference to competing calls from these congregations to the Rev. John Anderson, of Lancaster, and also statements from the delegates appointed by the congregation of Lancaster and the congregation of Dalhousie Mills—and from the Rev. John Anderson himself—declines to remove Mr. Anderson from Lancaster, and therefore resolves that the calls from the other two places be set aside;" the separation of the congregation of Dalhousie Mills from the congregation of Lancaster to take effect on the first day of April next.

The Quarterly Report of the Home Mission Committee was read by Mr. Gibson, and then considered by the Court. Preachers were distributed among vacancies, and it was resolved to send the Rev. Mr. Hume to labour at Kennebec.

The Draft of General Assembly and District Synods having been considered, article by article, was approved by the Presbytery, with the exception that the Presbytery of Kingston should be added to the proposed Synod of Montreal.

An overture respecting the administration of oaths of testimony having been presented by Prof. McVicar in behalf of Messrs. J. Crombie and A. Young, the Presbytery agreed to transmit it to the Synod.

William Grant was taken on trial, and licensed to preach the Gospel.

A petition from New Glasgow and Resignations, laid on the table by Rev. James Hanran and Rev. Alexander Allan, were appointed to be considered at next meeting of the Presbytery.

The Clerk was instructed to correspond with congregations of the bounds respecting "the state of religion;" and several other matters having been arranged, the Presbytery resolved to adjourn till Wednesday, the twelfth day of May first, when next ordinary meeting shall be held at Montreal, in Côté Street Church, at ten o'clock forenoon.

N. B. Elders' Commissions for Synod and Presbytery should be given in at next meeting of Court.

JAMES WATSON, A. M.,  
Clerk.

PRESBYTERY OF OTTAWA.—The Presbytery met in Osgoode on the 2nd February. The state of the weather prevented a large attendance. There were present only six ministers and four elders. In the absence of the moderator, Mr. Wardrope preached the opening sermon and presided.

The papers in the case of Mr. Crombie's translation from Inverness to Smith's Falls having been duly transmitted by the Presbytery of Montreal, Mr. Crombie's induction was appointed to take place on the 4th of March—Mr. McKenzie to preach and preside, Mr. Carswell to address the Pastor, and Mr. Tait the people. Mr. Fraser was appointed to serve the edict on the 21st and 28th of February.

The Rev. W. Freeland, LL.D., applied to be received as a minister without charge of the Canada Presbyterian Church. Dr. Freeland produced a Presbyterian certificate from the Presbytery of N. Y., of the Associate Reformed Presbyterian Church of the U. S., testifying to his good standing, and "transferring him at his own desire to the Canada Presbyterian Church." After some discussion, touching the powers of the Presbytery under the interim Act of last Synod on the reception of ministers from other Churches, it was moved by Mr.

James Whyte, and seconded by Mr. H. Gourley, "That Dr. Freeland be received as a minister of this Church, in terms of the interim Act for the reception of ministers of other Churches," and this motion was carried without a vote. Dr. Freeland was received accordingly in terms of said Act.

An interim Session was appointed for Aylmer, with a view to organize that congregation.

In terms of an application from the Session of Perth, Mr. Carswell was appointed to moderate in a call there.

The Presbytery sanctioned the sale of a church in Thurso, with the view of erecting a new church in a more suitable locality with the proceeds of said sale.

Osgoode Congregation was Presbyterially visited. The Presbytery unanimously adopted the following deliverance:—

1. The Presbytery express their thankfulness to God for the work of grace now in progress, and the manifest indications of His presence to bless his work.

2. The Presbytery record their satisfaction that the property held by the congregation is so nearly free from debt; and especially that the people have provided such a commodious manse, whereby the comforts of the Pastor are largely increased.

3. The Presbytery further express their satisfaction with the large number of children in the Sabbath Schools, which they regard as a pleasing and important feature of the Church's work; and trust that Scriptural training of the children will continue to occupy a large place in the affections and prayers of the Church.

4. The Presbytery would direct attention to the matter of congregational singing, with the hope that steps may be taken to improve this most important, but now too generally neglected part of public worship.

5. In the matter of stipend, the Presbytery would only remind the congregation that the Pastor has stated that his present salary (\$600) was insufficient, and that some time ago he voluntarily relinquished an office from which considerable revenue was derived, in order that he might give his undivided attention to the spiritual oversight of his congregation—believing that when these facts are fully appreciated by the people, their generosity will not suffer him to be a loser by the sacrifice.

6. The Presbytery would also recommend that the Session would consider the propriety of increasing the number of elders—eight being, in the opinion of the Presbytery, too few for the work of so large a membership (300).

At the close of the examination, Mr. Whyte gave a brief statement of a promising spiritual movement in the congregation—meetings have been held for three months, each evening except Saturday—God was graciously pouring out His Spirit—and about thirty were added to the Church at a recent communion.

Next meeting is to be held in Bank Street Church, Ottawa, on the first Tuesday of May, at 7 p. m.

S. C. FRASER,  
*Presb. Clerk.*

THE PRESBYTERY OF COBOURG.—This court met in Peterboro on January 26th. There was a full meeting.

An application for moderation in a call from the Session of Port Hope, and a similar application from Centreville, were granted.

Mr. Duncan reported that he had moderated in a call at Campbellford, which was in favour of the Rev. D. Beattie. The call, signed by 25 communicants and 58 adherents, was sustained. The salary is to be \$400, with free manse and \$100 supplement. At a later stage of the proceedings, intimation was given by Mr. Beattie that he accepted the call. The induction was to take place on the 9th February, Mr. Murray to preach, Mr. Thom to preside and address the pastor, and Mr. Smith the people. Mr. Young was appointed to publish the edict.

Mr. Patterson reported that he had moderated in a call at Fenelon Falls, which was in favour of the Rev. W. Lohead. It was signed by 46 communicants and 6 adherents. The salary is to be \$300 from the people, and \$200 of supplement. Mr. Ewing was appointed to cite the congregations of Perrytown and Oakhills to appear for their interests at the next meeting of Presbytery.

A committee was appointed to consider the proposed formation of a new congregation at the village of Kendall, to make enquiry there anent, and as to the opening of a new station near the head of Rice Lake, and to communicate with the Presbytery of Ontario.

The case of Mr. J. S. Russell, complaining of the Keene Session, was taken up. Mr. Waters reported that he had sent the citation and relevant documents to Mr. Andrews, as instructed at last meeting, by which Mr. Andrews was enjoined to lay Mr. Russell's letter before the Session, and to report at this meeting of Presbytery.

Mr. Andrews made no appearance. Mr. McIntyre, member of Session, stated that he knew the documents had been transmitted, but that no action had been taken by the Session. After deliberation, it was resolved unanimously to instruct the Clerk to report the citation, requiring Mr. Andrews to lay Mr. Russell's letter before the Session, and report at next ordinary meeting of Presbytery the action of the Session in this matter.

The name of Mr. J. Richmond, theological student at Princeton, was approved as that of a missionary catechist.

A protest and appeal by Mr. James Campbell, from a decision of the Session at Springville, was considered. The decision of the Session was confirmed, and Mr. Campbell took his appeal before the Synod. The Presbytery approved of the conduct of the Mission Committee in appointing Rev. W. Reeve, for a year, to labour as Missionary in the Northern Mission field, at a salary of \$500. The stations to raise \$300.

Mr. Murray having stated that the Baptismal Register, and the Session Records of Baltimore and Coldsprings, had not yet been handed over by the late minister, the Clerk was instructed to write Mr. McKenzie on the subject.

Mr. Laing gave notice that at next ordinary meeting of Presbytery he would submit a petition on the subject of Marriage with the Sister of a Deceased Wife.

Dr. Ormiston was unanimously nominated for Moderator of the ensuing Synod.

Mr. Thom was appointed Clerk of Presbytery, and Mr. Roger Moderator for the ensuing year.

JOHN LAING,

*Clerk, pro tem.*

According to adjournment, the Presbytery met at Campbellford. Rev. W. C. Young was appointed moderator *pro tem.*, and the Presbytery proceeded to induct the Rev. D. Beattie. Mr. Murray preached from Rom. iv., 25. Mr. Smith and Mr. Thom addressed the minister and people respectively. The people cordially welcomed their pastor in the usual form.

A letter was read from Mr. Lohead, intimating his acceptance of the call to Fenelon Falls and Somerville. The Presbytery, having duly attended to all interests, appointed the induction of Mr. Lohead to take place at Fenelon, on Tuesday, the 2nd of March. A unanimous call was presented from Port Hope, addressed to Rev. W. Donald, of Norwichville, with a promise of \$1,000 *per annum* as salary. The call was ordered to be transmitted.

The next meeting of the Presbytery is to be held at Cobourg on Tuesday, the 6th day of April, at 11 o'clock a. m.

JAMES THOM,  
*Clerk of Presbytery.*

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PRESBYTERY OF TORONTO.—A meeting of this Presbytery was held in the usual place on the 2nd of February, when 21 members were present; also, Mr. Frazer, of the Presbytery of Huron, and Mr. Nisbet, Missionary from Samoa, were present, and were invited to correspond.

Mr. King submitted the case of a young man, Mr. John M. Goodwillie, formerly connected with another Church, but recently received into the membership of our own Church, and wishing to be dealt with by the Presbytery for taking his place as a student at Knox College, with a view to the office of the holy ministry. On motion made, a committee was appointed to examine Mr. Goodwillie, and to report.

Dr. Jennings, as convener of a committee formerly appointed to consider advisable measures for effecting the augmentation of stipends under the proper minimum, within the bounds of the Presbytery, submitted a report, recommending the visitation by deputies of some of the congregations concerned. The report was received, and with some modifications adopted.

A protest was read against the election of elders at Streetsville, on the ground of a certain informality. After some explanation made, the party protesting agreed to withdraw his protest, and it was withdrawn accordingly.

The Clerk reported that he had received no communication from the Presbytery of Truro, Nova Scotia, as to how the call to Mr. Donald Stewart had been disposed of. A letter, however, was read from Mr. Stewart, stating, in substance, that he had intimated his acceptance of the call, and that the Presbytery had agreed to loose him from his charge. After some consideration, it was resolved to appoint the induction of Mr. Stewart to take place in Boston Church, Esquesing, on Tuesday, the 23rd March, at 11 a. m., provided that the Clerk shall be furnished in proper time with the necessary papers from the Presbytery of Truro; Mr. Aull to preach, Mr. Alexander to preside and deliver the charge to the minister, and Mr. Meikle to address the congregation; the edict to be served in the usual way. The necessary papers have now been received.

A petition was read from the members and adherents of our Church, residing in and around Cheltenham and Mount Pleasant, praying the Presbytery to secure the services of a student of Knox College to labour among them during the ensuing summer. The prayer of the petition was granted, and the matter was handed over to the Home Mission Committee.

A report was read from Mr. Pringle, stating that he had presided at the election of two elders in Cheltenham. The report was received, and thanks were recorded to Mr. Pringle for his conduct in this matter; also, he was appointed to confer with the elders elect, and to take the usual steps for their ordination.

A petition was read from the congregations of King and Laskey, praying the Presbytery to appoint and to moderate in a call for the settlement of a minister among them. In connection therewith, Mr. Dick was heard, who stated that the amount of salary proposed was \$500, together with a manse. Mr. Dick was appointed to moderate at such a time as might hereafter be agreed upon, but to use his endeavours also for securing a promise of \$600 as salary.

Mr. Wm. Mitchell, student of theology, applied to be taken on public probationary trials for license. The application was complied with, and after delivering all his trials, Mr. Mitchell was duly licensed to preach the Gospel.

It was thereafter agreed that the next ordinary meeting shall be held in Knox Church, Toronto, on Tuesday, the 6th of April, at 11 a. m.

R. MONTEATH,  
*Presbytery Clerk.*



**PRESBYTERY OF PARIS.**—This Presbytery held its regular quarterly meeting in Knox's Church, Ingersoll, on Tuesday, the 2nd day of February. There was a large attendance of ministers and elders. The Rev. Messrs. Middlemiss, of Elora; McDonald, of Thamesford; and George Murray were invited to act as corresponding members. The Presbytery entered upon consideration of the call from Chalmers' Church, Guelph, to the Rev. John James, of Dumfries St. Church, Paris. After the usual papers in the case had been read, Rev. Mr. Middlemiss, of Elora, on behalf of the Guelph Presbytery, and Messrs. Guthrie, Gaw, and Inglis, on behalf of Chalmers' Church, were heard in support of the call; and Messrs. Falsetter and Finlayson against the proposed translation. Mr. James was also heard, and requested the Presbytery to allow him until next meeting of Presbytery to consider the matter. The request was granted, and next meeting of Presbytery appointed for Tuesday, the 23rd February, within River Street Church, Paris, when the case will be issued.

A letter was read from the Clerk of Simcoe Presbytery, intimating that Mr. John Cook had withdrawn his application for employment in Missionary work connected with our Church.

Messrs. Dunbar and J. Robertson reported that, according to appointment of Presbytery, they had moderated in a call for a minister to Stanley Street Church, Ayr, on the 25th of January last, and laid upon the table said call in favour of Rev. Wm. Donald, of Norwichville. The conduct of the brethren moderating the call was sustained, as also the call itself, and Mr. Richardson, of Tilsonburgh, appointed to cite the congregations of Norwichville, Wyndham and East Oxford, to appear for their interests at next meeting of Presbytery on the 23rd day of February. (Since this meeting of Presbytery, another call to Mr. Donald from Port Hope has been forwarded to the Clerk, and parties cited to appear for their interests at the meeting of Presbytery referred to above, in connection with the Ayr call.

Mr. James asked the Presbytery to hear Mr. Stephen Balmer in reference to his late suspension, which was agreed to. Mr. Balmer requested the Presbytery to consider the propriety of removing the sentence of suspension under which he now lies. An extract minute of the Presbytery of Cobourg was also read, certifying to Mr. Balmer's Christian deportment since he has resided within their bounds. On motion, duly seconded, a Committee, consisting of Messrs. McMullen, James, J. Robertson and Dunbar, Ministers; and Turners, Elder, were appointed to confer with Mr. Balmer, and report at a future sederunt.

The resignation of Mr. Richardson, of Tilsonburgh, was next considered. Commissioners were heard from the congregations, strongly depreciating a dissolution of the pastoral tie. After lengthened discussion, the following motion was unanimously agreed to: The Presbytery, having heard Mr. Richardson's reasons for the resignation of his charge, and also commissioners from the congregation and other parties interested, consider said reasons insufficient for the dissolution of the pastoral tie at present existing between Mr. Richardson and the congregations of Tilsonburgh and Culloden, and therefore defer final action in the matter until next meeting of Presbytery, in order to give their brother, Mr. Richardson, longer time to reconsider the whole case.

The Presbytery then proceeded to the conference on the state of religion within the bounds. After lengthened and earnest conference, during which several members referred to the work of grace going on in their congregations, the following motion was made and carried:—"The Presbytery having heard, with great delight, the deeply interesting statements of Brethren as to the state of religion within the bounds, desire to express their gratitude to Almighty God for the apparent tokens of his presence and power. They would further commend to the attention of the Ministers and office bearers of the various churches in the Presbytery, every indication of religious awakening among their people; and finally, with a view to guide the office bearers of the Church in further dealings with their congregations, the Presbytery agree at their next meeting to

consider the question, "What are the best means of promoting a revival of religion in our churches."

The Clerk intimated to the Presbytery that his congregation, having kindly granted him leave of absence for four months, to visit Britain, he desired leave of absence for that period from the end of April. The request was unanimously granted. Mr. Lowry to act as Clerk in Mr. Cochrane's absence. (Communications on Presbytery business from 26th April to end of August should be sent to Mr. Lowry.)

The Committee appointed to confer with Mr. Balmer reported that they had evidence of Mr. Balmer's Christian conduct since his suspension, and of his deep contrition and repentance on account of the sin and dishonour done to the cause of Christ, and that his replies to questions put by the Committee, both in spirit and in manner, were such as to impress the Committee very favourably." On motion, duly seconded, the report was received, and ordered to lie on the Presbytery table until the next ordinary meeting in May.

Mr. MacMillan gave in a Report from the Committee on Sabbath profanation, containing suggestions as to the best means to reach the end contemplated—among others, correspondence with the various Presbyteries situated along the line of the Great Western Railway; preaching on the subject of the sanctification of the Sabbath, and the holding of public meetings to petition the Legislature to suppress the running of trains on the Lord's day. On motion, the Report was adopted, and the Clerk was instructed to correspond with the Presbyteries mentioned.

Rev. Arch. Cross, of Erskine Church, Ingersoll, resigned his pastoral charge, at the same time giving his reasons for this step. The Presbytery agreed to cite the Kirk Session and congregation of Erskine Church to appear for their interests at the next meeting of Presbytery, in River Street Church, Paris, on Tuesday next, the 23rd inst., at 11 a. m.

The Presbytery then adjourned, to meet at the above mentioned time and place.

WM. COCHRANE,  
*Presbytery Clerk.*

PRESBYTERY OF STRATFORD.—The Presbytery of Stratford met at Stratford, on the 19th January last. Rev. Robert Hall, Moderator. There were eleven Ministers and six Elders present.

Mr. David B. Whimster was received as a Student Catechist, and appointed to supply Burns' Church, East Zorra, until the end of the current quarter, and a Committee was appointed to superintend his studies preparatory to his entering Knox College next Session.

The Circular respecting the State of Religion was again remitted to Church Sessions, to report at an early date to a Committee (Mr. Boyd, Convener), that the Committee may bring up a full report to the next Meeting of Presbytery.

The remit anent a General Assembly was approved of with the following alterations:—That the General Assembly shall consist of one-half, instead of one-third of the Ministers and Elders on the roll of Presbyteries, and that Presbyteries shall make up a roll of the Ministers and Elders elected and appointed, instead of granting commissions separately, and that one-half of the number appointed shall be taken by rotation, and the other half by selection, and that the Presbytery of Kingston should be in the Synod of Montreal instead of the Synod of Toronto.

A Committee was appointed to report respecting the Stipends of Ministers within the bounds of the Presbytery, and a Committee to report upon the act for the reception of Ministers.

The Presbytery adjourned to meet at Stratford, on Tuesday, the 23rd day of March, at 11 a. m.

WILLIAM DOAK, *Presbytery Clerk.*

## Correspondence.

### OBITUARY.—MR. JAMES BONNAR.

Died on the 21st of October, Mr. James Bonnar, jun., of the Township of King.

Mr. Bonnar was the son of pious parents, who early instructed him in the fear of the Lord. For some years before his death he had devoted himself to the work of teaching, for which he was well qualified. He knew not only how to impart instruction, but he had also the happy tact of gaining the affections of his pupils. He purposed to consecrate his services to the Lord in the work of the holy ministry; with that object in view, he went to Toronto, and passed the entrance examination to Knox College, although at the time he was labouring under the disease that terminated in his death.

During his illness, his conversation was, generally speaking, on the subject of practical religion—difficulties as to his interest in Christ, which he had partly felt, gave place, immediately before his death, to the strong assurance of hope. Mr. Bonnar was naturally reserved; but on his death-bed he gave unequivocal evidences of his happy anticipations, and his entire trust in the Redeemer. When coming near to the close of life, an unusual glow over his countenance and an eager look of the eye, seemed to announce, as a pious friend remarked, that the victory was well nigh completed. In a few moments he quietly breathed his last, presenting in his peaceful death a strange contrast to the grief of his heart-stricken parents.

In Mr. Bonnar's death, his friends have been disappointed in their fond anticipations. And he too was, apparently, disappointed in his earnest purpose; but in the most important matter, if we judge rightly of him, he was not disappointed.

This is the second son Mr. Bonnar's parent's have followed to the grave within the last few years. They have in this affliction, a strong claim on the sympathy of their Christian friends. Our earnest prayer for them is that they may not only have grace to sustain them, but also wisdom to see the merciful hand of God in their distress.—*Communicated.*

### ENDOWMENT OF KNOX COLLEGE.

SIR,—I am much pleased with the spirit in which G. A. P. refers to the endowment of Knox College. We are thoroughly at one as to the importance of the matter, and as to the manner of raising the money. There was a misprint that made me say, "let the people collect the other half in sums ranging from \$500 to \$100," instead of from \$5 to \$100. Now, I am quite willing to put it from \$1 upwards to any amount. Presbyterians desire a well-trained ministry, and the only way in which this can be secured, is by properly sustaining an able and efficient staff of professors in our Theological Institutes, as well as by maintaining intact the noble University of Toronto, which is an honor to our Province, and one of the greatest privileges we enjoy as a people—a first-class institution for higher education, open to all, yet free from sectarian control. Not only have Presbyterian Theological Colleges been multiplied and most liberally endowed in most of the States of the American Union, but even in some of the younger British Colonies this has been done. In Victoria

(Australia) the Presbyterians have lately contributed £15,000 towards the endowment of a Theological Hall, and that before they have a college building, or a complete staff of professors, and only six theological students attending the classes last year. They have 110 ministers and 164 pastoral charges, while the C. P. Church has over 280 ministers and 543 regular charges. If such a young, small Church can thus liberally endow a Theological Hall, surely our much larger and older Church can do the same.

The district allotted to our New Theological College at Montreal, with 95 regular charges, has already subscribed nearly \$30,000. Should not the 445 regular charges West of Brockville Presbytery more easily raise \$100,000 for the endowment of an institution that has already done much to provide an educated ministry for our Church? If 7,245 communicants, and 3,648 families reported by the three Presbyteries, can raise \$43,000, how much easier for 34,846 members and 21,186 families, residing in the best part of Canada, to raise \$100,000?

Queen's College Board have resolved to raise an additional endowment of \$100,000 for that institution, in order to retain it as a University as well as a Theological Hall, and they have already obtained over \$30,000 subscriptions. They ask our people to contribute, and even affirm that several of our ministers have promised them assistance towards this object, as "a PRESBYTERIAN NECESSITY."

We cannot see it in that light. We believe that the time is not far distant when the two Synods will be united. That, we hold, to be a Christian duty and "a PRESBYTERIAN NECESSITY." Meanwhile, until they are united, it is the primary duty of both ministers and people to support the institutions of their own Synod. It is taxing rather too much the generosity of our people, after having contributed a large share of the present endowment of Queen's College, in so far as Ontario is concerned, to ask them again to contribute liberally to the endowment of a Literary Institution for the benefit of the general public, as well as the special benefit of the Synod of Canada, while we are satisfied with Theological Colleges—and our own principal institution, for the training of our future ministers, is left unendowed, to struggle with debt and difficulty from year to year. It is an adage no less trite than true, that charity begins at home. Let our people first endow Knox College, which is certainly "A PRESBYTERIAN NECESSITY," and then, when they have done their duty to their own Church and the advancement of the cause of Christ in connection therewith, let them give, if they can spare it, for the ENDOWMENT OF UNIVERSITIES.

If the Presbyterians of Kingston have subscribed \$22,000 towards an ENLARGED endowment of Queen's College, how much more should the Presbyterians of Toronto—with more than three times the population—contribute at least \$30,000 to the endowment of Knox College?

The Wesleyans have lately resolved to raise \$100,000 for the endowment of Victoria College, and they will do it. Even much smaller denominations, such as the Baptists and Episcopal Methodists, have established colleges for their own purposes, and have erected stately buildings for their accommodation. And shall the C. P. Church, one of the largest and wealthiest in the country, allow itself to fall behind in this important matter, so essential to the growth and efficiency of our Church?

Do we believe that the King of Zion has called us to work for Him in the diffusion of pure, enlightened, scriptural Christianity in British America? Yea, that the prevalence of our principles is closely bound up with the highest welfare of our country, social, political and religious? Then

let us, in the noble spirit of Knox and his coadjutors, lay broad and deep the foundations of a superstructure that shall confer blessings on future generations in this land. And one of the things essential to this is the establishment of a thoroughly equipped Institution, under the charge of our Church, for the efficient training of a largely increasing body of young men dedicated to the Gospel Ministry.

While rendering grateful thanks to the Great Head of the Church for the large measure of success which has been vouchsafed to us as a Church, during the last 25 years, (having increased over seven-fold), and to Knox College in particular, which has already sent forth over 150 students, we would cast ourselves with confidence on Divine Providence, and on the liberality of our people to enable us still further to extend and establish throughout the length and breadth of the land the benign influence of our Presbyterian Zion.

We would earnestly and affectionately call upon all our people to contribute liberally for the endowment of Knox College. And now a word as to the method. Let the Synod appoint a Committee to charge themselves with the special duty of securing this endowment; appointing a sufficient number of earnest, active, and influential laymen, assisted by some of our most efficient ministers; and let them divide the country into districts, and appoint—either by Synod or by this Committee—certain persons to canvass the entire country—as was done 30 years ago by our people in the endowment of Queen's College; and let those paying \$30 dollars or upwards be allowed to pay in three yearly instalments (if they wish it), while smaller sums are paid at once.

I now submit the following scheme to show the practability of the proposal, and to suggest something like an approximation of what we might reasonably expect:

5	Subscribers	at	\$1000....	\$5,000
10	“	“	500.....	5,000
30	“	“	300.....	9,000
50	“	“	200.....	10,000
100	“	“	100.....	10,000
200	“	“	50.....	10,000
250	“	“	40.....	10,000
300	“	“	30.....	9,000
300	“	“	25.....	7,500
300	“	“	20.....	6,000
400	“	“	15.....	6,000
500	“	“	10.....	5,000
1000	“	“	5.....	5,000
1555	“	from 1 to 4.....		2,500
<hr/>				
5000				\$100,000

Thus, 5000 subscribers in sums varying from \$1 to \$1000 would raise the amount required. Out of a Presbyterian population of probably 200,000 in connection with the C. P. Church, West of Brockville, we can surely get 5,000 subscribers to contribute that amount for such a worthy object.

Let us, exercising faith in Him to whom belong the silver and the gold, make the attempt, and let all remember the words of David when giving to the cause of God,—“OF THINE OWN HAVE WE GIVEN THEE;” and the command and promise of the King of Zion,—“Honour the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barn be filled with plenty, and thy presses shall burst out with new wine.” “THEM THAT HONOUR ME I WILL HONOUR.”

ALPHA.



Collection at Miss. Meetings at	East Puslinch (less dis.).....	19 16	
Montreal (less expenses)....	62 28	Aberfoyle S. S. (Mr. Nisbet)....	5 37
East Puslinch (less dis.).....	52 79	Bequest of late Mr. Thos. Bryan,	
Osgoode (less dis.).....	38 47	per Rev. J. J. Proudfoot ...	8 00
Pingal.....	13 85		
S. Kinlors (less dis.).....	11 80		
Ainleyville, Melville, &c.....	14 20		

## WIDOW'S FUND.

FOREIGN MISSION.		East Puslinch (less dis.) .....	9 58
Friend .....	62 00	Ottawa, Knox's.....	46 00
Cote St., Montreal (for Indian		{ Erin.....	8 00
boy).....	50 00	{ Caledon .....	6 00
{ Erin.....	7 00	Ottawa, Bank St.....	20 63
{ Caledon .....	6 00	Norval & Union.....	10 81
Ottawa, Bank St.....	40 00	Mono, W .....	11 76
Brucefield, S. S.....	12 00	W. Gwilliambury 1st, ad'l .....	50
Warrensville S. S. (Mr. Nisbet)	8 15	Huntingdon and Athelstane....	9 20
Avonbank .....	15 00	St. Helens.....	3 36
Norval.....	7 13	Griersville, ad'l .....	0 86
Union .....	37 07	Indiana .....	4 00
Oakville S. S. (Mr. Nisbet).....	36 54	{ Zion church, Nichol.....	6 00
Mono, W.....	67	{ Alma.....	17 28
Huntingdon and Athelstane....	18 00	Zorra .....	13 30
Barrie S. S. (less dis.) (Mr. Nis-		Fergus .....	25 00
bet).....	8 58	Glenallen & Hollen .....	10 00
Manchester (Mr. Nisbet).....	5 00	Garafraxa.....	5 00
E. Zorra (less dis.).....	2 05	Ingersoll.....	10 00
Gould St., Toronto.....	25 00	Clarke.....	23 00
"  "  "  S. S. (Red		Windsor (A. & I. M.).....	5 00
River).....	10 00	Mono, C. & W. (A. & I. M.) .....	3 10
Warrensville.....	17 00	Fergus (A. & I. M.) .....	20 00
{ Zion Ch., Nichol.....	6 00	With rates from Rev. J. McMillan;	
{ Alma .....	14 40	Rev. J. McMechan; Rev. P. Gray; Rev.	
Paris, Dumfries St. S.S.....	10 00	T. Lowry; Rev. S. Young; Rev. J. G.	
Hamilton, Central Ch.....	30 00	Murray; Rev. J. Ferguson; Rev. J.	
"  "  "  S. S.....	25 00	Pringle; Rev. J. Alexander; Rev. W.	
"  "  "  (Red		Christie; Rev. W. Richardson; Rev. W.	
River).....	25 00	Moore; Rev. J. K. Hislop; Rev. J. Mc-	
{ Wick.....	16 50	Tavish; Rev. Dr. Irvine; Rev. J.	
{ Greenbank.....	9 00	Whyte.	
Nairn Ch., Flamboro'. .....	5 75		
Fergus.....	50 00		
Glenallen & Hollen.....	20 00	FRENCH CANADIAN MISSION.	
"  "  "  S. S. (Mr.		{ Erin .....	7 00
Nisbet).....	15 50	{ Caledon .....	5 00
A. F., per W. McKenzie .....	2 00	Widder, Lake Shore & Arkona.	5 32
Garafraxa .....	10 00	Huntingdon and Athelstane....	9 00
Ingersoll, Erskine Ch.....	10 00	"  "  "  "  S.S.	4 12
Hamilton, McNab St. (Mr. Nis-		Gould St. S.S.....	10 00
bet).....	27 00	Zion Ch., Nichol.....	6 00
Peterboro' S. S. (Red River)....	10 00	Osgoode (less dis.).....	17 30
Eng. Sett.....	29 35	East Puslinch (less dis.).....	9 58
Clarke .....	28 00	Clarke.....	20 00
Scotch Sett.....	7 50	Alma.....	9 60
Bowmanville & Eunniskillen....	40 00	Paris, Dumfries St.....	20 00
W. Leslie, Hornby.....	1 00	"  "  "  S. S.....	10 00
Durham S. S. (Mr. Nisbet).....	5 33	Hamilton Central Ch.....	25 00
Osgoode (less dis.).....	19 23	"  "  "  "  S.S.....	40 00
		Scotch Set.....	5 00

Nairn Ch., Flamboro'.....	4 00	Ingersoll .....	10 00
Fergus.....	50 00	Clarke .....	10 00
Glenallan and Hollen .....	10 00	Cote St., Montreal.....	51 88
Garafraxa.....	5 00	East Puslinch (less dis.).....	9 58
Ingersoll.....	15 00		
Hamilton, McNab St. S. S. (Boys')	30 00		
“ “ “ (Girls')	30 00		
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