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THE  
**HOME & FOREIGN RECORD**  
 OF THE  
**CANADA PRESBYTERIAN CHURCH.**

No. 7.

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Vol. IX.

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**THE MEETING OF THE GENERAL ASSEMBLY.**

Presbytery Clerks who have not forwarded lists of the commissioners to the General Assembly, with their addresses, and the railway stations from which they commence their journey, are requested to do so, so that, where necessary, certificates for return tickets may be forwarded. Parties having business at the Assembly and intending to be present, will please send their names to Rev. W. Reid before 22nd May, with the view of having certificates sent. It will be understood, that, according to the regulations of the several railways, certificates to return tickets by GRAND TRUNK RAILWAY require to be forwarded beforehand. For the other railways, certificates will be given at the meeting of the Assembly.

The meeting of Assembly will, we doubt not, be one of great interest. Deputies from the Free Church of Scotland, the Irish Presbyterian Church, and the Presbyterian Churches in the United States, will be present. We trust many and earnest prayers will be offered up for a large measure of the divine presence and blessing to rest on the deliberations and proceedings of the Assembly.

**A BRIEF SURVEY OF INDIAN MISSIONS.**

(CONCLUDED.)

During the period that intervened between the conquest of Canada and the American Revolution, little was done for the Indian. Political matters occupied the attention of all parties. The progress of Protestant missions in Canada, even when a commencement was made, was slow. The Indians

of the Province of Quebec were attached to the Roman Catholic priesthood, and those of Ontario were little known. The first Association to engage in the evangelization of Canadian Indians was the Society for the Propagation of the Gospel in Foreign Parts. Founded in 1701, it sent a missionary in 1702 to the Mohawks in the State of New York. The Church of England Prayer Book was translated in 1704 into Mohawk, and printed in New York. An improved edition was published in 1769 at the same place; and in 1780 the Mohawks who had removed to Canada rejoiced in a third addition printed in Quebec by order of Governor Haldimand. The edition before us is the fourth, printed at London, in England, in 1787, for the Society for the Propagation of the Gospel in Foreign Parts. In addition to the Prayer Book, the volume contains a translation of the Gospel of Mark, made by the celebrated Joseph Brant. The preface, from which the information concerning previous editions is taken, states that the Rev. Mr. Stuart was the Society's missionary to the Mohawks at the time of publication. This must be Dr. John Stuart, called by Sabine, in his *Loyalists of the American Revolution* "the last Episcopal missionary to the Mohawks of the Society for the Propagation of the Gospel in Foreign Parts." His father was a "rigid Presbyterian," but he early entered into the communion of the Episcopal Church, and became the father of that Church in Canada after the American Revolution. The Mohawks who settled on the Bay of Quinte came to Canada at the same time, and were under Dr. Stuart's special care. They still remain there under the ministry of the Rev. G. A. Anderson, numbering about 600, and worshipping in two commodious churches. They are said to be liberal supporters of the Gospel. Dr. Stuart died in 1811, at Kingston, and his son, Dr. O'Kill Stuart, at the same place in 1862.

A large settlement of the Iroquois, of which confederacy the Mohawks form part, was made on the Grand River, where Brant himself resided, and where missionaries have laboured since the time of its foundation with much success. In 1804, the first year of its existence, the British and Foreign Bible Society printed two thousand copies of the Gospel of John, translated into Mohawk by Captain Norton, a chief of the Six Nations or Iroquois, who took a prominent part in the war of 1812, for circulation in Canada.

Next to the Society for the Propagation of the Gospel, the Missionary Society of the Methodist Episcopal Church, in the United States, entered the field of Canadian Indian Missions. The work of this Society began about 1820, among the Wyandots in the vicinity of Fort Malden. The labours of John Sunday have been of great service to his fellow-countrymen of this remnant of the old Huron stock, of whom a short history has just been written by one of their number, Peter Dooyentate Clarke. In 1822 the missionaries of the Methodist Society went among the Mohawks on the Grand River, and, in 1823, the Mississaguas about the river Credit, and in 1826 those in the neighbourhood of Belleville were brought under decided religious influences by a member of their tribe who had been early converted to Christianity. In the following year, 1827, the missionaries pushed their way to Lake Simcoe, and established a new mission among the Chippewas of Snake and Yellow Head Islands. In 1828 the American Society handed over their Missions to the Canada Conference, and that body placed them under the care of the Wesleyan Missionary Society; Muncey Town, Rice Lake, and other mission stations were opened up, Peter Jones, doing service in the east similar to that performed by John Sunday in the

west. Canada was also enabled to pay part of her debt to the United States, in the successful efforts put forth by a young Mohawk converted in Canada, for the evangelization of the Oneidas and Onondagas of New York. Sir John Colborne, who was Lieutenant Governor of Upper Canada from 1828 to 1836 and Governor General in 1838, gave much encouragement to these missionary operations, and Dr. Stewart, then Bishop of Quebec, publicly expressed his satisfaction with the good results flowing from them. At a later period the Wesleyan Missionary Society of Canada, in connection with the English Conference, sent missionaries into the Hudson's Bay Territory, and across to the foreign tribes of British Columbia. From the forty-fourth annual report of this Society, dated June, 1869, we take the following statistics:—The Society has twenty three missions to the Indians of Hudson's Bay, the Saskatchewan Valley, British Columbia and Canada. The tribes cared for are branches of the Algonquin family, such as the Chippewas, Mississaguas, Crees, &c.; Wyandots, consisting of remnants of the old Huron tribe and of the Six Nations; the Sioux, and Blackfeet of the central plains; and the western Sumas and Chilliwacks of British Columbia. The Society maintains 15 interpreters, 16 day schools with as many teachers, and between 20 and 30 missionaries. The Indian membership of the Wesleyan Methodist Church, in connection with their missions, is 2113. We have nothing like this in Canada on the part of any other denomination.

Both the Quakers and the Moravian Brethren have exerted a Christian influence upon the Muncies and Delawares living between London and the St. Clair river; and upon portions of the Six Nation or Iroquois. Zinzendorf himself visited the Indians and inaugurated Moravian settlements among them in 1742. But the great work of the Moravians was that carried on by them in Labrador. This Mission began in 1752, and was resumed, after the murder of seven of the Missionaries, in 1771. In 1789 it had made eighty converts, in 1810, two hundred and sixty-five, and in 1821, when the British and Foreign Bible Society supplied the Esquimaux with a New Testament in their own language, more than five hundred of this most degraded of the aboriginal tribes of America had turned from idols to the service of the living God.

It was in 1822 that the Rev. J. West, a chaplain of the Hudson's Bay Company, commenced a mission among the Crees of the Red River, under the auspices of the Church Missionary Society. Other labourers were sent out into the field, many schools established, ten of which are supported by the Church Missionary Society, and in 1849, after a visit from Dr. Mountain, the late Bishop of Quebec, a bishop, with the title of Rupert's Land, was appointed to take the oversight of the Missionaries. A small book published by him in 1854, called "The Net in the Bay," gives a most interesting account of a visit which he paid to a remote part of his diocese, 2,400 miles away from the episcopal seat. Many books have been translated into the Cree language, which is very similar to the Chippewa, including parts of the Scriptures, and the Church of England Prayer Book, Catechism, &c. An excellent grammar was published in 1844 by Joseph House, Esq., of the Hudson's Bay Company's service, and a convenient dictionary, compiled by the Rev. E. A. Watkins, of the Church Missionary Society, was issued five years ago by the Society for Promoting Christian Knowledge. The Church Missionary Society reckons twenty thousand Indians converted on the Red River, in British Columbia, on the shores of Hudson's Bay and in Canada, by its instrumentality.

In 1830, owing to the exertions of the Hon. C. J. Stewart, Bishop of Quebec, a Society was formed in Toronto, called the Society for converting and civilizing the Indians, and propagating the Gospel among the destitute settlers in Upper Canada. A very full and interesting account of the early proceedings of this Society, setting forth the wide-spread influence exerted by it, is to be found in a book called "The Stewart Missions," a series of letters and journals written by the Missionaries, Messrs. Elliott, McMurray, Harper, Hood and Greene, edited by the Rev. W. I. D. Waddilove, of St. John's College, Cambridge.

The Report of the Committee on Indian Missions of the Diocese of Toronto for the past year is not so clear as it might be. It seems that the operations of the Committee are confined to the Manitoulin Island and Garden River, Lake Huron, where the Rev. Messrs. Chance and Sims are labouring. Archdeacon Fuller visited the Mission Stations in company with the Rev. Mr. Jamieson, of Walpole Island, in 1868, and in his report urges the early appointment of a bishop for the country lying along and beyond the north shore of Lake Huron, who should reside at Bruce Mines. Such an appointment would doubtless tend to an extension of Missionary operations in that quarter. It is time that the Canada Presbyterian Church should think about occupying this ground, where it has many nominal adherents.

The American Board of Commissioners for Foreign Missions responded to the call of Peter Paul Osunkhirhine, who was mentioned in the first paper on Indian Missions, in the February number of the RECORD, as the first of the Protestant Abenakis, and for some time took his Mission under its protection. It is situated in the village of St. Francis, about 60 miles from Montreal, on the south side of lake St. Peter. Osunkhirhine was ordained by the Champlain Presbytery of the American Presbyterian Church, but we are not aware that his Church at St. Francis, founded in 1837, is connected with any denomination. He has been lately labouring in connection with the Congregational Church.

The only other Missionary efforts remaining to be noticed, besides those of our own Church, are those put forth by the Protestants of Nova Scotia on behalf of the Micicetes and Micmacs of that province and the sister province of New Brunswick. Most of these Indians are Roman Catholics, and until lately they were left altogether to the care of that apostate Church. The Rev. Mr. Rand, the first Protestant missionary to the Micmacs, acquired a thorough knowledge of their language, and translated portions of Scripture and other useful books into it. The number of Indians in the two maritime provinces is about 2000.

Our own Indian mission dates from the month of June, in the year 1866, when the Rev. James Nisbet, who had laboured for four years as colleague to Mr. Black in the Red River Settlement, left for Fort Pitt, on the North Saskatchewan, in the neighbourhood of which the Prince Albert Mission Station was founded. Mr. Nisbet and his fellow-labourers have a wide and interesting field, and may yet be instrumental in establishing a large and successful mission. Meanwhile, in comparing the puny attempt at Indian evangelization made by our Presbyterian Church (outside of the United States) with the work of the Episcopal and Methodist bodies, we have good reason to call and pray for an increase of the missionary spirit among ministers and people.

The 8000 Indians of Ontario may be left to their Episcopal and Methodist teachers, but the 5000 of the Province of Quebec ought not to remain

in Romish darkness. The small number—between two and three thousand—that occupy the confederate maritime provinces and Prince Edward Island will find Christian agencies near home; but the 80,000 of Rupert's Land, and the 23,000 of British Columbia and Vancouver's Island, should not be left without that proclamation of Christ crucified which has already, as I trust these articles on Indian Missions have been the means of showing, proved itself in the case of the Indian to be the power of God and the wisdom of God, and which from the lips of numerous and devoted missionaries may yet make the moral wilderness of the North West glad, and its boundless desert to rejoice and blossom as the rose.

## Missionary Intelligence.

### FREE CHURCH MISSIONS.

From India Dr. Wilson writes telling of the baptism of a Brahmin, and Dr. Murray Mitchell continues his account of aboriginal tribes. It appears that Mr. Dawson and his native assistant, Mr. Hardy, are very successful in their efforts for the spiritual enlightenment of the Gonds.

The Rev. J. H. Wilson contributes another paper to the *Free Church Record* on School work among the Jews in Pesth. Hundreds of Jewish children are taught the Gospel of Christ in the many interesting classes of the Pesth School.

From Galata Mr. Tomory sends news of the baptism of three converts, and also furnishes more information concerning Eliezer, the teacher, who, it will be remembered, was carried off into Russia owing to the machinations of the enemies of the truth. He is lying in a Russian prison, and the Jews are endeavouring to get him transferred to the Russian army as one of the quota that the Jewish community is called on to furnish. He continues steadfast in the faith.

The Church that Mr. Lewis has been building just outside of the walls of Rome is now completed, and the multitudes that have been compelled, Sabbath after Sabbath, to go away without finding admittance to Presbyterian worship, will now be amply accommodated.

### UNITED PRESBYTERIAN MISSIONS.

The care of the Rajpootana orphans having been laid upon the United Presbyterian missionaries, the Church has made vigorous effort to support them, and many private individuals are providing funds for the maintenance of one or more orphans.

The Rev. William Robb gives a detailed account, in the *United Presbyterian Missionary Record*, of the conversion of a young North Indian Prince or Raoji. The instrument employed in his conversion was the reading of a copy of Matthew's Gospel in Hindi, which a neighbour had received at Dewarka—whither he had gone on a pilgrimage—from a colporteur, and not being able to read, had given to the prince.

In Beawr, the Rev. James Gray and his native assistants are meeting with much success among the famine and plague-stricken people.

Dr. Parker, at Ningpo, in China, has been employing his medical skill to good advantage, and has thus gained a hearing for the Gospel of Christ.

The little General Assembly of the Presbyterian Church in Queensland, comprising the representatives of fourteen organized congregations, has

applied to the Board of Foreign Missions of the United Presbyterian Church for aid both in regard to means and labourers.

The Students of the U. P. Theological Hall last year handed over 10,000 Bibles and 5000 dollars to the American Missionary Society for the freedmen of the United States. This year they propose to devote the funds of their Missionary Society to the training of Spanish evangelists.

#### ENGLISH PRESBYTERIAN MISSIONS.

The Chinese mission of this Church still exhibits signs of progress. The Rev. C. Douglass, of Amoy has been interesting himself in the fishing population of Sing Si, where already some twenty souls meet for mutual instruction and edification in the Christian faith. In Swatow Dr. Thompson and Mr. Duffus are perfecting themselves in the language, and Mr. MacKenzie reports three recent baptisms. He also reports the collection of four hundred dollars in Swatow, in aid of the hospital fund. Mr. Ritchie, of Formosa, writes from Takao with the intelligence that six men and three women were received into Church fellowship at Alikang, and that two men and their wives were baptized. The number of adults baptized at three stations, Alikang, Petaon and Takao during the past year is fifty-three. These three Formosa stations form but a small part of the entire mission.

#### General Religious Intelligence.

We are glad to see that, while the Scottish Sabbath Alliance is endeavouring to close the five hundred shops open in Edinburgh on the Sabbath, the Scottish Reformation Society is exerting itself against the infamous and unlawful lottery system of the Roman Catholic Church.

In accordance with an overture to the Free Church General Assembly of last year, a deputation, consisting of Dr. Duff and Principal Lumsden, has been sent to Syria and the neighbouring Bible lands, to ascertain if there be not missionary fields yet unoccupied, upon which it may be the duty of the Church to enter.

One good work that Fenianism has accomplished is the weakening of the authority of the Roman Catholic priesthood, which is every day more manifest in Ireland. The influence of Protestant Schools is another powerful engine of a better kind for the enfranchisement of the Irish mind and conscience.

The Church Association, composed of Evangelical members of the Church of England, held its fifth annual meeting lately in London. The language made use of by some of its members against the bishops and the majority of the clergy of that church, by their brethren of the Association, was quite out of keeping even with a spirit of forbearance. If Mr. Ryle and his friends are sincere, why do they not come out from so uncongenial an atmosphere.

The United Presbyterian Missionary *Record* contains a letter from the Rev. H. Fisch, of Paris, giving an interesting account of the progress and present condition of the Union of Evangelical Churches in France. He tells of a constant breath of revival blowing since a year and a half in the far south, at the foot of the Pyrenees; of a converted priest, M. Fourneau, visiting in the bigoted city of Avallon, in Burgundy, where even at the time of the Reformation no preaching was allowed, one solitary

family of five persons, and in ten months opening a chapel large enough to hold four hundred. This was Beza's birthplace, and M. Fournéau made use of the Reformer's writings in his labours in the city and its neighbourhood, to the thousands of his rural audience. In other places in the south of France, Evangelical Protestantism is lifting up its testimony against abounding Rationalism and infidelity.

Germany's danger lies not in adhesion to the Papal See, but in the wide-spread infidelity that a lazy, speculative spirit, united with the conceit of one who late in life begins to acquire knowledge that others were taught at school, have brought into the land of Luther. In a Berlin parish of 18,000, one hundred persons attend church.

The Waldensian Church Mission in Italy has thirty stations, employs twenty-one ministers, sixteen lay evangelists, and fifty-eight schoolmasters and mistresses. The annual expenditure of the Mission is 25,000 dollars, and the year 1869 closed with a debt of 2,800 dollars.

It appears that the race of rowdies is not confined to English-speaking populations. Todor, a Bulgarian potter, was acting as an evangelist to a few neighbours by the roadside, when a party of "Bulgarian roughs" passed by. One of them, turning to Todor, asked, "Are you the Gospel reader, the Protestant?" Todor simply replied, "What harm is there in reading the Gospel or being a Protestant?" "I am the Protestant beater," said the other, and began to beat poor Todor, threatening him with death next time. No justice could be obtained for the potter. The Greek bishop was another enemy of Todor's. That dignitary had called on him to work at the repairs of the church on the Sabbath. Todor replied that he could not break God's commands. "What do you know about God's commands?" said the bishop. "Do you undertake to teach me?" Todor mildly answered, "My Bible teaches me to keep the Sabbath day holy;" when the bishop, with great scorn, cried, "your book is one of those miserable seven piastre New Testaments, and do you pretend to set it up against mine, which cost seven hundred?"

A Nestorian priest who had been converted, it was thought, but who was not sound in the faith, visited England recently, and there learned from the example set before him by many in communion with the Church of England to return to the old forms and ceremonies, and dead works and superstitions that he had given up at home.

In the Sandwich Islands, the Hawaiian Evangelical Association has employed a converted Chinaman to labour among his fellow countrymen in the islands, as a colporteur, and in other ways. He has an audience in one place of over a hundred.

An institution similar to that of the Deaconesses of Kaiserwerth and Strasburg has been established by the successor of the late Bishop Potter, of the see of Pennsylvania. The whole concern, it is hard to give it a more definite name, is called "The Bishop Potter Memorial Home and Sisterhood." The sisters are in three classes, probationers, full sisters, and associate sisters, whose duties lie in hospitals, schools, and in the work of parish visitation.

It appears by recently collected statistics that there is a church for every 800 of the population in Scotland. These churches are divided as follows: Establishment, 1,257; Free Church, 873; United Presbyterian, 600; Episcopal, 165; Roman Catholic, 132; Congregational, 96; Baptists, 83; Morrisonians, 77; Cameronians, 44; Wesleyans, 34; United Original Seceders, 25; True and Original Cameronians, 11; Unitarians, 5. Half a million people are unclassified.



## Home Ecclesiastical Intelligence.

### CALLS, &c.

The Rev. W. Mitchell, of Millbrook, has been called by the congregation of *Brockville*; Rev. W. McLaren, of Belleville, by the congregation of *Knox Church, Ottawa*; the Rev. A. McDiarmid, of Amherstburgh, by the congregation of *McKillop 2nd*.

The Rev. A. M. Tait was ordained and inducted into the pastoral charge of the congregation at Bristol on 24th March. Rev. W. Burns preached, Rev. J. McEwen presided at the induction, the pastor and people were addressed respectively by Rev. H. D. Steele and Rev. W. McKenzie. The attendance was large, and the services impressive and interesting. There was a social meeting of the congregation in the evening, which was highly successful in every way. The Deacons of the congregation paid the Pastor's stipend six months in advance.

### CONGREGATIONAL MEETINGS, &c.

**RICHMOND HILL AND THORNHILL.**—The following are the results of the missionary meetings and collections during the year:—

Richmond Hill, \$45.65; Thornhill, \$41.65—\$87.30. Distributed to Home Missions, \$36; Foreign Missions, \$20; Knox College, \$23.30; French Canadian Mission, \$8.00—\$87.30.

**SCARBORO.**—The missionary funds of this congregation, amounting for the past year to \$381.50, were appropriated as follows:—Knox College (including \$30 for the Philosophical Chair), \$130; Home Mission Fund, \$100; Foreign Mission, \$30; Widows' and Aged Ministers' Fund, \$30; French Canadian Mission, \$31.25; Bursary Fund, \$30; Synod and Presbytery Funds, \$20.25; Kankakee Mission, \$10; Total, \$381.50.

**ENGLISH RIVER.**—The congregation of English River has contributed during the year ending April 30, 1870, as follows:—Synod Fund, \$6.25; Widows' and Orphans' and Aged Ministers' Fund, \$8.05; Foreign Mission, \$10; Home Mission, \$20; College Fund, \$20; Kankakee Mission, \$25; congregational purposes, \$2295.44. The collection for Kankakee includes a special donation of \$10 from Mr. William Millar, Elder. Mr. Millar has set an example which we hope to see followed in the interests more especially of our Colleges and Home Mission.

**COTE DES NEIGES.**—The congregation of Cote des Neiges presented their Pastor, the Rev. A. C. Gillies, with \$50, being the proceeds of a soiree. Other friends presented him with \$20, making in all \$70. We may also add that Mr. Gillies' salary is paid quarterly in full.

**LACHUTE, HENRY'S CHURCH.**—On the 18th March, the Rev. J. Eadie, of Henry's Church, Lachute, was waited upon by a large number of the members and adherents of the congregation, and presented with an address, together with a purse of upwards of \$50, besides a large supply of articles of use to Mr. Eadie and his family. Mr. Eadie's faithful services are highly appreciated by the people of his charge.

**WOODSTOCK, KNOX'S CHURCH.**—Tuesday, the 19th ult., being the *tenth anniversary* of the induction of the Rev. W. T. McMullen as Pastor of

Knox's Church, the congregation celebrated the occasion by holding a large and very pleasant social meeting in the basement of the church. A congratulatory address was presented to Mr. McMullen, in which a review was taken of the steadily advancing prosperity of the congregation during the past ten years, and special allusion made to the recent harmonious and happy union. To Mrs. McMullen an address was also presented, accompanied with an expensive and beautiful silver tea service, bearing an appropriate inscription.

**THE REV. DR. R. F. BURNS.**—The induction of the Rev. Dr. Burns as Pastor of Cote Street Church, Montreal, is appointed to take place on Wednesday, 4th May. Before leaving Chicago, Dr. Burns received various tokens of esteem and attachment, both from his own congregation, and friends in the city, including a very valuable gold watch from the Young Men's Christian Association. The *North West Christian Advocate* of 13th April says:—

"Dr. Burns preached his farewell sermon last Sunday evening, and will go to his new field next week. Dr. Burns has been successful in his pastorate here, having erected a church edifice, and increased the membership of his church from about seventy to more than two hundred and twenty-five. Outside of his congregation, also, he has won a fair fame. Remarkably genial and hearty in manner; a man of fine cultivation; a ready, and often witty, platform speaker; a finished lecturer; a man of elevated Christian feelings and catholic spirit, and an effective preacher, Dr. Burns has secured a large place in public confidence, and will leave Chicago followed by the regrets of the whole community."

**REV. A. F. KEMP, M.A.**—The Rev. A. F. Kemp, M.A., of Windsor, has accepted an appointment as Professor in connection with Olivet College, in the State of Michigan. The position is an important one, and, we believe, Mr. Kemp will be found admirably fitted to occupy it with vigour and efficiency.

### KNOX COLLEGE.

The closing lecture in connection with Knox College was delivered by Prof. Young, on Wednesday, 6th ult., in the College Hall. The attendance was very large, larger than the hall could accommodate with any degree of comfort. Principal Willis presided, and along with him were the Moderator of Synod, Dr. Ormiston, Prof. Caven, Rev. J. J. A. Proudfoot. Many Ministers from various sections of the Church were also present. The subject of Prof. Young's lecture was "Freedom and Necessity." It was listened to with earnest attention, and called forth repeated expressions of approbation. We are unable, from the crowded state of our columns, to give any abstract of the lecture. At the close of the lecture, Principal Willis referred to the satisfactory manner in which the work of the session had been done by those in attendance, and addressed some appropriate remarks to the students now leaving college. He intimated that the following gentlemen had been successful in obtaining scholarships by competition, viz.:

1. Mr. James Fraser, the Bayne Scholarship, \$50, for best examination in Hebrew.
2. Mr. E. Cockburn, the George Buchanan Bursary, \$40, for best examination in all the subjects of the past year.

3. Mr. G. Burnfield, the John Knox Bursary, \$40, for best Essay on "The Warrant for a Standing Ministry and the Scriptural Character of Presbyterian Ordination."
  4. Mr. G. Bryce, the Goldie Scholarship, \$40, for best Essay on "The Relation of the Gospel of John to the three Synoptical Gospels."
  5. Mr. W. A. McKay, the Harris Scholarship, \$50, for best Essay on "The Characteristics of the Lutheran, as distinguished from the Reformed Churches, in doctrine and worship."
  6. Mr. P. Wright, the Lohrin Scholarship, \$50, for best Essay on "The Rise and Development of the Sacramentarian Theory in the Church."
  7. Mr. A. McRae, 1st Gaelic Bursary.
  8. Messrs. G. Smith and J. Urquhart, equal, 2nd do.
  9. Mr. J. Breckinridge, 1st prize of Scottish Reformation Society, \$40.
  10. Mr. J. M. Goodwillie, 2nd do do do \$20.
  11. Mr. G. Burnfield, McKay prize for Scripture Reading, \$40.
- The Fisher, Hall, Burns, Beardmore and Lindsay Bursaries were awarded to deserving Students without competition.

### KNOX COLLEGE.

#### SCHOLARSHIPS FOR UNIVERSITY STUDENTS.

Ten Scholarships will be offered for competition to undergraduates of the University of Toronto, who are prosecuting their studies with a view to enter the University of the Canada Presbyterian Church, viz.: three of \$60, \$50, and \$45, for students who have passed their matriculation examination; three of corresponding amounts for students entering on the 2nd year of the course; two of \$60 and \$50 to students entering on the 3rd year; and two of \$60 and \$50 to students entering on the 4th year.

These Scholarships are tenable for one year, but the scholars of one year will be eligible for the scholarships of the succeeding year. A student holding a University Scholarship may compete for these, but in the event of being successful he will receive only the third part of the scholarship, the remainder being awarded to the student not holding any other Scholarship who would be next entitled to it. The Committee will not award these scholarships unless when a certain standard of excellence is reached.

All students holding these scholarships must sign a declaration that it is their intention to enter the ministry in the Canada Presbyterian Church. Students intending to compete for them are requested to intimate their purpose to Rev. W. Gregg, or Rev. J. M. King, Toronto, before 8th Sept. The subjects for examination may be obtained from either of the above named members of the Board. The examination will take place in the beginning of October.

### MONTREAL COLLEGE—CLOSE OF SESSION.

The closing lecture in connection with the session of the Presbyterian College, Montreal, was delivered by Rev. Dr. Taylor, on the evening of Wednesday, 6th April. The lecture, which was an able one, was "a vindication of our Presbyterian polity."

At the close of the lecture, the Rev. Prof. D. H. MacVicar made the following statement respecting the condition and work of the College:—

#### BURSARIES.

Fifteen bursaries were offered for competition at the beginning of the session.

1. Fifty dollars by the Scottish Reformation Society and Jos. MacKay, Esq., for the best written examination in the principal tenets of the Church of Rome, viewed in relation to Protestant Theology. Successful competitor, J. C. Cruickshank.

2. Twenty-five dollars by the same parties for the second best written examination on the same subjects. Successful competitor, D. H. MacLennan.

3. Fifty dollars by Mrs. P. S. Ross, for the best examination in Biblical Greek and Hebrew. Successful competitor, R. Whillans; D. H. MacLennan, second.

4. Fifty dollars by the Sabbath School of Cote Street, Montreal, for elocution, embracing reading, recitation, and written examination in Whately's Rhetoric, Ch. I., II. Successful competitor, R. H. Hoskin.

5. Fifty dollars by R. Anderson, Esq., for the best essay on the Divinity of Christ. Successful essayist, J. W. Day.

6. Twenty-five dollars by J. Watson, Esq., for the second best essay on the Divinity of Christ. Successful essayist, G. Munro.

7. Fifty dollars by W. King, Esq., for best examination in Euripides' Medea; Horace, Ep., I; English Lit.; Euclid and Algebra. Successful competitor, R. Whillans. This Bursary was open to competition by none but Students entering the second year at McGill College.

8. Fifty dollars by George Rogers, Esq., for the best oral and written examination in French Grammar and Translation, by students whose vernacular language is not French. Successful competitor, F. McLeod.

9. Fifty dollars by the late John Redpath, Esq., for the best written examination of students in first year of Theology in Systematic Theology, Hermeneutics, Exegetics, Natural Theology and Senior Apologetics. Successful competitor, J. Macalister, B. A.

10. Special prize in Elocution by Prof. MacVicar, for diligence and progress in Prof. Andrew's Elocution Class,—awarded to R. Whillans.

11. Fifty dollars by the late J. Redpath, Esq., for the best Analysis of Eph., Chs., I, II. Successful competitor, G. Munro.

#### FINANCE.

The amount now paid and invested for the Endowment Fund is \$19,203. Received during the year for Scholarship Fund, \$540; for Library, \$160. Special Bursary Fund, at the disposal of the Senate, \$324. The Scholarships offered by P. Redpath, Esq., A. McGibbon, Esq., and A. Walker, Esq., not having been gained by competition, the amounts were paid to this Fund, and additional contributions were made to it as follows:—Joseph Mackay, Esq., \$20; Rev. J. M. Gibson, \$15; P. Peebles, Esq., Quebec, \$10; Edward Mackay, Esq., \$20; Thos. Ford, Esq., San Francisco, \$20; Jas. Mackay, Esq., \$10; W. King, Esq., \$15; Hugh Mackay, Esq., \$10; J. N. Hall, Esq., \$2; J. S. Hall, Esq., \$2; John McLennan, Esq., \$70; George Rogers, Esq., \$15; L. Paton, Esq., \$10; D. Morrice, Esq., \$20; Member of Erskine Church, \$5.

Two Bursaries of \$50 each for French students were given this week by the St. Joseph St. Church, Montreal, and the money was paid to the Treasurer of the College. This generous act deserves special acknowledgment.

#### ELOCUTION.

The following sums were received for special instruction in elocution:—Jos. McKay, Esq., \$50; A. McGibbon, Esq., \$10; Hon. Justice Torrance,

\$10; Hugh McKay, Esq., \$10; Mrs. Redpath, Terrace Bank, \$10; Alex. Walker, Esq., \$5. By means of those sums, and subscriptions from the students themselves, the services of Prof. Andrew, for one lesson per week during the session, were secured, and two special courses of lessons from Prof. Taverner.

#### LIBRARY.

The following donations were made to the Library:—Hon. Justice Torrance, Montreal, 11 vols; W. B. Court, Esq, do, 42 do; Hon. M. Cameron, Ottawa, 7 do; D. McFarlane, Esq. Montreal, 3 do; W. C. Harris Esq, do, 41 do; Wm. Swail, Esq, do, 2 do; Donald D. MacLennan, Esq, do, 1 do; Rev. Jas. Cairns, M. D, do, 4 do; Knox College, Toronto, 4 do. Messrs. T. & T. Clark, Edinburgh, 11 do; Corporation of Paisley (Scotland) 1 do. Legislature of the Province of Quebec, 2 do; the books of the late Rev J. Hubbert, 300 do; from the library of the late Rev. R. Burns, D. D., 36.; books collected by Dr. Burns while in Scotland—partly purchased and partly donations, 80 do; purchased in Montreal, 20 do;—Total added 564.

It is proper to state that no efforts were made this winter to increase the Endowment Fund, owing to the fact that the citizens of Montreal have been called upon to contribute to the endowment of McGill College, which movement our College Board heartily desire to see crowned with success.

The work of training French and English-speaking students deserves special notice. It was initiated by act of Synod last June. The services of Rev. Prof. Coussirat, M.A., B.D., were secured, and six French students have been in his classes. Five of these are from Kankakee, Ill., all converts from Romanism, and the fruit of Father Chiniquy's mission; one is a resident of Montreal. Five other young men, natives of this Province, and converts from the Church of Rome, earnestly request to be taken into our classes. Their case will be presented to the next meeting of General Assembly, and it is believed that the Church will readily provide the means of training them for the Gospel ministry. All of these young men speak English as well as French; and I can testify, along with Prof. Coussirat, to the excellent Christian deportment, missionary zeal, and highly satisfactory progress in study of those attending our classes. Four of them will be employed as missionaries among their fellow-countrymen during College recess. The total number of students now enrolled in connection with our College is 32, of whom 27 gave attendance in classes during the winter. Of these, including French students, there will be at least 16 engaged in the mission field during summer, and not a few of them in the districts east of Kingston. Thus our College, by the blessing of God, is beginning to exert a powerful missionary influence, which far more than repays the outlay of toil and money hitherto made in its behalf; and we hope that by the generous and hearty support of all the congregations throughout the territory attached to the College, a much greater work may be accomplished.

The staff of instructors this winter were Professors MacVicar, Gibson and Coussirat, and the utmost harmony and diligence characterized the work of the students. Three of their number were obliged to withdraw from the classes through ill-health brought on by over-exertion; but these, I am happy to say, are recovering, and hope to rejoin us next winter.

The Rev. Prof. closed with a few words of counsel to the students, recommending them to be earnest in prayer, and diligent and conscientious in the prosecution of all their work.

The session was then closed with prayer by Mr. Gibson, and the benediction by Prof. MacVicar.

## Proceedings of Synods and Presbyteries.

### SYNOD OF TORONTO.

This Synod held its second periodical meeting within Bay Street Church, Toronto, on Wednesday, the 6th April, at half-past seven o'clock in the evening.

About eighty members were present.

An appropriate sermon from John xiv: 2, was preached by Dr. Jennings, the retiring Moderator.

The Roll having been called, the Synod proceeded to elect a Moderator. Two names were submitted, viz.: Messrs. J. M. Roger, M. A., and W. Fraser. Mr. Roger having, at his own urgent request, been permitted to withdraw his name, Mr. Fraser was unanimously chosen. Thanks were voted to the retiring Moderator for his efficient discharge of his duties, and for his suitable sermon.

After sustaining the Minutes of the third Sederunt of 6th October last, the Synod appointed a Committee of Bills and Overtures, and also Committees for examining the Records of the several Presbyteries. Mr. D. H. Fletcher was appointed Convener of the Committee of Bills and Overtures. Its first meeting was fixed at 9 o'clock the following morning. The Synod agreed to meet from 9 to 12 noon, from 2 to 6 p.m., and from half-past 7 till 10 o'clock, p.m.

Presbyteries were granted permission to meet in the intervals between the diets of Synod.

Members of other Synods present at any of the meetings were invited to sit as corresponding members.

The Standing Orders of the Supreme Court were adopted *ad interim*, so far as applicable to the Synod.

Dr. Topp and Mr. J. M. Roger, M.A., were appointed to unite with the Moderator in conducting the opening devotional services in the morning.

#### SECOND SEDERUNT.

This diet began at 10 o'clock, a.m., and was entirely occupied with the opening devotional exercise and with a Conference on the State of Religion. Addresses bearing on this important point were delivered by Principal Willis, Dr. Topp, Messrs. Roger, M.A., R. Rogers and others. During this Conference Professor Young occupied the Chair.

#### THIRD SEDERUNT.

After the usual opening exercises and the reading of the Minutes, the Synod proceeded to consider the mode of electing a Moderator.

It was moved and seconded, That, in appointing a Moderator after this time, the Synod shall proceed by electing one of a list from the nominees of Presbytery, as was provided by the late General Synod in such cases. It was moved in amendment and seconded, That the motion now before the house be laid on the table, and no legislation on the subject be adopted in the meantime.

The amendment was carried.

The Committee on Finance, appointed at last periodical meeting, gave in their Report. In accordance with its recommendations, the salary of the Clerk was fixed at fifty dollars, exclusive of expenses, and the sum of one hundred dollars was ordered to be raised for the present year from the several Presbyteries, in the following respective amounts, proportioned to the number of communicants, viz.: Cobourg, \$18; Ontario, \$16; Toronto \$36; Simcoe, \$15; and Owen Sound Presbytery, \$15.

Mr. James Brown, Gloucester Street, Toronto, was appointed Treasurer of the Synod.

The next meeting of Synod was appointed to be held within Bay Street Church, on the first Tuesday after the last Sabbath of April, 1871, at half-past seven o'clock, p.m.

A petition of Mr. Thomas Burgess, of Muskoka, was read; and it was decided that no action be taken thereon.

An Overture on the Infirm and Aged Ministers' Fund, sent up from the Presbytery of Simcoe, and supported before the Synod by Messrs. J. Gray and D. B. Cameron, was considered, and ordered to be transmitted to the General Assembly. Messrs. Laing, Gray, and D. B. Cameron were appointed to support it before the Assembly.

The Synod took up a protest and appeal of Mr. W. C. Windell against the Presbytery of Ontario, for permitting preaching at Williamsburg by Mr. Thom.

The parties in the case were called, and compared,—Dr. Thornton and Mr. J. B. Edmondson representing the Presbytery.

When the papers were read, certain expressions in the Protest and Appeal of Mr. Windell were deemed objectionable, and, after deliberation, the following motion was agreed to:—

The Synod having heard the papers read, and being impressed with the impropriety of the language employed in the Protest and Complaint of Mr. Windell, resolve to express, as they hereby do, their unqualified condemnation of the same; yet considering that Mr. Windell has expressed his regret for using the offensive language objected to, agree to allow the case to proceed.

Parties were sisted at the bar, and Mr. Windell proceeded to address the Court. He was succeeded by Dr. Thornton, as Commissioner on behalf of the Presbytery. Before he had concluded, the hour of adjournment having arrived, the Synod adjourned accordingly.

#### FOURTH SEDERUNT.

After the opening exercises, and the reading and sustaining of the Minutes of third sederunt, and of the third Report of the Committee on Bills and Overtures, Dr. Thornton proceeded with his argument to a close. Mr. Edmondson, the other Commissioner of the Presbytery, also addressed the Court, and Mr. Windell was heard in reply.

Questions were put to the parties, and answered.

Parties being removed from the bar, the Court proceeded to deliberate upon the case.

During the preparation of a motion and amendment, the Reports on the Records of the several Presbyteries of Cobourg, Ontario, Toronto, Simcoe and Owen Sound, stating that said Records were carefully and correctly kept, were given in and read. The Synod directed that the Records be attested accordingly.

It was then moved by Mr. Laing, and seconded by Mr. Meikle, as follows: Sustain the Appeal of Mr. Windell, express disapproval of the hasty and indefinite manner in which the Presbytery authorized Mr. Thom to preach at Williamsburg; a course which seems to have been intended to result in the organization of a distinct congregation, but which the data before the Presbytery did not warrant, and that Messrs. \_\_\_\_\_ and \_\_\_\_\_ be appointed as Assessors with the Presbytery in this case, and remit the case to the Presbytery with instructions to travail further in the matter, so as to ascertain the necessity of setting up a separate organization, and, if deemed expedient, to endeavour to secure the concurrence of the Session of Cartwright.

It was moved in amendment by Dr. Jennings, and seconded by Mr. J. Ewing: That the Synod, having heard parties in the case, sustain the Protest and Appeal, and, seeing that preaching has been discontinued at Williamsburg, deem it unnecessary to give any further deliverance in the matter.

The vote being taken, the amendment was carried.

Parties having been recalled, and the decision intimated to them from the Chair, they expressed their acquiescence, and craved extracts. These were ordered to be issued.

The Synod took up an Overture from the Presbytery of Simcoe, anent the Religious Training of the Young. Mr. R. Rodgers was heard in support thereof.

It was agreed to transmit it to the General Assembly. Messrs. John Smith and R. Rodgers were appointed to support it before the Assembly.

By special request of the Presbytery of Ontario, the following members of Synod were appointed to act as Assessors with the Presbytery in the arrangement of the difficulty in relation to Enniskillen and Williamsburg, as indicated in the discussion connected with the Protest and Appeal of Mr. Windell, viz.: Principal Willis, Dr. Jennings, Professor Caven, Messrs. W. Gregg, M.A., and J. Laing, Ministers, and Mr. J. Brown, Elder.

An Overture on the Muskoka Mission was submitted by the Presbytery of Simcoe. Messrs. M. Fraser and J. Ferguson were heard in support of the same.

The following deliverance thereon was agreed to:

Receive the Overture and record approval of the object which it contemplates; recommend to the Sabbath Schools within the bounds of the Synod, that they contribute for the support of missionaries in that district; also instruct the Presbytery to co-operate with the Home Mission Committee, with the view of obtaining an ordained missionary for the district with an adequate salary.

The Synod agreed to record their thanks—

1. To the Managers of Bay Street Church, Toronto, for the use of their building during the meeting of Synod.

2. To the Managers and Directors of the Grand Trunk, Midland and Northern Railways, for their kindness in granting a reduction of fares to members of Synod while travelling over their respective lines.

After singing, and prayer by Mr. A. Dawson, the Moderator gave a brief closing address, and announced that the next meeting would be held within Bay Street Church, Toronto, on the first Tuesday after the last Sabbath of April, 1871, at half-past 7 o'clock, p.m. He then closed the Session with the Apostolic Benediction, at half an hour after eleven o'clock, p.m.

JOHN GRAY,

*Synod Clerk.*

Toronto, 13th April, 1870.

SYNOD OF HAMILTON.—The Synod of Hamilton met according to adjournment, in the Central Church there, on Wednesday, the 13th day of April, and after sermon from the retiring Moderator, the Rev. George Cheyne, from Ephesians i.: 22-23, was duly constituted by prayer. The Clerk having called the roll, 44 Ministers and 21 Elders answered to their names. There was then read a detailed statement of the changes in the roll of Synod during the year, by death, demission, translation, ordinations and inductions. The Moderator then briefly addressed the Synod, and intimated that the time had arrived for the election of a new Moderator, whereupon it was moved by Mr. Thomas Wardrope, seconded by Dr. Ormiston, that Mr. George Smellie, of Fergus, be elected Moderator for the ensuing year, which motion was carried unanimously, and Mr. Smellie took the chair accordingly.

A Committee of Bills and Overtures was then appointed, consisting of the Clerk of Synod, Clerks of Presbyteries within the bounds, and a Minister and Elder from each Presbytery.

On Motion of Rev. J. K. Smith, seconded by Mr. Middlemiss, the thanks of Synod were given to the retiring Moderator for his conduct in the Chair, and the discourses delivered at the openings of Synod.

The following are the chief items of business transacted during the subsequent seditments of Synod.

The Synod considered a reference from the Presbytery of Paris in the case of Mr. John Gillespie, who has petitioned said Presbytery to be restored to the office of the Holy Ministry. On motion of Mr. Middlemiss, seconded by Mr. David Inglis, the Synod agreed unanimously to transmit the reference of the Presbytery of Paris to the ensuing General Assembly, with the expression of their cordial acquiescence in the recommendation of said Presbytery. There commendation of the Presbytery is to the effect that the Assembly personally entertain Mr. Gillespie's petition, with due regard to the good of the Church.



The Committee on Sabbath observance, appointed at last meeting of Synod, gave in a report through Mr. McMullen, stating what had been done by them, in reference to the increasing profanation of the Sabbath by Railroad and other public Companies. On motion a Committee of Synod was appointed, to bring in a deliverance on the subject, and report at the evening sederunt. At that time the Committee reported as follows:

"The Sabbath is a wise and merciful institution appointed by Almighty God, eminently calculated to promote the highest interests of individuals and of communities, and the open neglect and violation of it, will inevitably bring down the judgments of heaven upon a people.

"The Synod contemplate with deep concern the many forms of public profanation of this sacred day prevalent throughout the Dominion, such as the running of railway trains and steamboats, and the passing of vessels through our canals, by which many persons are required to labour and are deprived of the privileges of this divine institution.

"In the interests of civil order, public morality and religion, the Synod would solemnly and earnestly remonstrate against these and all such violations of the Lord's day, and hereby instruct the Moderator and Clerk to send a copy of this minute to the boards of management responsible for the evils complained of."

The Report of Committee was adapted by the Synod. The Committee on Sabbath observance was also reappointed, with Mr. McMullen as Convener.

A complaint from certain parties in New Hamburg, in the Presbytery of Guelph, represented as "Members of the German Reformed Church," in reference to a debt due on the Presbyterian Church there, and for which they were held legally responsible, was read. Several members of the Guelph Presbytery were heard in explanation of the matter. After discussion, it was moved by Mr. Inglis, seconded by Mr. McRuer, and unanimously agreed. "That the New Hamburg Congregation be requested to assume the debt on the church, on the understanding that they possess the *sole right* to said church; and that the Presbytery of Hamilton be requested to pay \$50 of said debt, the Presbytery of Paris, \$50, the congregation of New Hamburg, \$100, and the Guelph Presbytery the balance of the debt. (The amounts above mentioned, are only payable on the understanding that the whole debt is cancelled, as arranged in the above motion).

Mr. Bone, Missionary to Seamen in the Welland Canal, was heard in reference to his work, and the thanks of the Synod tendered him, for his clear and succinct address.

Mr. Lowry gave in the report of the Synod's Committee on the state of religion. On motion the report was received, and the thanks of the synod accorded Mr. Lowry for his diligence. The recommendations of the Committee were then taken up and considered *seriatim*, and adopted, viz. :—

I. That the Presbyteries of the Synod be recommended to continue holding meetings for conference on the state of religion, either specially convened for that purpose, or at a convenient diet of the ordinary meetings of Presbytery; that persons shall be previously appointed to address such meetings; and that the office-bearers and Sabbath School teachers connected with our Church residing in the district in which such meeting may be held, shall be invited to attend. Kirk Sessions are also recommended to hold similar meetings.

II. That Presbyteries be directed to make arrangements, through the Ministers and Elders of each church, aided by such members of the church as they may think suitable for the work, for a thorough visitation from time to time of their congregational district, with special reference to the careless, and such nominal Presbyterians as have no regular connection with any congregation, and for the purpose of bringing such under the influence of the gospel.

III. That, lest there should be a temptation, in any districts of the Church, of allowing the work of instructing the young in the knowledge of the scriptures.

to pass into the hands of others than parents or guardians, it is earnestly enjoined that the subject of family religion and of parental responsibility be diligently and prominently explained and enforced from the pulpit, in the services of the Sabbath.

In accordance with one of the recommendations of the Committee, the Moderator of Synod, and Mr. Wardrope, Mr. Middlemiss, Mr. J. K. Smith, and Mr. A. D. McDonald, were appointed a committee to draw up a Pastoral Letter. The Synod also appointed the following as a committee on the state of religion within the bounds:—Mr. Lowry, Convener, Mr. Cochrane, Mr. McQuarrie, Mr. James Robertson, of Paris, Mr. J. K. Smith, with the elders representing these Churches.

The Rev. Dr. Ormiston brought forward an overture for transmission to the assembly on the Kankakee Mission, which was adopted by the Synod, and ordered to be transmitted to the Assembly. The overture was signed by several Members of Court; and is as follows:—

“The undersigned would respectfully request the Synod to adopt and transmit the following overture to the General Assembly, at its meeting in June next.

“Whereas the Kankakee Mission is remote from the centre of any of the Presbyteries of the Canada Presbyterian Church, and is situated not only in another country, but within a territory fully occupied by a sister Presbyterian Church;

“And whereas our Church has an ample field for such Missionary efforts in the Province of Quebec, a sphere adequate for all her available resources;

“The Assembly are therefore hereby Overtured to take into consideration the propriety of conferring with some Presbytery or Synod of the Presbyterian Church of the United States of America, with a view to the transference of the Kankakee Mission to the care and oversight of that Church; and further, to make such arrangements with them, as might enable us to assist each other in the work of evangelizing the French Canadians.”

Dr. Ormiston and Mr. Wardrope were appointed to support the Overture before the General Assembly.

The Records of the Presbyteries of Hamilton, Guelph, Paris and Durham were examined, and attested as neatly and correctly kept.

It was resolved to hold the next meeting of Synod at Galt, and within Knox Church there, on the first Tuesday of May, 1871, at 7 P. M., and the Committee on the state of religion were instructed to make arrangements for the discussion of special subjects at a conference on the state of religion, to be held on the second evening of said meeting of Synod.

A Committee was appointed to draw up a minute in reference to the death of the Rev. W. S. Murdoch, of Melville Church, Galt.

WILLIAM COCHRANE,  
*Clerk Synod of Hamilton.*

PRESBYTERY OF HAMILTON.—The Presbytery of Hamilton met there on the 12th April, Rev. James Black, Moderator. Twenty ministers and thirteen elders were present.

A committee was appointed, Mr. Black Convener, to take into consideration the arrangement of the congregations and stations in the neighborhood of Caledonia, Oneida, Cayuga and Dunnville, and to report at the next regular meeting.

The Presbytery took up the remits from last synod, and agreed to adopt the “Act for the Reception of Ministers.” In reference to the act anent “the examination of students,” the Presbytery recommended that a committee of the General Assembly be appointed to reconsider its provisions, and to bring in an amended Act.

Memorials were presented from the congregations in Ancaster and from the congregation of Barton, praying for a re-arrangement of these congregations.

Commissioners were heard in support of the memorials, and after deliberation it was unanimously agreed to separate Ancaster Village from Ancaster East and Ancaster West, and to unite it with the Burton congregation; also to constitute Ancaster East and Ancaster West a separate pastoral charge; Ancaster Village and Burton to be placed on the list of congregations not requiring aid. It was further agreed to ask aid from the Home Mission for Ancaster East and Ancaster West, to the amount of fifty cents for each Sabbath during the vacancy.

The Report on the state of religion was read, adopted, and ordered to be sent to the Convener of the Assembly's Committee.

The Presbytery being informed of the death of Mr. James Forbes, Elder, Waterdown, one of its members, resolved to put on record a testimony of their sense of his sterling worth, and to express their sympathy with his family, and with the Session of Knox Church, Waterdown, in the loss which they have sustained. A similar record was made of the death of Mr. John Sanderson, Elder, in the Nairn Church.

The next regular meeting was appointed to be held in Knox Church, Hamilton, on the second Tuesday in July.

At a meeting of the Hamilton Presbytery, held on the 13th April, Mr. Malcolm laid on the table his resignation of the pastoral charge of St. Ann's and Wellandport, and stated at length his reasons for this step. The Presbytery agreed to hold an adjourned meeting at St. Ann's, on the 26th April, and the Clerk was instructed to notify the congregations to appear for their interest.

COMMISSIONERS TO THE GENERAL ASSEMBLY FROM THE PRESBYTERY OF HAMILTON.—Mr. George Cheyne, Mr. J. Porteous, Mr. A. McLean, Mr. J. Black, Dr. W. Orriston, Mr. D. Inglis, Mr. W. Craigie, Mr. J. G. Murray, Ministers; Mr. Dougan, Dr. Comfort, Dr. McQuesten, Mr. Secord, M.P.P., Mr. Wyld, Mr. Scott, Mr. Allan and Mr. Hess, Elders.

PRESBYTERY OF CHATHAM.—This Presbytery met in Wellington Street Church, Chatham, on the 29th March. Mr. A. W. Waddell, Moderator.

The attendance of Ministers and Elders was large. Messrs. J. M. Gibson and J. Stirling, members of the Presbytery of Montreal, being present, were invited to sit with the Presbytery as corresponding members. Mr. Becket reported inducting Mr. A. Urquhart, and ordaining Mr. D. Henderson to the office of Eldership in Dover on the 25th February. Mr. A. McColl was appointed Moderator of the Dover Session.

A letter was read from Mr. Wm. Forrest, intimating his acceptance of the call from Tilbury East. His induction was appointed to take place at East Tilbury on Thursday, 12th May, at 2 p.m., Mr. Milligan to preach and preside, Mr. McColl to address the Ministers, and Mr. Waddell the people.

Mr. Joseph Lowry having failed to keep his appointments within the bounds, the Clerk was instructed to report this matter to the Home Mission Central Committee.

The Session records of Adelaide Street, Chatham, Wellington Street, Chatham, Harwich and Buxton, were examined by Committees appointed by the Moderator. These severally reported that the respective records were carefully and correctly kept. It was resolved at next regular meeting to call for Session Records from all the other congregations within the bounds. The Presbytery considered the Remit from General Synod on the subject of "Boards of Examiners," and resolved on motion of Mr. Kemp, seconded by Mr. McColl, as follows: "Disapprove of said Remit, and recommend that the examination of Students be restored to the Presbyteries of the Church, under such regulations and instructions as the General Assembly may appoint."

The following Ministers and Elders were elected Commissioners to the General Assembly: *Ministers* (by ballot), Dr. Burns, Messrs. Kemp, King, Milligan and Warden. *Elders* (by open vote), Messrs. Bartlett, Simpson, W. Staniforth, W. Coultard and Captain Taylor.

Messrs. Kemp and Bartlett were elected members of the General Assembly's Committee on Bills and Overtures.

The Convener of the Presbytery's Home Mission Committee presented an encouraging report of the mission field, which was adopted.

Reports from deputations appointed to visit the supplemented congregations within the bounds were received, and the Presbytery resolved as follows:

*Botany, &c.*—To apply for a grant of \$110 for the next year, being a reduction of \$30 per annum.

*Amherstburgh*—To apply for \$100 for the past six months, and \$100 for the six months beginning April, 1870; and the clerk was instructed to notify the congregation that the Presbytery contemplate reducing the grant after that date.

*Buxton*—Messrs. Milligan, Walker, Warden and Bartlett were appointed a committee to visit Buxton on an early day, and report at next regular meeting respecting the condition of the Mission, the Presbytery in the meantime delaying action in the matter of a grant. The Presbytery ordered payments of the grants due for the past six months, to the supplemented charges and mission stations.

Mr. Kemp introduced an overture to the General Assembly in favour of union with the Presbyterian Churches in the Lower Provinces. The Presbytery resolved to approve of the overture, and ordered its transmission; Messrs. Kemp and King to support it before the General Assembly.

The Presbytery took up the Remit from the General Synod on the Act for the Reception of Ministers, and recommended that clause 1 read thus:—

1. Ministers of other Evangelical Presbyterian Churches, who hold and accept the Westminster Standards, in terms of the Articles of Union, may be orderly translated to vacant charges in this Church.

That clause 2 read thus:—

2. Ministers and licentiates who are designated or commissioned to any Presbytery of this Church, by a Presbytery of any Evangelical Presbyterian Church, may on application and on producing proper documentary evidence of character and standing satisfactory to such Presbytery, be admitted as ministers or probationers of this Church, provided, nevertheless, that the Presbytery may examine said applicants if they see cause.

That clause 3 read as follows:—

3. An applicant for admission as a minister or probationer of this Church, shall only be received into full standing with the express sanction of the General Assembly; provided always, that if on examination of the certificates of such applicant, at an ordinary meeting of Presbytery, and on due consideration of the whole case, the Presbytery be unanimous, they may avail themselves of the services of such applicant in the meantime.

That clause 4 read as clause 3 in the "interim act," with the words "at least sixty days before the meeting of Synod" *deleted*.

The Presbytery next took up consideration of the call to Dr. R. F. Burns from Cote Street, Montreal.

Mr. Gibson, commissioner from the Presbytery of Montreal, and Mr. J. Stirling from the session and congregation of Cote Street, were heard. The Chicago congregation, through the clerk, intimated their concurrence in the call, and Dr. Burns having signified his willingness to accept of it, it was resolved to translate him to Cote Street Church, Montreal, and the clerk was appointed to preach the church in Chicago vacant.

The Resolution passed, on motion of Mr. Kemp, after a preamble, was as follows:

"The Presbytery, in agreeing to translate their brother Dr. Burns to the Presbytery of Montreal, cannot part with him without an expression of regret and esteem. He has been a devoted laborer in a difficult field of the Church, and successfully laid the foundations of an important congregation in the city of Chicago.

"He has been extensively known and highly honored in connection with many Christian and benevolent undertakings in the United States and Canada.

and is well fitted to maintain and advance the cause of Christ, in the important fields of the Church, by his zeal and ability in public addresses. The Presbytery express their deep affection for Dr. Burns, their sorrow at parting with him, and their prayer that the Lord may greatly bless him in his new sphere of labour."

Mr. Kemp was appointed Moderator of the Chicago Session, and he and Mr. Warden were instructed to procure suitable supply for the congregation during the vacancy.

The next Regular Meeting of Presbytery to be held in Adelaide Street Church, Chatham, on first Tuesday of July, at 11 a. m.

Bothwell, 18th April, 1870.

ROBT. H. WARDEN, *Presb. Clerk.*

PRESBYTERY OF TORONTO.—An extra meeting of this Presbytery was held in the usual place on the 4th and 5th of April, when a large amount of business was done.

Mr. Alexander reported that, according to appointment, he had preached at Boston Church and Milton on the 6th of March, and had declared the charge vacant. Also that the Session desire a continuance of supply for the pulpit among them; and that if it were practicable, an acceptable student of theology might be appointed for a limited period. This matter was referred to the Home Mission Committee.

The attention of the Presbytery was called to the fact that since last ordinary meeting, the University of Aberdeen had conferred the degree of Doctor of Divinity on Mr. Topp, the minister of Knox Church, Toronto; and on motion made, it was unanimously agreed to enter on the minutes of the Presbytery its cordial satisfaction with said action of said university.

The Moderator, Mr. Gregg, directed the attention of the Presbytery to the propriety of taking some steps for securing a number of student catechists, to labour in various parts of the Church during the ensuing summer. The suggestion of the Moderator was homologated by the Presbytery: and Principal Willis, Messrs. Meikle, Dick, Dr. Jennings, with the Moderator as convener, were appointed a committee for the purpose aforesaid.

Messrs. Thomas Ritchie, James Breckenridge, John Gray, H. I. McDiarmid, Peter Wright, John Baikie, W. A. McKay, and George Burnfield, all of them students of theology, applied to be examined on the usual subjects, with a view to their being taken on public probationary trials for license. An interim certificate in their favour, was read from Principal Willis. They were accordingly examined at some length, in Latin, Greek, Philosophy, Theology, Church History, and Practical Religion. The examination was highly satisfactory, and it was agreed that the Clerk shall apply to the General Assembly at its ensuing meeting for leave to take the said students on public probationary trials for license.

Commissions were read from four Sessions in favour of certain elders to represent them in the superior church courts; and the records of three Sessions were laid on the table, which, after being examined by Committees, were reported on favourably, and ordered to be attested accordingly.

Application was made by the united congregations of Laskey and King, for the appointment of one to preach and moderate in a call. The application was complied with, and Mr. Dick was appointed for that purpose, the Session and he to determine when the moderation shall take place.

The Treasurer of the Presbytery produced and read his report for the preceding 12 months, showing a balance on hand of \$58, although there are a few congregations who are still in arrears. The thanks of the Presbytery were tendered to the Treasurer, and it was agreed that in the event of the Provincial Synod applying to the Presbyteries composing it for the moneys necessary to meet its expenses, the treasurer shall be authorized to pay the required quota for this Presbytery.

Mr. King, as Convener of the Home Mission Committee, produced and read the annual report of the said Committee. The report, which was full, and in

various respects encouraging, was received, and thanks were accorded to the Convener for his care and diligence in connection therewith. A number of particulars growing out of the report were considered and disposed of. *Inter alia*, it was agreed to appoint a committee, consisting of the ministers and professors in the city of Toronto, together with an elder and a deacon from each of the city congregations, Mr. Gregg to be convener, for the purpose of conferring on the matter of Church Extension within the city, and taking such action as may be deemed advisable there anent. It was also agreed that the Clerk be instructed to convey the thanks of the Presbytery to the Presbyterian Sabbath School Teachers' Union for their diligence and liberality in connection with the erection of a new place of worship in the east end of the city; as also to the Students' Missionary Association for their interest and co-operation in connection with the same. In regard to the station at Munsie's Corners, it was agreed to recommend Messrs. McFaul, McConnell, Croll and Christie to supply the same with preaching, at least in the meantime, as far as it may lie in their power. It was further agreed to instruct the clerk to convey the thanks of the Presbytery to Mr. Cochran, of Brantford, for his valuable and effective labours in connection with various missionary meetings held lately within the bounds of the Presbytery. It was further agreed that the Home Mission Committee be authorized, if they see fit, to employ in midsummer Mr. Robert J. Laidlaw, and that the clerk recommend to the General Home Mission Committee for employment as they may see fit, Mr. Isaac S. Simpson; both of these persons being theological students of Princeton College. The Presbytery's Home Mission Committee were then re-appointed for the ensuing 12 months.

Mr. Ewing, of Georgetown, applied for leave of absence from his charge for 15 weeks, as he intended to go to Britain for the recruiting of his health, and he had made arrangements for the supplying of his pulpit. Mr. E.'s application was cordially granted.

Papers were read in favour of Mr. John B. Watt, a minister without charge from the Presbyterian Church in the Lower Provinces, who wishes to be received as a minister of our Church. On motion made, it was agreed to apply, through the clerk, to the General Assembly for the said object, and that notice of the same be also sent by the clerk to the other Presbyteries.

The matter of appointing commissioners to the General Assembly occupied considerable time. In relation to the appointment of representative *ministers*, it was moved by Mr. Campbell and duly seconded, that in appointing commissioners to the General Assembly, the Presbytery proceed partly by rotation and partly by election, six commissioners being appointed by the former and four by the latter method; and that the rotation by which the six commissioners be chosen be that of every fifth minister in succession on the roll of the Presbytery. In amendment, it was moved by Dr. Topp and duly seconded, that the ministers, representatives of the Presbytery, being ten, according to the proportion defined in the Act regarding the General Assembly, be chosen by rotation, three from the top of the list according to ordination, and three from the bottom of the list, and four by election. In further amendment, it was moved by Mr. Meikle and duly seconded, that the Presbytery, in arranging to send delegates to the General Assembly, do so by rotation and election, six by the former and four by the latter method; the rotation to proceed, beginning with the top of the roll for one half, and beginning again with the middle of the roll for the other half. Votes being taken on the foregoing, Mr. Meikle's amendment was carried over that of Dr. Topp; and Mr. Campbell's motion over Mr. Meikle's amendment. The Presbytery therefore decided in favour of Mr. Campbell's motion. In regard to the method of proceeding in appointing *elders*, it was resolved to proceed partly by rotation and partly by election. Thereafter, on the motion of Dr. Topp, it was resolved to make up a list of the congregations in alphabetical order, and that six elders be chosen by rotation from the first six congregations, and that four elders be chosen by election. This motion, however, was at an

other diet set aside. It was moved and seconded, that the mode of appointing representative elders be considered again. It was moved in amendment and seconded, that this matter, being decided on at a previous diet, be not now considered again. Votes were then successively taken for the amendment and the motion, when an equal number was given for each. The casting vote of the Moderator *pro ten.* was given for the motion; and the motion was declared to be carried. From this decision, Messrs. Ewing and Monteath entered their dissent. On examining the Presbytery Roll, it was found that the ministers requiring to be appointed by rotation, i. e., in terms of the motion which carried, were Principal Willis, Mr. Reid, Professor Young, Mr. Alexander, Mr. McKay, and Mr. Duncan. Those who were appointed by election were Dr. Topp, Mr. Dick, Mr. Gregg, and Professor Caven. In appointing representative elders, it was moved and carried at the last diet, that without proceeding for the present year on the plan proposed for the election of elders as commissioners to the General Assembly, the following be appointed, viz., Messrs. John Bain, William Archer, James Haggart, John Barclay, Alex. Gemmel, William Clark, Hugh McKay, James Brown, and Hon. John McMurrich. It was further agreed, that as many of these elders as were not present at the time shall be notified by the clerk of their appointment, and that if any of them should not be able to attend the General Assembly, they should give him notice to that effect before the next meeting of Presbytery.

The Presbytery meets again in the usual place, at 11 a. m., on the first Tuesday of May.

R. MONTEATH, *Pres. Clerk.*

**PRESBYTERY OF KINGSTON.**—The quarterly meeting of this Presbytery was held in Brock Street Church, Kingston, on the 12th and 13th days of April.

Mr. Alexander Thomson, having furnished testimonials from ministers in Scotland and Ireland, was received as a Catechist. The Moderator and Kirk Session of Napanee having compared to answer the citation served on them in the matter of instrumental music, the Presbytery by a majority, after lengthened deliberation, instructed them to desist from using the musical instrument in the worship of God, until the Supreme Court of the Church, by express enactment, sanction such a course of procedure. Messrs. John Scott and Patrick Gray, Ministers, and Mr. Henry Duncan, Elder, protested, and appealed to the Synod. Reasons were subsequently given in, and answers thereto prepared. Messrs. Andrew Wilson and Thomas S. Chambers, Ministers, and Mr. Walter Guthrie, Elder, were appointed to defend the Presbytery's decision before the Synod. The following are the representatives from this Presbytery to the General Assembly, viz.—Messrs. William Smart, James McIntosh, William McLaren and Andrew Wilson, Ministers; and Messrs. Walter Guthrie, Alexander McAllister, A. F. Woods and Henry Duncan, Elders.

In the matter of supplement to the congregation of Napanee, it was decided to recommend a continuance for two years longer at the rate of \$75 for the current year, and \$50 for the next.

Arrangements were made for the supply, during the summer, of the Mission stations within the bounds.

An overture to the Synod from the Presbytery, on the subject of establishing Female Seminaries under the supervision of the Church, was agreed upon. Owing to the fewness of the members present at the last sederunt, when the subject of the state of religion was to have been taken up, this matter was not considered. Expression was given to the great impropriety of suffering such a vital question to be kept in the back ground; and it was agreed that, at some future day, a general conference should be held within the bounds.

The remits of Synod were approved of. Sessions were enjoined to produce their Records at next regular meeting.

THOMAS CHAMBERS, *Pres. Clerk.*

PRESBYTERY OF DURHAM.—This Presbytery held an adjourned meeting at Mount Forest, March 29th.

Mr. Cameron declined the call to Roxboro' and Finch.

Answers to the queries on the state of religion having been called for, according to notice given at former meeting, answers were given in from six of the congregations:—from Walkerton, Brant and Osprey, no returns.

Mr. McMillan was re appointed Moderator of Carrick Kirk Session.

Mr. Greig, Moderator, being about to visit Scotland, Mr. McMillan was appointed Moderator of Presbytery.

The Presbytery adjourned to meet at Durham on April 26th, at 1 o'clock, p.m.  
WM. PARK, *Pres. Clerk.*

### Communications.

#### THE LATE REV. ANDREW HOSSIE, OF MOORE.

At the Township of Moore, on the 12th ult., Mr. ANDREW HOSSIE, in the 43rd year of his age. He was one of the oldest residents of the Township, having come to it from Stirlingshire, Scotland, the place of his birth, with his father's family, in the year 1833. Like all the early settlers of the Township, he bore his full share of the hardships and privations incident to pioneer life. He early became connected with the Presbyterian Church in Sarnia, then under the ministrations of the late Rev. Wm. McAlister; continuing his connection with that Church, under the Rev. David Walker, Mr. McAlister's successor. Subsequent to Mr. Walker's death, he took an active part in organizing the "Burns' Church" Congregation, under the Rev. P. McDermid, being elected to the Eldership soon after the Church was established, and continued to occupy the office, to the satisfaction of all concerned, up to the time of his death; honestly and conscientiously discharging his duties, and giving evidence that he was indeed a meek and humble follower of his Divine Master. In addition to his duties as Elder, he led the psalmody of the congregation for many years, and on this account the void created by his death will be all the more felt by the members of the Church. His health had been somewhat poor for some years; but till within twenty-four hours of his death, no immediately serious result was anticipated. The true nature of the disease under which he laboured does not appear to have been discovered till the day before his death,—being generally supposed to be biliary derangement; but an examination into his case, on that day, led the Medical gentleman who made the examination to the conclusion that it was that somewhat rare disease of the blood, in which the corpuscles of the blood lose their naturally red color, and become white,—weakness and emaciation being the consequence, ending in death. Mr. Hossie had thus been sinking gradually for some months, though able to go about till a day or two before death ensued. The closing scene, however, came on rapidly, taking place on the morning of Saturday the 12th ult. Before the end arrived, he was fully conscious that it was approaching; but his mind was clear, and his faith firm, the last words he uttered being some lines of that beautiful hymn, "Rock of Ages cleft for me;" namely—"Nothing in my hand I bring,—only to Thy cross I cling." He continued to repeat portions of this hymn till his voice became inarticulate, when his spirit left its clay tabernacle, as there is every reason to hope, for that "happy land," where sickness, and sorrow, and sin, are forever banished.



The funeral took place on the following Tuesday to the cemetery in this town, the cortege accompanying the remains to the "house appointed for all living" consisting of over fifty carriages.

Mr. Hossie leaves a sorrowing widow and five children, and a large number of relatives and friends, to mourn his loss.

At the annual meeting of the congregation of Moore, held shortly after the death of Mr. Hossie, a resolution was adopted expressive of the deep respect in which the deceased was held, and of sympathy for his bereaved widow and family.

### JACOB SHIBLEY.

The late Jacob Shibley, Esq., of Portland, County of Frontenac, was born near Albany, State of New York, in the year 1777, in the time of the American Revolutionary War. His father, being a U. E. Loyalist, was compelled to leave the United States at the close of the war, his property having been confiscated. He sailed up the St. Lawrence, and also up the Bay of Quinte, in a small boat with his family, and landed on the very lot given to him by the British Government, about a mile west of the place where the village of Bath now stands, which then contained only one house. With their jack-knives they cut bushes on which to lie down for the night. There they suffered great hardships. In 1789, or about that time, was the year of scarcity, when the poor settlers lived for quite a length of time on bread made of pure bran. It is said that they boiled the buds and leaves of trees to eke out their scanty provisions. The Shibley family divided their little store with others in need. Poverty drew the settlers very near one another in person as well as in sympathy. At one time the father took a barrel of peas on a hand sleigh and drew it on the ice to Kingston Mills to get ground for family use—a distance of 25 miles. About the year 1792 he fell from his barn, and so injured his shoulder that the care of a family of ten devolved on Jacob, then about 15 years of age.

About the year 1797 the Rev. Robert McDowell, of the Dutch Reformed Presbyterian Church, was ordained by the Classes of Albany and sent as their missionary to Canada. He landed at Bath, and preached on the following Sabbath on the "Wanderings of the Children of Israel." Young Jacob was there, and listened with great astonishment to an extempore sermon, it being the first of the kind that he ever heard. It was, he believed, the first Presbyterian sermon ever preached in Upper Canada. He then and there formed an attachment to Mr. McDowell that lasted for life. He often remarked that he loved him as his own father.

His father dying suddenly, and Jacob, the eldest son, being in law the heir to all the property, he gathered his brothers and sisters around, and divided among them their late father's estate. The old homestead he gave to his brother, and went himself into the then wilds of Portland. It was indeed a wilderness, for at that time there were no settlers within three miles of where he was located, no roads, no clearance. About the year 1806 he was married by Mr. McDowell to a daughter of Captain Daly, a worthy U. E. Loyalist, and a member of Mr. McDowell's Church. In Portland Jacob Shibley was called upon, and served as an ensign under Col. Cummins in the war of 1812, about which time Mr. McDowell established a preaching station at Simmons' Mills, now Wilton. Mr. and Mrs. Shibley, each carrying a child, would go on foot three miles to hear Mr.

McDowell preach. In winter they would ride on the ox-sleigh. He was convinced of sin and led to Christ under the preaching of Mr. McDowell. A sort of dream or vision about this time impressed him very much. He said that with his eyes open he saw a man running as if for his life, and Satan pursuing after him and gaining ground all the time. He applied it to himself, and thought it was high time for him to flee from the wrath to come. After a time of great mental anguish he found peace in Jesus as the refuge of his soul.

Although at first so poor that the blacksmith had to trust him a year for a shilling for repairs on his ox yoke, he desired to honour God with the little that he had, and after a while was so blessed by God as to be able to pay at the rate of twenty dollars a-year for the support of Mr. McDowell. About the year 1815 Mr. Shibley took an active part in building a Presbyterian Church in Wilton, where services were regularly kept up until the death of Mr. McDowell, when the congregation dwindled away and the place of worship fell into ruins. When others turned away from the faith of their fathers, Mr. Shibley adhered steadfastly to the doctrines of the Westminster Confession of Faith, believing them to be the doctrines of the word of God. He continued a consistent member of the Canada Presbyterian Church until the day of his death. His hospitable dwelling was a home for its ministers, and for others that he thought were true servants of Jesus Christ. In blessing others he himself was blessed. The blessing of the Lord so followed him that he was surrounded with comforts to the day of his death. He was the oldest Magistrate in the region, and once represented the County of Frontenac in the House of Assembly. He had a strong constitution and scarcely ever saw a sick day. With the decays of nature his mental vigour was wonderful to the last. Surrounded by the members of his family, without disease and apparently without pain, he died on the 11th November, 1869, aged 91 years 10 months and 11 days.

His death was improved by the Rev. Thomas Chambers, of Storrington, on the following Sabbath, in a sermon from Rev. xiv.: 13: "Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."—*Com.*

### Notices of Publications.

KATIE JOHNSTONE'S CROSS.—A Canadian Tale.—By A. M. M. Toronto: J. Campbell & Son.

This is the first of the Canadian Prize Sabbath School books published by J. Campbell & Son. The enterprising publishers have done good service to the Sabbath School cause, and we may add to that of Canadian literature, by the publication of such a book. The literary merits of the book are far above the ordinary standard of Sabbath School books; and it is got up in an exceedingly attractive form. If the succeeding volumes shall prove to be of equal merit, an admirable addition will be made to our juvenile literature, which, we doubt not, will be highly appreciated by all interested in the moral and spiritual improvement of the young.

FROM DAWN TO DARK IN ITALY.—A Tale of the Reformation in the 16th century.

GOLDEN HILLS.—A Tale of the Irish Famine. Philadelphia: Presby. Board of Publication.

The volumes of which we have given the title are admirably adapted for congregational or Bible Class libraries, attractive both in matter and style, deeply interesting, and fitted to instruct and improve the readers. They deserve to be known and circulated.

**THE APOSTOLIC CHURCH, WHICH IS IT?**—An inquiry at the oracles of God as to whether any existing form of Church Government is of divine right. By Thos. Witherow, Professor of Church History, London-derry. Belfast: C. Aitchison. Toronto: Sold by J. Bain.

We believe too little is done generally by Pastors in indoctrinating the young, and even their congregations generally, in Church principles. We commend to their notice the admirable little book of Prof. Witherow's, and we feel sure that, if they examine it, they will agree that it is a most excellent treatise on the subject to which it refers. It should be extensively circulated.

**THE GOSPEL OF GRACE VINDICATED.**—Being Sermons preached on several Sabbath evenings in 1869 by the late Rev. W. T. Murdoch, Minister of Melville Church, Galt. To which is added the sermon preached by the Rev. Principal Willis on the Lord's Day after the funeral. Toronto: printed by A. Lovell & Co.

This pamphlet, of some 60 8vo. pages, was prepared under the editorship of the Reverend Principal of Knox College, in order to provide the people of Melville Church, Galt, with a memento of their late pastor, and to preserve a few of the discourses delivered by him on the distinctive doctrines of Calvinism. The discourses exhibit marks of careful study and preparation, and, together with Dr. Willis' appropriate sermon, will doubtless be read with interest by many. In spite of the undoubted excellence of the late Mr. Murdoch's speech at the meeting of Synod in June last year, and the importance of the principles which he maintained, we cannot but question the expediency of perpetuating anything so directly bearing on a painful and bitter controversy.

### MONEYS RECEIVED UP TO 20th APRIL.

SYNOD FUND.			
Strathroy .....	\$7 00	Dr. Willis, donation.....	2 00
Mille Isles .....	2 00	Parkhill, &c.....	3 00
New Glasgow .....	5 00	Woodstock, Knox's.....	15 00
Glenallan .....	4 00	Inniskip .....	3 00
Bethany.....	3 60	King.....	4 62
Toronto, Knox's .....	\$5 36		
Orillia .....	6 00	KANKAKEE MISSION.	
Bradford .....	3 50	S. Kinloss .....	29 09
Emily.....	4 00	N. Gower and Gloucester.....	10 00
Carlingford.....	2 00	{ Lefroy .....	3 65
Bristol.....	10 00	{ Craigvale.....	2 30
Paris, River St.....	10 00	{ Central Church.....	4 70
Ingersoll, Erskine.....	5 00	Glenallan .....	10 00
Molesworth, &c.....	3 50	Grafton.....	2 50
West Arran.....	4 00	Vernonville.....	1 50
Sullivan.....	2 00	J. S., per Rev. R. Dewar.....	1 00
Hamilton, McNab.....	20 00	E. Kinloss.....	6 53
Durham Road.....	1 00	{ Vaughan.....	5 00
Lancaster .....	2 00	{ Albion.....	5 00
Verulam and Bobcaygeon.....	3 30	Bethany.....	7 19
		Fenelon.....	2 50

Bowmore.....	4 00	Bethany .....	10 27
Scarboro.....	10 00	Gould St. S. S., for Mr. Nisbet.	5 02
Kincardine, Knox's.....	11 36	Caledon, Centre Road .....	8 00
Orillia .....	7 00	Feneion .....	2 50
Brampton, Knox's, and Malton, less dis.....	9 50	Toronto, Knox's.....	206 00
Uxbridge .....	1 76	Richmond Hill and Thornhill, less dis.....	35 72
Nissouri .....	8 08	Cambray .....	1 50
Riversdale, &c.....	10 22	Westminster .....	30 67
Bristol, adl.....	5 00	Kincardine, Knox's .....	15 45
Guelph, Knox's .....	7 50	Lakevale, less dis. ....	5 70
Guelph, Chalmers' S. S.....	10 00	Egmondville .....	8 00
Caledonia, Sutherland St.....	1 00	Orillia .....	8 00
Sullivan.....	3 00	Waterdown .....	6 40
{ Bethany.....	3 15	Thamesroad, &c.....	10 00
{ Reserve.....	2 15	Nairn Church .....	5 00
{ Alliston .....	2 00	“ “ S.S. for Mr. Nisbet	2 50
{ Burns' Church .....	2 00	Derry West.....	2 15
{ Angus .....	2 00	Carleton Place, less dis.....	9 50
Avonbank .....	8 00	Brampton, Knox's, and Malton, less dis.....	9 50
Belleville, Adl.....	10 00	Kingston, Brock St. ....	11 00
Verulam and Bobcaygeon .....	4 70	Grimsby, less dis.....	17 00
English River.....	25 00	Uxbridge.....	4 00
Innerkip .....	3 00	Leaskdale, less dis.....	3 84
“Reader of the RECORD”.....	3 00	“ “ S. S., less dis. ....	3 84
Dr. Willis.....	5 00	Georgetown, less dis.....	6 31
Normanby.....	3 76	{ 2nd W. Gwillimbury .....	10 00
King .....	12 00	{ Bradford .....	10 00
		Brucefield .....	17 10
		{ Toronto, Knox's, Mr. Nisbet.	45 00
		{ A Little Girl “ .....	2 00
		Emily .....	9 00
		Oro, Knox's.....	5 00
		Petrolia S. S., for Mr. Nisbet...	5 00
		E. Zorra, Burns' Ch.....	3 00
		Fingal .....	17 00
		Coldsprings.....	10 00
		{ Riversdale .....	1 50
		{ Enniskillen.....	2 00
		Markham, Br. Cor., less dis.....	4 00
		{ Manchester.....	7 42
		{ Hullett .....	4 58
		Metis .....	4 20
		Bristol .....	20 00
		Guelph, Knox's .....	7 50
		Guelph, Chalmers' S.S.....	10 00
		Caledonia, Sutherland St.....	5 00
		Miss Ferrier's School, for Mr. Nisbet.....	3 00
		Paris, River St.....	25 00
		Paris, River St. S. S., for Mr. Nisbet .....	32 00
		Ingersoll, Erskine .....	10 00
		Kilbride .....	9 00
		St. Andrew's .....	7 00
		“ “ S. S. ....	5 02
		“ “ Mrs. Wales' class..	87
FOREIGN MISSION.			
Walpole .....	9 00		
Essa 1st .....	23 00		
Strathroy .....	10 00		
“ “ S. S. for Red River.....	10 00		
Drummondville .....	18 00		
Clinton .....	13 00		
N. Gower and Gloucester.....	18 00		
Montreal, Cote St.....	97 00		
Medonte, &c.....	7 50		
Lake Shore .....	6 75		
{ Lefroy.....	9 62		
{ Central Church .....	12 33		
{ Craigvale.....	6 07		
New Glasgow .....	7 50		
Glenallan .....	20 00		
“ “ S. S. for Mr. Nisbet...	10 00		
E. Kinloss .....	7 50		
St. Helen's S. S. for Mr. Nisbet	5 00		
{ Vaughan .....	9 00		
{ Albion .....	7 00		
N. Plympton .....	4 00		
Peterboro'.....	30 00		
Parkhill .....	5 00		
{ Carlisle.....	7 44		
{ Ailsa Craig .....	6 66		
{ Nairn .....	2 46		
Eadie's, less dis.....	1 63		
Friend, for Mr. Nisbet.....	1 45		

Molesworth and Listowel.....	22 00		
Pickering, Erskine Ch.....	4 50		
{ Storrington.....	2 25	McKillop, ist.....	2 00
{ Pittsburgh.....	2 00	S. Kinloss.....	29 09
West Arran.....	5 30	Strathroy.....	10 00
Tara.....	5 00	Lisadel.....	3 00
N. Easthope.....	12 00	Madoc, St. P. and St. P., adl... 1 00	
Beamsville.....	8 00	Medonte, &c.....	9 50
Sullivan.....	4 00	Beaverton.....	19 00
Shakspeare and Hampstead.....	11 20	{ Bluevale.....	16 82
Hamilton, McNab St.....	125 00	{ Wingham.....	17 18
Columbus.....	20 00	Thamesroad, &c.....	11 00
St. George.....	8 00	N. Glasgow.....	14 00
Bothwell.....	7 16	{ Lefroy.....	9 53
Rocky Saugeen.....	2 27	{ Central Ch.....	12 33
Warrensville and Frankestown..	31 50	{ Craigvale.....	6 07
Claremont.....	7 50	Glen Allan.....	23 00
{ Ainleyville, Melville.....	7 80	{ Collingwood.....	5 35
{ Carronbrook.....	1 73	{ Nottawa.....	4 65
{ Walton.....	3 00	E. Kinloss.....	10 00
{ Alliston.....	6 00	{ Vaughan.....	20 00
{ Burns' Church.....	6 00	{ Albion.....	13 00
{ Angus.....	3 00	Peterboro'.....	80 00
Buxton.....	3 00	Parkhill.....	5 00
Westwood.....	3 33	Bethany, less dis.....	12 33
Ratho.....	4 00	Caledon, Centre Road.....	5 00
Plympton S.....	7 00	Melrose, &c.....	21 85
Harrington.....	8 00	Fenelon.....	2 50
Wroxeter.....	15 00	Bowmore.....	5 00
Zorra.....	35 37	Scarboro'.....	100 00
Norwood.....	6 65	Knox's Church, Toronto.....	410 00
{ Fullarton.....	14 00	{ Ainleyville, Melville.....	27 04
{ Avonbank.....	10 00	{ Cranbrook.....	8 15
Belleville.....	52 00	{ Walton.....	6 00
Keene.....	5 50	Richmond Hill and Thornhill... 23 35	
Baltimore.....	7 00	Cambray.....	1 50
Ayr, Stanley St.....	22 00	Kincardine, Knox.....	25 00
Port Elgin.....	4 00	St. Ann's.....	8 00
Lancaster.....	2 00	Carluke.....	2 85
Martintown, &c.....	3 00	Harwich.....	5 00
Tilsonburgh, &c.....	10 75	Chatham, Adelaide St.....	20 00
St. Mary's.....	50 00	Sarnia.....	56 30
English River.....	10 00	Orillia.....	12 00
Salem S. S., St. Vincent, for Mr.		Esson Church, Oro.....	4 00
Nisbet.....	8 40	Essa Town Line.....	10 00
Carlisle, adl.....	66	Nairn Church, adl.....	1 00
Woodstock, Knox's.....	50 00	McGillivray.....	5 00
Innarkip.....	10 00	Brampton, Knox, less dis.....	14 25
A. Thomson, Innerkip.....	5 00	{ Georgetown.....	10 70
Ayr, Knox's.....	13 37	{ Limehouse, less dis.....	10 40
Acton.....	15 00	Thamesford.....	22 47
Napance, less dis.....	18 95	Kingston, Brock St.....	25 00
Normanby, less dis.....	2 82	{ Meaford, adl.....	5 28
Mrs. Esson, for Mr. Nisbet.....	1 00	{ Griersville, less dis.....	2 16
Dr. Willis, for Mr. Nisbet.....	10 00	Grimsby,.....	11 40
King.....	12 00	Emily.....	8 00

## KNOX COLLEGE.

{ Uxbridge.....	7 00	PROF. YOUNG'S CHAIR.	
{ Leaskdale, less dis.....	3 84	Toronto, Knox Church.....	200 00
{ 2nd W. Gwillimbury.....	12 50	W. R. ....	5 00
{ Bradford.....	5 00	Sarnia.....	36 00
Milton, less dis.....	7 41	London, St. A. Ch.....	50 00
Cartwright.....	4 00	Grimsby, less dis.....	4 75
Oro, Knox.....	5 00	Per Rev. W. McLaren, Belleville	50 00
Forest and McKays, less dis. ....	10 46	Oshawa.....	5 00
E. Zorra.....	9 00	Paris, Dumfries St.....	25 00
Ainleyville, Knox ..	16 00	“ River Street.....	25 00
Oshawa.....	13 65	Napance, less dis.....	9 43
Fingal.....	20 00	Dr. Willis.....	5 00
Port Dalhousie.....	9 50		
Riversdale, &c.....	8 00	BURSARY FUND.	
Orangeville, Mono Mills.....	19 00	Scarboro'.....	30 00
Manchester.....	18 00	Free Church of Scotland collec-	
Guelph, Knox.....	19 00	tions, for Gaelic Bursary.....	48 39
Guelph, Chalmers' S. S.....	11 00	Scottish Reformation Society....	36 50
Caledonia, Sutherland.....	5 75		
Paris, River St.....	25 00	SUNDRY MISSIONARY CONTRIBUTIONS.	
Ingersoll, Erskine.....	15 00	Peterboro', for Jews.....	34 00
Thamesville.....	6 00	Mrs. Archd. McMaster, per Rev.	
Kilbride.....	15 00	M. McKenzie, for Chinese Mis.	2 00
Molesworth and Listowel.....	22 00	Do for Turkish Missions.	2 00
Beamsville.....	8 00	Toronto, Gould St. S. S., for old	
{ Storrington.....	7 00	Calabar.....	10 00
{ Pittsburg.....	6 50	Do do for support of	
{ West Arran.....	10 00	orphan at Beawr.....	24 92
{ Tara.....	10 00		
Elma Centre, &c.....	5 00	HOME MISSION.	
{ Sullivan.....	5 00	Walpole.....	4 00
{ Glenelg.....	4 00	Essa, 1st.....	44 00
Shakespeare, &c.....	25 25	Strathroy.....	36 00
Hamilton, McNab St.....	175 00	Keene.....	23 00
Columbus.....	20 00	“ S. S.....	4 00
St. George.....	11 00	N. Gower and Gloucester.....	40 00
Warrensville and Frankestown..	12 50	Madoc, St. P. and St. P. Adl...	1 50
{ Rocky Saugeen.....	2 22	Silverhill.....	6 00
{ Durham Road.....	1 00	St. Sylvester, &c.....	7 00
{ Alliston.....	6 00	{ Lefroy.....	19 25
{ Burns' ch.....	6 00	{ Central Church.....	24 20
{ Angus.....	5 00	{ Craigvale.....	12 16
Buxton.....	5 00	Glenallan.....	28 00
Ratho.....	8 00	{ Collingwood.....	14 00
Plympton S.....	7 00	{ Nottawa.....	6 00
Percy.....	5 00	Thamesroad, &c.....	15 00
{ Fullarton.....	10 00	Lakeshore.....	20 25
{ Avonbank.....	14 00	E. Kinloss.....	10 50
Verulam and Bobcaygeon.....	15 09	{ Vaughan.....	33 67
Kingston, Chalmers.....	64 17	{ Albion.....	20 66
Woodstock, Knox.....	90 00	Peterboro.....	95 80
Napance, less dis.....	18 95	Parkhill.....	10 00
Normanby.....	3 76	Carlisle.....	14 88
Mrs. Esson, donation.....	2 00	Ailsa Craig.....	13 34
Dr. Willis, “.....	10 00	Nairn.....	4 94
{ Belmont.....	28 00	Bethany, less dis.....	12 83
{ Yarmouth.....	9 00	Caledon, C. Road.....	12 00
{ Lobo.....	11 75	Melrose, &c.....	90 00
{ Carradoc.....	4 41	Almonte.....	9 00
King.....	20 00		

Fenelon .....	12 00	Norwood .....	6 65
Bowmore .....	5 00	Coldsprings .....	70 00
Scarboro .....	100 00	Pt. Dalhousie .....	9 50
Toronto, Knox's .....	410 00	Riversdale and Enniskillen .....	6 00
{ Brant N. ....	6 00	Edwardsburgh, less dis. ....	3 17
" W .....	3 00	Iroquois, less dis. ....	8 59
Clinton .....	21 00	Orangeville and Mono Mills. ....	30 00
Richmond Hill and Thornhill, less dis. ....	35 72	{ Manchester .....	16 00
Moore, Bear Cr .....	23 00	{ Hullett .....	10 00
Cambray .....	1 50	Bristol .....	20 00
Claremont .....	8 00	Guelph, Knox's .....	5 00
Oakville .....	28 50	Caledonia, Sutherland St. ....	13 00
Pt. Burwell and Vienna .....	4 00	Caledon, 3rd Line .....	5 00
Westminster .....	20 00	Lake Couchiching Stations. ....	15 00
St. Ann's .....	5 00	Muskoka .....	8 00
Lakevale, less dis. ....	7 60	Paris, River St. ....	25 00
Carluke .....	14 15	Ingersoll, Erskine .....	13 00
West Tilbury .....	7 06	Kilbride .....	15 00
Botany .....	16 24	Molesworth and Listowel. ....	22 00
Waterdown .....	15 00	{ Storrington .....	9 00
Sarnia .....	46 40	{ Pittsburg .....	8 50
" S. S. ....	15 00	{ West Arran .....	10 00
Orillia .....	20 00	{ Tara .....	10 00
Oro, Esson Ch. ....	5 25	N. Easthope .....	27 82
Orillia S. S. ....	10 00	Avonton .....	7 42
Essa Town line .....	15 00	Elma Centre, &c .....	8 00
McGillivray .....	10 00	Beamsville .....	8 00
{ Georgetown .....	22 50	{ Sullivan .....	5 00
{ Limehouse .....	8 05	{ Glenelg .....	3 00
Chippawa, less dis. ....	5 33	Shakespeare, &c .....	19 00
Mulmur .....	17 00	Osprey .....	15 00
Medonte, &c .....	13 00	Hamilton, McNab St. ....	237 53
Brampton, Knox's, &c., less dis	39 00	Columbus .....	40 00
Kingston, Brock St. ....	33 80	W. Gwillimbury, 1st adl. ....	1 00
" " S. S. ....	5 00	St. George .....	17 00
{ Meaford, less dis. ....	5 28	Warrensville and Francetown. ..	31 50
{ Thornbury " .....	1 22	{ Rocky Saugeen .....	2 32
{ Griersville " .....	1 82	{ Durham Road .....	1 00
Grimsby, less dis. ....	38 00	{ Ainleyville, Melville .....	12 63
Uxbridge .....	8 00	{ Cranbrook .....	3 55
Leaskdale, less dis. ....	3 84	{ Walton .....	4 00
{ 2nd W. Gwillimbury .....	20 00	{ Alliston .....	10 00
{ Bradford .....	10 00	{ Burns' Church .....	10 00
Streetsville, adl. ....	4 00	{ Angus .....	7 00
Milton, less dis. ....	16 49	Kirkfield .....	3 00
Emily .....	10 00	Buxton .....	7 00
Cartwright .....	7 00	Ratho .....	8 00
St. Vincent, Knox's .....	7 00	Plympton S. ....	13 00
Oro, Knox's .....	12 00	Percy .....	7 00
{ Forrest, less dis. ....	5 70	Avonbank .....	30 00
{ McKay's, " .....	10 68	Baltimore .....	64 00
Belleville .....	320 00	Admaston .....	20 50
Consecon .....	29 36	Oro, Willis' Ch. ....	2 20
Mono C., less dis. ....	9 00	Lancaster .....	4 00
" West " .....	6 33	Verulam, &c .....	40 00
E. Zorra, Burns' Ch. ....	9 00	Kingston, Chalmers' .....	60 25
Anleyville, Knox's .....	15 00	Tilsonburgh and Culloden. ....	11 50
McNab, less dis. ....	23 75	St. Mary's .....	150 00
Fingal .....	23 00	Carlisle, adl. ....	1 34
		Woodstock, Knox's .....	44 00

Napanee, less dis.....	94 75
Normanby " .....	6 04
English Set.....	22 00
King.....	8 09
Dr. Willis' donation.....	5 00

St. Ann's.....	5 25
McGillivray .....	5 00
Brampton, Knox, &c.....	5 70
} Uxbridge.....	1 65
} Leaskdale, less dis.....	1 78
Bradford .....	5 00
Cartwright .....	3 00
Oro, Knox .....	2 00

FRENCH CANADIAN MISSION.

N. Gower and Gloucester.....	8 00
Glen Allap .....	10 00
{ Lefroy .....	3 65
{ Central Church .....	4 70
{ Craigvale.....	2 30
E. Kinloss .....	3 98
{ Vaughan .....	4 00
{ Albion .....	4 00
Bethany .....	4 63
Gould St., Toronto, S. S.....	10 00
Fenelon .....	2 50
Bowmore .....	2 00
{ Ainleyville, Melville.....	5 92
{ Cranbrook .....	1 45
{ Walton .....	2 30
Richmondhill and Thornhill ...	7 96
Kincairdine, Knox .....	12 64
Orillia .....	7 00
Essa Town Line.....	5 00
Bradford .....	5 00
Cartwright .....	3 00
Port Dalhousie, less dis. ....	9 50
Nissouri, less dis. ....	8 08
Craigvale S. S., for Chiniquy special fund .....	1 12
Riversdale, Barrie and Eniskillen	6 75
X. Y. Z., in response to Prof. McVicar's appeal .....	17 40
A. D. Ferrier, Esq.....	20 00
Bristol.....	20 00
Caledonia, Sutherland St.....	3 00
Paris, River St. ....	20 00
Kilbride .....	3 25
Molesworth, &c.....	9 00
West Arran, less dis.....	9 12
Tara, less dis. ....	4 50
Elma Centre, &c. ....	3 00
Sullivan .....	5 00
{ Alliston .....	2 00
{ Burns' Church .....	2 00
Avonbank .....	7 00
Verulam, &c. ....	7 00
Woodstock, Knox .....	30 00
Innerkip .....	4 00
Acton .....	7 27
King.....	10 00

WIDOWS' FUND, &c.

Riversdale, &c. ....	4 60
Hamilton, Central.....	30 00
Port Dalhousie .....	4 75
Bristol .....	10 00
Guelph, Knox.....	4 00
Caledonia, Sutherland St.....	3 00
Hamilton, McNab .....	30 00
{ Sullivan .....	4 00
{ Glenelg .....	3 00
Molesworth and Listowel.....	9 00
Tara, less dis. ....	4 30
N. Easthope, for aged &c.....	12 00
Elma Centre, &c. ....	4 50
Beamsville .....	6 00
Paris, River St. ....	10 00
Kilbride .....	2 00
Rocky Saugeen .....	1 00
Zorn .....	19 37
{ Fullarton, for aged, &c. ....	5 00
{ Avonbank do .....	5 00
Belleville, adl. ....	10 00
Lancaster .....	2 00
Verulam, &c. ....	2 50
Brucefield .....	8 00
St. Mary's .....	30 00
Woodstock, Knox .....	25 00
Innerkip .....	3 00
Mrs. Esson .....	2 00
Dr. Willis, donation.....	5 00

With rates from the following Ministers:—Rev. P. Currie 2 years; Rev. J. G. Murray; Rev. R. Ewing; Rev. R. Torrance; Rev. W. Doak; Rev. W. C. Windell; Rev. J. Thompson, 2 years; Rev. J. Gauld, 3 years; Rev. J. Ferguson; Rev. J. K. Hislop; Rev. J. McKay; Rev. Prof. McVicar; Rev. C. Cameron; Rev. T. Alexander; Rev. J. Mackie; Rev. Joseph White; Rev. John Smith; Rev. J. Adams.

FUND FOR REV. J. G. CARRUTHERS.

Ayr, Stanley St.....	5 00
Melrose, &c.....	8 00
Widder and Lake Road.....	5 00
Cambray .....	2 00
Chippawa, less dis. ....	2 73
Drummondville, less dis. ....	4 75
Per Rev. A. Brown, St. Vincent	2 00
Oshawa .....	5 00

Glen Allan .....	8 00
Toronto, Knox .....	208 50
Cambray .....	1 50



Hamilton, Central.....	100 00	SCHOLARSHIP FUND.	
Riversdale, &c. ....	3 88	Montreal, St. Joseph St. Church	
Cote des Neiges .....	5 00	for 2 French Scholarships.....	100 00
Egmondville .....	4 00	Estate late John Redpath.....	50 00
Eramosa .....	10 00	Estate late John Redpath to found	
Tilsonburg .....	6 25	the John Redpath Scholarship	
Montreal, Cote St.....	65 18	(permanent).....	850 00
		George Rogers .....	50 00
MONTREAL COLLEGE		BURSARY FUND.	
Received by the Treasurer at Montreal-		P. Redpath.....	50 00
		Thos. Ford .....	20 00
ENDOWMENT FUND.		P. Peebles .....	10 00
Metis.....	3 50	Rev. J. M. Gibson.....	10 00
Roxborough .....	1 75	Jos. McKay.....	20 00
ORDINARY REVENUE.		Hugh " .....	10 00
Tarbolton .....	7 00	Jas. " .....	10 00
Fitzroy .....	5 00	Edward " .....	20 00
Martintown.....	4 30	Jos. N. Hall .....	2 00
Williamstown.....	6 30	J. P. Hall.....	2 00
Brockville .....	15 00	Laird Paton.....	10 00
Lingwick.....	4 60	Geo. Rogers.....	10 00
Ramsay .....	1 75	Alex. Walker.....	50 00
		David Morice.....	20 00

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S. F., Cartwright, \$2.20; Rev. D. C., Dalkeith, \$2.50; A. S., Ashley; J. D. L., Stayner; W. M., Chatham, \$1; J. D., J. McB., Clover Hill; W. G., York Mills; \$1; J. McL., A. McK., \$1; P. McM., \$1; H. G., J. G., Beaverton; D. C., \$2; Rev. P. C., \$1.50, Aldboro'; W. S., Streetsville; Rev. G. C., Lyndoch, \$1.10; Rev. G. B., Wroxeter, \$12; T. C., N. Douro, \$9; J. T., E. Milton, A. T., Maxwell; Rev. W. McK., Almonte, \$4; G. G., Bristol, \$1.65; W. L., Elder, \$1.20; subscriptions at Cobourg, \$15.20. J. M. B., Richmond; J. G., Toronto; J. McN., Grey; A. M., Linton; Mrs. J., Miss D., J. D., Scarboro'; J. McE.; A. McK., Norch Bruce; A. S., D. McL., Rev. J. F., Dingle; A. McG., Chatsworth; J. A., Elmira, Ill.; W. McL., W. G. Ross; Rev. W. B., Springville, \$6.50; D. McC., H. F. C. J. A., \$2.10; J. S., Chatham; J. McL., J. I., Napanee; J. Z., A. McK., Wellandport; D. McL., Mitchell, \$3.05; per Dr. Holden, Belleville, \$9.40; A. G. N., Belleville, \$1.05; Rev. J. P., Brampton, \$14; J. S., Coleraine; Mrs. S., Oshawa; A. C., Rev. L. C., Acton; Rev. A. W., Kingston, \$1.00; per Rev. J. D., Uxbridge, \$5.00; H. McK., Georgetown, \$2.60; Mrs. H., Erin; W. L., Foley; Rev. J. E., Mount Pleasant; Rev. J. D., Millbrook; Rev. W. M., Oakville; Dr. T., G. W., Manilla; Rev. T. S., Kilmarnock; W. C., Forest, \$7.47; C. C., Laskey; A. G., York Mills; J. A., Brucefield; J. O., Whitfield; G. G., Windsor, \$1.50; J. C., M. L., St. Marys; Rev. J. K. H., Alliston, \$6.11; Mrs. McC., Craignvale; per Rev. J. McK., Richmond, \$5.08; D. H., \$1.20; W. M., \$1.20; A. M., Baltimore; A. T., Lloydtown; P. E., Mount Healy; J. K., Dufferin; Mr. M., Bowmanville; J. P., Orchard; Rev. A. G. F., Barrie, \$4.20; J. S., Milton; T. D., Lansdowne; per T. G., Bowmanville, \$6.80; per Rev. T. W., Seneca, \$2.75; Mrs. S., J. F., \$2.60, Prescott; W. J. S., Seaforth, \$8; T. M., Roseneath; Mr. S., Newmarket; M. D., Vankleek Hill, \$3.10; per Rev. A. F., Normanton, \$3.36; A. C. McD., Goderich; Rev. J. R., Paris, \$13.50; per Rev. W. C., Ridgetown; Rev. W. L., Strathroy, \$10; Rev. J. H. T., Berlin; Mr. McL., Wellandport; Mr. P., St. Thomas; per H. McL., Lancaster; per Rev. G. G., Delaware; Rev. W. R., Tilsonburgh; Rev. McL., Harriston, \$4.95; J. D., P. T., R. C., Warkworth; Rev. J. M. Lachute, \$1.10; W. B. C., J. McIntyre, \$1.10 each., Sarnia; Mr. McK., Campbellford; per R. D., Stratford, \$3.85; R. G. McL., Goderich; J. R., Belleville, \$1; D. McG., Feversham, \$1; R. L. Maxwell, Dr. McL., Goderich; Mr. M., Toronto; Rev. C. C., Priceville; J. J., Ratho, J. H. Chesterfield; T. N., Plattsville.

## APPENDIX.

### THREE AND A HALF YEARS OF AN INDIAN MISSION.

BY REV. JAS. NISBET.

In the following pages I purpose to give a very brief sketch of the commencement and progress of our Saskatchewan Mission.

I am informed that many of the friends of the Mission desiderate definite information on some parts of our work. Hitherto I have furnished full details to the Committee by every opportunity I have had of sending letters; but my letters have been far too lengthly and minute for publication, and it appears that the extracts from them that have of late been sent to the editor of the RECORD have failed to give satisfaction to some who are interested in the success of the Mission. With a view to satisfy all parties, and to let the Church at large know our exact position, as well as to guide the newly constituted General Assembly in their action relative to this Mission, I think a brief, connected account of our work thus far may be useful.

When I was appointed to assist in the work among the Scotch Colonists at Red River, I was desired to make enquiries where and how a Mission among the Indians of the Hudson's Bay Territory might be established. As the result of these enquiries, it was resolved to attempt a Mission somewhere in the Saskatchewan district.

In my correspondence on the subject I stated fully to the Committee the objects that I thought should be aimed at, viz.: to fix on some locality for a Mission Station removed from the ordinary war path of the Indian tribes; to endeavour to induce Indian families to settle around the Mission Station and learn to cultivate the soil; to gather Indian children and youths into school—to teach them the arts of civilized life, together with the ordinary branches of a Christian education; and, in order to carry out these two last objects, to set on foot a Mission farm that would be an example to the Indians, and also go some way towards rendering the Mission self-supporting. Besides these objects, I stated that *itineracy* among the Indian camps scattered over the plains should be attended to, and also that the interests of the numerous employees of the Hon. H. B. Company and their families, together with the families of retired servants of the Company, should not be overlooked. The Committee approved of the plan thus sketched, and with a view to the ultimate carrying out of these objects I have hitherto proceeded.

On the sixth of June, 1866, our Mission party left their homes at Red River, and proceeded direct to Carlton House (a trading fort of the H. B. Company on the North Branch of the Saskatchewan), where Mr. F. (who had been engaged as interpreter, and was already in the district) was waiting for us. Mr. F. had at my request visited a number of places during two or three months before our arrival. Having received his report, and having with him visited another place sixty miles inland, and after hearing the opinion of several of the H. B. Co.'s Officers well acquainted with the district, I resolved that our party should at once proceed to this place, where we arrived on the 26th of July, fully seven weeks from the date of leaving Red River. I found it to be a very suitable locality in every respect, and at least sixty miles distant from the nearest Station of the Church Missionary Society.

Provisionally, the principal Indians belonging to the place were camped within two miles of where we purposed to establish our camp, so that no time was lost in conferring with them about their willingness that we should remain among them. Our consultations with them extended over two days. I need not repeat all that passed between us these two anxious days. It is sufficient to say that with the blessing of God all their scruples were

removed, and they unanimously agreed that we should be allowed to remain and carry on the work to which we were appointed.

Thus, beyond our expectation the Lord opened up the way before us. It was plain enough that some of the old men had misgivings about our intentions, but a steady course of kind treatment and devotion to the interests of the Indians has rendered even those, who were most opposed, friendly and apparently cordial with us; although we have frequently to listen to abusive speeches, requiring some patience to hear and some skill to answer. Only a few days ago, one of the leading old men, for whom we have done more than for any other, favored us with one of these in the presence of a whole band of Indians. I did not fail to answer him as he deserved, and both he and the others seem rather ashamed of themselves since. The Indians here get the name of being very unreasonable and ungrateful, and we have some proofs thereof; but we must have patience with them, and God may give them a better disposition.

Here it may be observed, that to establish a Mission in such a place as this is quite a different thing from what it would be in almost any other country. The Missionary and his helpers must do everything for themselves.

You cannot hire premises and go to work at once, nor can you even hire natives to do work for you; they know literally nothing about work of any kind beyond hunting, trapping, and fishing. You must hew your own timber, build your own houses, make your own furniture, and whatever else you want. If you wish a native to do any sort of work, you must first teach him how to do it. Hence our first business was to make way for the wintering of our cattle, and then to put up two small log houses. The snow was more than a foot deep on the ground before we could leave our tents to take possession of our first rude dwellings in the wilderness.

Meanwhile I had paid a visit to Edmonton House (the chief fort and depot for the district). It is six hundred miles west of this, and there are three trading forts on the way, which I also visited. It was my desire to know the condition of our countrymen at these forts, and likewise to assure myself, by actual inspection, that we had chosen as eligible a situation for our Mission as could be found along the Saskatchewan valley, between the stations of the Church Missionary Society on the one hand, and the Wesleyans on the other. On the way I met with several small bands of Indians, with whom I talked with the aid of my interpreter, who was my sole companion on the journey.

We were absent from our camp exactly one month, although we did not spend more than two and a half days at any one place. This will give an idea how much time would be required to carry out the itinerant work, and how much the Missionary undertaking it to any extent would require to be absent from the Mission Station.

During the first autumn and winter, besides the building of the two houses already referred to, a byre 22 ft. square, and a building for store-house, workshop, &c., 24 ft. by 22 ft., were put up; logs were cut and hauled for a house 48 ft. by 26 ft., and a large number of saw logs, and fencing for a ten acre field. At the same time (with the help of the interpreter) a first reading book was prepared in the Cree characters; and two services every Sabbath, and prayer meeting on Wednesday evenings were kept up. At these services there were usually some Indians present, although at first none of them would come near.

Such was the commencement of the Mission. We may now glance at the different departments of work in order. We shall begin with

#### THE FARM.

We brought with us four bushels of spring wheat (the gift of a friend at Red River), and early in the spring of 1867 we procured ten bushels of barley and twenty bushels of potatoes from Fort à la Corne and neighborhood (sixty miles east of this). Ten acres of land were ploughed (only once),

and the seed put in the ground ; a small garden was also made. Everything grew much beyond our expectations, and we were supplied with garden stuff, potatoes, barley, and some wheat of our own growing, the very first season after our arrival. During the summer of 1867, ten additional acres were ploughed, and in the spring of 1868 the whole twenty were put under crop, and yielded remarkably.

In this God's goodness was wonderfully evident ; for the failure of the crops at Red River, by reason of the grasshoppers, would have prevented our friends there from supplying us with flour, as they had thus far most generously done ; besides, the winter of 1868-69 was a hard one for the Indians, and some of themselves acknowledge that they must have starved but for the supplies that we were providentially able to give them. At least two hundred and fifty bushels of turnips, and a large quantity of potatoes, barley and wheat, was dealt out among them during last winter—not because we designed gratuitously to support any of the Indians, but in the circumstances it was unavoidable. Besides supplying the Indians to the extent indicated, out of the crop of 1868 we paid for work or materials, and for goods procured at Carlton to the value of seventy-six pounds stg. (about \$380) out of the same crop.

Last spring about thirty acres were put under crop ; and although two months elapsed after sowing and planting before we had rain, still, through the blessing of God, everything gave a fair return, except turnips and garden stuffs. In connection with this department, I may state the progress that has been made in building. Two small additions have been put to our first houses, making each building 36 ft. by 18 ft. A small school-house has been put up 18 ft. by 14 ft. ; in it our Sabbath services are usually held ; the lower part of the principal dwelling house has been occupied for a year, and the flooring for the upper flat is nearly ready. To that building a kitchen has been added 24 ft. by 13 ft., but it is not yet finished ; a milk house 22 ft. by 12 ft. (with an ice cellar) has been put up, also a barn 48 ft. by 22 ft., a stable with four stalls, and two byres of the same size as that first erected. A well has been sunk in the court, and good water obtained at a depth of 16 ft. It may be expected that our furniture is of the scantiest and most common description. A stockade six and a half feet high has been commenced, which is intended to surround all the buildings, the garden, and the hay and wood yards. Besides these, we contrived and constructed a circular horse power for the small grist mill which the committee allowed me to purchase.

The farm is now supplied with the various implements required except a fanning mill, and this accounts for no inconsiderable portion of the outlay for the mission.

#### SETTLEMENT OF INDIANS.

It cannot be said that any of the Indians have as yet become actual settlers.\* Several families have been induced to cultivate small pieces of land, both here and at a lake twenty miles distant ; those, whose farms are here, we have assisted by ploughing, and we gave seed last spring to all who applied. During the harvest of 1868, and also last harvest, a large number of Indians were camped at the Mission, and many of them, both men and women, were induced to help in the harvest field, and some shewed that they could soon learn to work.

As far as possible we exact work of all Indians who apply to us for provisions ; the men cut fire-wood and assist in bringing home wood and hay, and any other work they are capable of ; while the women help to clean the houses, and prepare leather and make Indian shoes and the like. We put up a small house for an invalid who came to us in May, 1867 ; he has been here ever since, incurable ; his wife assists in house work, washing, &c. ; both they and their child have been baptized, and the man has been admitted to the communion.

NOTE—After the above sentence was written, the man here spoken of died peacefully, December, 30th. The burial has just taken place, December 31st.

This winter we have given the use of an apartment to a man who got his left arm badly shattered by the bursting of a gun; his wife has been employed in dressing buffalo robes for us, of the skins brought from the plains at our last fresh meat expedition.

Last summer we lent carts to several Indian families, with which to go to the plains to prepare dried provisions, our object being to get them to lay up something for the winter, or for a time of scarcity; and I am happy to say that all who had the use of the carts, brought in more or less pemican and dried meat, perhaps *five thousand pounds weight in all*, which they laid up in one of our stores. This I suppose was their first attempt at laying up anything against a time of scarcity, and may be regarded as no inconsiderable step towards civilization.

#### SCHOOL OPERATIONS.

As early as May, 1867, five children were brought to us, and although much straitened for accommodation, we received them all. An English school was commenced in August of the same year, and five boarders were received for whom fees were paid; one of these remained for a year, and the other four were withdrawn this year, so that now there are no paying pupils in the school. In all fourteen children of the natives have been, for longer or shorter periods, living at the Mission.

Two of these have been removed by death, and others have gone or have been taken away from other causes, chiefly on account of their wishing to be with their parents. At present we have six—three boys and three girls; two of these are on trial, and may possibly only stay over winter. Two boys and two girls are to be brought to us from the plains as early in the spring as they can come. A boy from the family of one of our christian Indians we expect will be left when the winter hunt is over; and a girl from the same family when she is a year older, and four more children are under promise to be left here as soon as they are capable of being taught. Besides those living at the Mission, as many as twelve children from families settled in the neighborhood have attended school more or less regularly. Till lately the teaching was entirely in English, except for one winter, when lessons in Cree were given; but now Cree is regularly taught as well as English. The terms of the schoolmaster's engagement require him to take the oversight of the work on the farm and premises as well as teaching; and since the paying pupils have been withdrawn, we engaged only one man for general work this year, to prevent the increase of expenditure, as we are aware of the low state of the funds. Hence for eight months past I have myself been acting as teacher, while the master has been engaged in work on the farm and premises, and the interpreter assists in teaching in Cree. Thus, at present I have only three engaged assistants, viz., the interpreter, who, besides his special work, assists in teaching, takes charge of all dealings with the Indians, and procuring provisions from the plains, and such other work as his time will allow him to perform; the schoolmaster, who is also superintendent of work; and one young man for general work. Occasionally, some of the neighbours take contracts of work for the Mission.

#### ITINERACY.

As yet it has been utterly out of my power to make any extended journeys to the plains. Besides having no suitable person speaking Cree to leave at the Mission, there has been so much work of various kinds to attend to here, that I could not possibly be absent with the interpreter so long at one time as would be necessary. Economy has been urged from the commencement of the Mission, and that I have from the outset endeavoured to study. Hence, I have never engaged any regular tradesman to do any of the work. To bring even one tradesman from Red River would be an expensive affair, as wages now rate; consequently I have been obliged

to put the little knowledge of architecture and joiner-work which I possess into practice. Everything about the place has been planned by myself, and no small portion of the work has been executed by my hands. Some will no doubt blame me for this; but I look upon my work thus far as only preparatory, and we are yet far from being fully prepared to carry forward satisfactorily the various departments of the Mission. Besides, there is too much teaching and ministerial duty required here already for the *only* Missionary to be absent from the Station for weeks or months together; and likewise I knew that the funds would not admit of my engaging a second Cree speaker to leave at the Mission, when the interpreter would be off with me.

I have made it my business to visit Carlton House (sixty miles from this) once a month when circumstances have permitted, there to hold services with the English-speaking people engaged at the fort, where services are also held in Cree when there are any Indians or half-breeds speaking that language around. I have also paid two visits to Fort à la Corne on the invitation of the Missionary agents resident there.

It has perhaps providentially happened that I have thus far been prevented from making visits to the plains on account of the jealousy existing between the plain Indians and the wood Indians among whom we dwell; but that jealousy seems to be now in a great measure removed, and the wood Indians have seen that I have been really seeking *their good* for the last three and a half years; so that had I a fellow-labourer to leave at the mission, I might pay extended visits to the plains, and as there are generally many orphan and cast-away children following every large camp, recruits for the school might be obtained, and of a class more likely to remain permanently than some of those we have hitherto had.

But although I have not made personal visits to the plains, justice requires me to state that this department of work has not been wholly overlooked. Every time that Mr. McK., (my interpreter) goes to the plains for provisions, he reads, talks and prays with such as are willing to listen, so that the mission and its objects are now well known among the various Indian camps, and we are constantly being visited by Indians from these camps, some of them apparently seeking the way of salvation. Of the twenty-two tents of Indians who were here all last harvest season, more than one-half were from the plains.

Work among the English-speaking population, visits to Carlton—already noticed—the English school, and the regular services and prayer meetings, are all in part for the benefit of the employes of the H. B. Co., and the families who have settled around the Mission. At present there are seven families settled in our neighbourhood exclusive of the families connected with the mission, and three young men at the Company's farm. The entire settled population at present is *seventy-five*, including twenty-eight old and young living at the mission. Besides these, there are usually some tents of Indians pitched beside us. The attendance at Sabbath services ranges between thirty and forty-five. Seventeen children have of late been at ending the week-day school, and thirteen the Sabbath school.

#### RESULTS OF MISSION WORK.

As the practical results of our three and a half year's mission work, I may state that six adult Indians have been baptized (three men and three women), and thirty-six children (fourteen being Indians); two of the men and three of the children have since died; five Indians have been admitted to the table of the Lord, while several others, who were formerly connected with the Church of England, are on our Communion roll.\* One marriage, between Indians, has been celebrated with christian rites. These are small results for the time spent; and yet we may not despise the day of small

\*NOTE—On the communion roll, there are 22 names; of these 8 are Indians, 10 partly Indians, and 5 Scotch.

things. God may have greater things in store for us, if we are only faithful to the work. Both with old and young it is up-hill work; and in one aspect of it we have no greater obstacle to contend with than the liquor traffic, by which we are every now and then annoyed. It is something to be alarmed at to have a lot of drunken Indians pushing their way into every room in one's house, but we are thankful that most of them have sense enough to keep away from our house when they get liquor.

When will the Canadian Government be able to protect us from this evil? The children are for the most part quick tempered and impatient of correction; at home they are under no control, for Indians think it the height of cruelty to correct a child. Our only confidence in the work is that God can remove mountains of difficulty, and make his cause to prosper amidst every sort of hindrance.

#### WHAT WE NEED.

I have thus sketched the work that has been begun, and the objects that are contemplated. It is for the Church to say whether the mission is to be carried out as thus commenced. When I entered upon the work, it was with the full expectation that I would be joined by one or two additional missionaries as soon as a commencement would be made. It was frequently declared on the floor of the Synod that were a mission to the *heathen* actually entered upon, there would be no lack of funds. Now, the Saskatchewan Mission is essentially a mission to the *heathen*; some professing Christians are benefited by it, but our attention is given to the heathen in particular. One additional missionary is essential to the carrying out of the work. Had there been two missionaries from the commencement, one of them might have given particular attention to the language of the people, but my occupations have been so multifarious and distracting that it has been utterly impossible for me to make the language a study, so that I am still under the necessity of employing an interpreter—not by any means the most satisfactory means of communicating with the people. The Church must consider that, so long as I am the only missionary, one part or other of the work must be neglected. Besides, it ought not to be forgotten that—although through the kind favour of God—I have enjoyed almost uninterrupted health since I came here, I may be laid aside by sickness at any time, and in such a case what would become of the mission?

It is true that the Mission has already cost the Church a considerable amount of money. By a statement of the treasurer, I see that \$12,893.93 has been spent on it—the payments extending over part of five years, or to September 1st, 1869; but an unintentional injustice has all along been done by omitting to publish the assets along with the expenditure, although these have been furnished to the Committee annually. Now it is a fact that the property of the Mission, at a moderate valuation, amounts to nearly two-thirds of the whole sum that has been expended on it,\* and I can safely say that there is not one bit of useless or unnecessary property here. There is a good deal still required, though not by any means of such an expensive description as much that we already possess. Particularly, we want a simple log building to serve as church and school house, and some additional house accommodation for children; we should have a teacher specially for Cree, who would take the oversight of the children out of school, as well as during school hours. With these and a second Missionary we might go on with the work with a measure of comfort, and with good hope of success.

It is true there are not teeming millions here to be gathered into Christ's Kingdom, but a few thousands of a remnant scattered over the wide plains who have souls to be saved. But besides seeking the salvation of the scattered ones, the Mission may be instrumental in preparing the way for thousands of population yet to come.

\* NOTE.—Including the last draft made (\$807 54), the whole sum paid has been \$13,701.47, and the assets at this date are £1719 2s. 9d., or about \$8,903.

The tide of events seems to foreshadow a Canadian immigration to this valley at no distant day; and should such be the case, I have no doubt but the locality that we have chosen will be one of the first selected for settlement, and the more fully that the Indians are prepared for the proximity of immigrant neighbors, the better for both parties.

The Indians know all about the transfer of the territory (although few of them understand its meaning), and many a talk they have had with us on the subject. We have assured them that should the Canadian Government desire to form settlements, a full compensation will be made for the land, and the interests of the Indians otherwise respected.

In closing this paper, I have most sincerely to thank those congregations that have manifested an interest in our work, and the Sabbath Schools that have contributed towards the support of the Indian children of this place. The goods that were sent by congregations last season were very suitable, and in such quantity that I have been encouraged to depend on that source of supply alone for dry goods for next season, and I have not forwarded any order for that description of supplies. The goods sent have enabled us to clothe the children under our care, and a considerable quantity have been exchanged for leather and for work, for we never give presents except in cases of real necessity, but in that way also a number of Indian children (not at school) have been clothed.

Now that we are under the rule of Canada, and Canadian duties will no doubt be chargeable at Red River, it may be just as convenient to procure all our supplies from the provinces; and contributions of groceries as well as dry goods might be sent to our forwarding agent, Mr. Playfair, at Bryce, McMurrich & Co.'s, Toronto. Tea, coffee, sugar, rice, corn starch, &c., &c., are not only needful for the Mission, but are also in great demand with the Indians and persons doing work for the Mission.

That the approaching General Assembly may be directed from above in regard to this work, is the fervent prayer of

Your humble servant,

JAMES N:SBET.

Prince Albert, Saskatchewan, December 31st, 1869.

## TO THE SABBATH SCHOOLS OF THE CANADA PRESBYTERIAN CHURCH.

January 10, 1870.

MY DEAR YOUNG FRIENDS,—

It is not long since I sent a letter to you, but as I may not have another opportunity for a long time to come, I must not let the present one pass.

It has given me much pleasure to be informed that your contributions last year for this mission produced a very considerable sum—being very near one-fourth of the whole amount spent on this mission for the year—although a good deal additional was paid of what was owing for previous years. The result I consider to be very encouraging, and an evidence of what you, my young friends, can do when you set about it in earnest. I am not quite sure how many Sabbath Schools sent contributions, but I know that were a large number to contribute in the same proportion to those that have done so, this mission might be supported entirely by your contributions, even with an additional Missionary. I am very thankful for so good a beginning, and shall hope for increasing results in years to come.

As yet your money has not been all spent on the keeping of children at the mission. You know that when we came here there was nothing but the wilderness; no houses, and nobody to put up houses for us, except the men I brought with me from Red River; there were no fields or cultivation of any kind. We had to live in tents until we had put up small log houses, we had to fence in fields, and plough and sow, and reap, and



thrash, and grind the wheat, all ourselves. We cannot get Indians to do these things; they know nothing about such work. So you can easily imagine that it has taken all the time we could spare, and all the money we could get, to prepare houses and make something of a farm to be able to keep children; and yet we have had some Indian children with us from the very first, even when we were living in tents. Up to this time we have had fourteen children living at the mission; not all at one time, but at different times, and for longer or shorter periods. At present there are six permanently with us, and one child not old enough to attend school. Besides these, there are a few who come to school when they happen to be camped near the mission; there are at least six of this class. There are plenty of children belonging to the families who frequent this place, but they do not yet see the advantage of education, and they dread the changing of their religion, which education would produce; for although many of the people attend our religious services, and all seem friendly, there are not many of them yet prepared to give up all for Christ. But a spirit of enquiry is abroad among them, and they have many talks about this new religion, and questioning if they should not submit themselves to it.

We expect a considerable accession to the number of children at the mission next spring, as several have been spoken for, and are to be brought by their parents from the plains. For the present our number is likely to be increased more from among the Plain Indians than from among our own, who are called Wood Indians, because they live and hunt mostly in the woods.

In the plains there are always a great number of orphan and castaway children following the large camps, sometimes living in one tent and sometimes in another; and were I able to make visits to these camps I might find children glad to come to the mission, with whom nobody would interfere to take them away from us, as has been done with so many already. Such visits would take up a great deal of time, and would require many hundreds of miles of travelling; but if the Church will only send another missionary to assist in the work it would be easily managed, and I hope that your continued and increasing contributions will encourage the Committee to send one very soon. There are sixteen attending the English school, more or less regularly.

I think I told you before of a poor invalid Indian who came to the mission with his wife and child the spring after we arrived. Like Lazarus whom you read of in the Bible, he was full of sores, and could crawl only, on hands and feet. I had met with him two months after I came into the country at an Indian camp where I lodged one night, and then for the first time he heard the way of salvation explained. When he came to us he said that he knew he would not be long in this world, and he was very anxious to learn more of the way of salvation. We dared not act in the way of the rich man in the parable, but we gave him a tent and allowed him and his wife and child to live at the mission, and when winter came we built a small house for them. More than two years ago the three were baptized, and the man (who took James as his christian name) was afterwards admitted to the Lord's Table. Through the little attention we could give to his sores, and with nourishing food, his life was prolonged till the 30th December last, when he died rejoicing in Christ Jesus. His little girl, now nearly four years of age, we regard as one of the mission children, his widow is still here, and assists in house-work. So, thank God, I have not come here altogether in vain. We are only yet tasting the first fruits. May God give at length an abundant harvest of souls saved through your offerings and prayers. "Be not weary in well-doing, for in due time you shall reap if ye faint not."

Your Sincere Friend,

JAMES NISBET.