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THE HOME & FOREIGN RECORD

OF THE
CANADA PRESBYTERIAN CHURCH.

No. 6.

APRIL, 1868.

VOL. VII.

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THE DANGERS AND DUTIES OF OUR DAY.

Because we are ourselves borne along with it, we scarcely are aware of the rapidity with which the stream of time is rushing through its last stages, and how church and world are sweeping down the rapids and nearing the ocean of eternity. We may profitably withdraw our attention from passing events—strange and important as they are, and take a farewell look of what was once so familiar, and give a glance at what is before us. From a church point of view, how many things once thought all but essentials have passed from our view never again to be seen? To others, however reluctantly, we must soon bid adieu, as the near bend of the torrent shall hide them also. How many opinions held sacred by fathers or grand father have been exploded and given up; how many usages once identified with religion itself have disappeared? And what have we in their place? Things, perhaps, as a whole, no better, perhaps not so good, but such as they are we must accept them. A new community, new usages, new opinions, and all pervaded with an energy and feverish unrest that vividly contrast with our fathers' idea of peaceful godliness. Those things are of the past, these of the present, but what are we coming to, what shall we see next?

It is fearful, as one stands aside, not sharing in the excitement, but calmly philosophizing—it is fearful to witness the dizzy, headlong energy of the world—to see the many victims of business and toil who fall exhausted and are trodden down without a qualm by the eager racers for the prize; to hear the groans forced from breaking hearts mingling with the revelry of pleasure; to mark the desolation that follows in the wake of progress. God's church is in the midst of this restless, active mass, that church which by patient witness-bearing ascended the throne of Ceasar and gave laws to Rome's iron Empire; which, when assailed, shed its heavenly balm over Goth and Vandal, and softened the heart of the barbarian to deeds of piety and love; which shook off like a giant, awaking from his sleep, the

fetters of the apostasy and set the nations free from spiritual despotism; which encountered the course tibaldry and flippant raillery of scepticism, and answered their shallow cavils by holy deeds of earnest effort to bless the human race. Seeing then this church, now in the midst of the hurry and the strife of the world, borne along in its anxious rapid whirl, we well may ask, what is her present duty, the work of the church in these days, and by what instrumentality is it to be accomplished. Oh, for the wise Christian heart "with understanding of the times." Oh, for the voice of an Elijah, to bring back the hearts of the children. Oh, for the preaching of a John to tell each baptized disciple what he should do.

The world, with its steam and electric wire, its daily papers and hurried summary; its speculations and adventures; its sensations and excitements; its associations and combinations—is invading [the church. Short sermons, too short to discuss a doctrine or unfold the blessed word, are demanded; prayers must not exceed five minutes, and amen must follow the bell clink; meeting must follow meeting with breathless rapidity; information from all parts of Christendom, and mission-visited heathendom must be condensed into a monthly article that will take no time to read, and will get no time for consideration; pulpit oratory is a premium, and churches are built as a paying concern. The plain Gospel Story of God's love, must give place to elaborated art; eloquence on nature's grandeur; political harangues; laudatory orations; bold perversions of God's truth. or unwarranted predictions, to satisfy the unhealthy craving for excitement, which the experience of the past week has engendered. Wholesome experimental and doctrinal literature is laid on the shelf, and the monthly, with its medley of sacred and profane, or the inferior tale with a gilding of godliness or a plating of morality must take its place—associations and conventions must swallow up, override and control church organizations, and to avoid giving offence to any who hate evangelical truth, must eliminate peculiar doctrines from their constitution, and in the name of our common Christianity call churches to meet on a platform where their Christ is not known—something attractive must be devised, clubs and billiard-tables, concerts and reunions, and Christian life must be made broader to permit the worldly leaving the so called narrow way. Discipline must be relaxed to prevent a confession of ignorance, forbidden knowledge must be culled from a literature corrupting and emasculating; and in the name of innocent amusements the youth, who have Christ's name on their forehead, must be introduced to good society and be set on the perilous edge of the deep abyss, over which thousands have slipped to eternal ruin. Satan has succeeded well in our day. He will give no time to think; what else can we do? the tempted say. We cannot see the line which divides the church and the world. Alas, too true, the world has arrayed herself in counterfeit virtues which formerly were worn only by the church, and an inexperienced eye is deceived. And alas, again, the church has not blushed to put on the world's tawdry vestments, and thus has concealed the beauties of holiness.

Of old a single-handed Hector or Achilles could do wonders, but now the soldier sends his death-charged bullet with dread rapidity in concert with hundreds and his individuality is lost. He is only one of a band. So in the church, too much in our day is the individuality of Christ's soldier lost. The solitary prayer which did wonders has too much given place to the prayer-meeting; the private alms to the poor-rate or contribution to some benevolent society; the loving word and invitation, to paying a minister for preaching and a missionary for looking up the lapsed; the sick visit and angel ministrations are turned over to elders, deacons, and committees. "We have no time for it," the Christian says; oh be honest—and

no heart for it either ; and therefore it is that you satisfy your conscience when it reminds you of your individual responsibility, by pointing to your subscriptions on the one hand and your public devotions on the other.

But does the baptised disciple ask, "what would you have me do?" Do you wish me to remain in religious matters in every respect as were my forefathers ? Am I not to accommodate myself to the age in which I live ? Let us then try to answer those questions. If Clemens or Polycarp were to rise from the dead ; if Augustine or Cyprian ; if Luther, Calvin, or Knox were to revisit the church, they doubtless would find their habits of thought, of living, of worship, all out of date, and unsuited for our age. Wise men as they were, they would straightway do as they did before, labour to act upon those around them in the way most likely to be effective. Not more nonsensical is it to adhere to usages which are antiquated than it would be for the Syrian Laban to bring his flocks and herds to our well-fenced farms in Canada, and to insist on the liberty of a nomadic life among us. By all means let the church accommodate herself to the age, grasp the weapons of civilization, science and art and wield them for the Lord. Give up, change—however revered—anything which experience proves injurious. Adopt, use, energetically ply any new agency which can be consecrated to the service of God.

To this there is but one limit—use only *God appointed* weapons. Let us have a *gospel ministry*. But see to it that that ministry is suited to the age and place ; a ministry called of God, not man-made ; in living, close communion with the Head of the church ; whose face shines ; whose life speaks ; bent on the work, dealing closely, working constantly ; a ministry as earnest, energetic, ambitious, unwearied in God's service, as the world around. Let us leaven the people and especially our youth with Bible truth ; not merely giving religious literature so called, but the pure milk of the word. Let that word be intelligently used, not as a mere treasury of texts, to prove doctrines, or suggest devout fancies, but as a whole, in the varied relation of its parts. Meet fairly the objections of the candid enquirer, and silence the doubt of reason by presenting the object of faith. Let us maintain the church after the gospel model in its simplicity and spiritual power. Make the place of meeting, Bethel, not by attractions appealing to the senses, and gratifying the tastes of the worshipper, but by a reverential faith that realizes "Jehovah Shammah," and rises above the form and accompaniments of worship, to commune with God. Let us make a Christian society in connection with the church, where the lambs may find recreation without fellowship with iniquity, in pastures at once healthful to soul and body, and glorifying to God. Let every Christian work for the Lord, seek a place, find it, occupy it in the Lord's service ; serving God not by proxy, but with talents, time, wealth, doing good as each has opportunity. Above all, let prayer ascend, earnest, meant prayer ; constant prevailing prayer, not merely formal and regular, but groanings, aspirations, which cannot shape themselves in words. We need no new instrumentalities ; the old are the best, but they must be new in their application, and fresh in their power. The church, as God has instituted her ; can meet and conquer the busy, earnest unprincipled world of our day ; but to do so, she must wake to a higher life as the world has risen, breathe a holier atmosphere, draw down fuller grace than before. But doing this we may safely predict the glorious issue. Blessed be God, throughout the church the need is being felt and the means are being used. Can we not see the flushing sky which betokens the speedy rising of the sun of righteousness !

LONG SERMONS.

Whatever difference there may be between preachers of the olden times and of the present, there is certainly a very great difference in the taste of hearers. There was a time,—some of us who are not very old can remember it,—when a congregation could, without complaint, wait on a service of from two to three hours,—yea when, on a Communion Sabbath, they could listen to services and table addresses for a good many hours. Now, many are ready to complain if the sermon exceeds forty or forty-five minutes, and if the whole service exceeds an hour and a half. We are not going to say that in this respect the former times were better than these. We do not mean to say that the excellency of a sermon or religious service is in proportion to its length. But we think there is a tendency to carry matters too far in the way of brevity, and to be too exacting as to the style of a preacher's sermon and services. We lately read a short communication from the pen of an able minister of the English Presbyterian Church, one who lately held the position of Moderator of Synod in that church, in which we thought there was a great deal of common sense. We accordingly give our readers the benefit of it.

“LONG SERMONS.” How do you measure them? By the clock? I venture to submit that a clock is about the most imperfect measure of a sermon you could fix on. Suppose a man complains of an ordinary dinner, and affirms querulously that it was too long! What should we infer? Three things are possible. First, it might mean that he had a surly, or a stupid, or a niggardly host; second, that the viands were bad, or badly cooked, or badly served; third, that he himself, the guest, had a bad stomach, or a bad appetite. A fourth supposition might be that the guests were badly chosen, strangers to each other, or were dull, dry, unsociable.

Mutatis mutandis, all this applies to the complaint of long sermons. If the hearer feels that a sermon is long, the minister may be in fault. The cure is, not shorten the sermon, but, so to say, lengthen the minister. The sermon may be of poor, thin, flimsy materials; if so, it will seem long. The cure is, thicken it, rather than shorten it. The sermon may be badly “served”—delivered; the cure is, “mend the delivery;” put more heart, more soul in it.

But what of the hearer? Is his stomach degenerating? Is his appetite gone? Has he ceased to hunger any more for the bread, and to thirst any more for the water of life? Does his soul loathe this heaven-sent food, and does he hunger mightily after the fleshpots of Egypt? The cure is—he must get cured himself. He is dying, if not dead; and he sorely needs a direct application to the Physician of Souls, and to his healing medicine.

Or, is the fault in the guests at the banquet? Is it that each individual feels himself solitary at the table—the food there, and all the rest there, but this want of sympathy with those at the table beside him? The cure is, know, love, your fellow-worshippers; and the longest sermon, if it be what a sermon ought to be, will become suddenly short.

The clock is a poor sermon-measure. I once heard Dr. Chalmers preach. By the clock, the sermon was an hour and a quarter long; measured by my appetite for more, it was about ten minutes. I once heard a Suffolk clergyman, in a small country parish; measured by my watch, the length of his sermon was exactly twelve minutes; by my feeling, it was a month long, or at least, a fortnight. The subject was, “repentance;” but it was a repentance that needed to be repented of. I once heard Hugh Stowell, of Manchester. What a feast it was! I cannot tell you how

swiftly the time fled. I have heard Dr. Guthrie preach, by the clock, an hour; by every other honest measurement, time has ceased to be measurable.

I find another complaint growing, on which I may be permitted a parting word: "The people have no part in our service." Ours is not a "service;" it is a "public worship." And here, again, the complainers are only revealing themselves. They are idle spectators; curious, or in-curious critics. If the complainers would try to gather up their whole strength of heart and mind, and first comprehend the psalm, and then heartily sing it, they have done their part effectively in that. If they would try to comprehend each petition, confession, adoration, thanksgiving, as it is uttered by the minister, and offer it to God from the heart, in full assurance of faith, they have done their part in the public prayer. If they would follow the reading of the word; mark, digest, comprehend, and store it up in their heart, they have there and then played a most important and profitable part. If they would listen to the sermon with every faculty of heart and soul bestirred as a message direct from the God of all grace, hide it in their heart, and practise it in their life, probably the longest sermon would soon become all too short for them. Popery lengthened the "service" and shortened the sermon, till at last the "service" became only a "service," and ceased to be "worship," and the sermon finally disappeared, what remains of it being chiefly a political harangue, and—at the altar.

I have been too "long," I am afraid, lest I may have nauseated the delicate stomachs of some of your readers, and so I stop.

As I have as yet seen no reason to be ashamed of the opinions I hold, I beg leave to put my name to these hasty jottings; and am, Sir, yours, very truly,

THOMAS ALEXANDER.

CHELSEA, February 5th, 1868.

P.S.—If the loudest of our grumblers would read thoughtfully, at a sitting, the fifth, sixth, and seventh chapters of Matthew's Gospel, and remember that we have there, as is likely, only very full notes of the first sermon of the One truly Great Preacher, a reference to the clock at the close might give them an elementary idea of sermon measurement by the time test.

Missionary Intelligence.

INTELLIGENCE FROM OUR OWN MISSIONARIES.

During the past month intelligence has been received from all parts of our more remote mission field, from British Columbia, Red River, and the Saskatchewan.

In British Columbia they are still looking anxiously for ministers at New Westminster and Victoria. At Nanaimo, Mr. Jamieson is labouring with his accustomed diligence. The annual report of his congregation will be found in another column.

From Red River, intelligence has been received up to 24th February. Messrs. Black and Matheson with their families were well. In Mr. Black's congregation there had been an election of elders. Eight had been elected, but it was not certain that they would all accept. There is the prospect of considerable accession to the church on the Upper Assiniboine.

Mr. Nesbit's letter is dated 25th January. He had received letters

from Canada, dated 14th October. The mission work is advancing encouragingly. Mr. Nesbit purposes visiting Canada this summer, with the view of meeting his brother, the Rev. H. Nesbit, who has been for a number of years a missionary in Samoa, and who is to visit Canada early in summer. If all is well, Mr. Nesbit may be expected from the North West by the end of May. We subjoin a letter from Mr. Nesbit addressed specially to Sabbath schools. Many Sabbath schools have contributed to the mission; and as it is impossible for him to write specially to each, he addresses a letter to all.

LETTER FROM REV. JAMES NISBET.

PRESBYTERIAN MISSION—PRINCE ALBERT,
SASKATCHEWAN, January 16, 1868.

To the members of the Sabbath Schools and Bible Classes of the Canada Presbyterian Church.

MY DEAR YOUNG FRIENDS,—I have been in the habit of sending letters to a few Sabbath Schools and Bible Classes, that devote part of their Missionary contributions to the Mission with which I am connected—first at Red River, and now among the Indians in the Saskatchewan district of country. But the Schools and Classes that now contribute to this Mission are too numerous for me to send letters to each, separately. I think it better to send *one* letter, and address it to *all* the Schools and Classes for the information of those who already contribute, and that, if possible, others may be induced to help in the good work which, with the blessing of God, we have been enabled to begin. I shall request that a printed copy of this letter be sent to each Sabbath School and Bible Class connected with our Church, and I mean that the pupils in each will regard the letter as addressed to themselves.

The most of you are fully aware that fully a year and a-half ago, I left Red River Settlement for the purpose of establishing a Mission somewhere in this district—that we were providentially directed to the place where we now are, and which of all others that I have seen within a distance of twelve hundred miles from the Red River Settlement, over which I have travelled, it is the most suitable for all the purposes of a Mission Station.

Although some of the Indians were not disposed to allow us to remain here, when we first arrived, I am happy to say that they are all now quite friendly, and come to our meetings freely.

The place where we live is very good for farming, and we are anxious to get the Indians to settle and become farmers; a good many have come from great distances to talk with us on this subject, and to learn a little of our religion. The Indians, for more than six hundred miles west of this, have heard about the Mission, and with many of them I talked when I was on a visit to Edmonton, and we may expect that in course of time a good number will come to settle here.

But the work on which I think we must chiefly depend for doing permanent good among the Indians, is taking children into the Mission and giving them a proper Christian training. The Mission must take the whole charge of them; must feed, clothe, and educate them, and teach them how to work and make a living for themselves like white people; but especially strive to win them to Christ that they may be saved.

A beginning has already been made in this work. Since May last we have had two twin girls, about five years of age, and one orphan boy, about thirteen, under our care—other five Indian children from eight to fifteen

years of age were with us for some time, but are now off with their parents on their winter hunt. These have been attending the English School that is already established at the Mission; and those who remain permanently with us are making some progress, and are beginning to understand, and to repeat, English. We have not yet sufficient house room, nor have we had the means of clothing and feeding a greater number, or we might have many more children residing at the Mission; and we are assured by those who have visited us from the plains, that there are many of the Indians there who would gladly give up their children to the Mission to be educated.

My dear young friends, it is in this work I wish to have your help. It would be very easy for many of your Schools to furnish the means of maintaining one or two Indian children, each, at the Mission—so far as I can calculate, at present, Fifty Dollars a year would be sufficient to maintain one such child. By doing this you cannot imagine what a blessing you will confer upon these children, and through them, on the whole Indian population in this country. Instead of being poor, wandering, half-starved, painted and feathered savages, entertaining all the ancient superstitions of their race, they would become settled, civilized, educated, and we hope Christian men and women, exercising an influence for good on all their people.

Besides dropping your cents into your missionary boxes, you might help to prepare boxes of clothing, and other useful articles, for the children at the Mission; and for my part I would send you a letter, occasionally, to let you know what progress we are making.

Now I hope that many of your Schools and Classes will answer this letter by becoming contributors to the Mission—many besides those who have already done so. I see by the last report that our Foreign Mission Committee spent a good deal more money during the year than they received. If you, my young friends, will all do what you are able to do, this will not be the case another year. When you meet in your comfortable class-rooms, and enjoy the instructions of your kind teachers, and think of the peace and happiness you enjoy, because of the religion in which you are instructed, and when you think of the hope of enjoying Heaven at last; then remember the poor wanderers in this great wilderness, constantly stealing from and fighting against each other; who never know a better home than a leather tent; who possess none of the sweet comforts you enjoy, and have no distinct notion of how they may be happy after death—remember them—pray for them, and give from your savings to help to raise them to a better condition, and you shall have the blessing of God resting all the more fully on your own souls. With an earnest prayer that you all may be saved,

I am your sincere friend,
JAMES NISBET.

LETTER FROM REV. R. JAMIESON.

NANAIMO, B. C., Jan. 16th, 1868.

REV. W. McLAREN, Convener, F. M. C.,

MY DEAR SIR,—I enclose a copy of the congregational committee's report and accounts for 1867. It is not nearly so favourable as we anticipated at the beginning of the year. This is not because of any lack on the part of those connected with us. On the contrary, I am bound to say on their behalf, that according to their number and means, you have no congregation, (so far as I know or have heard of), in Canada to surpass, and few, if any, to equal them in contributing. For, remember, that our

average attendance is about thirty, and our Sabbath collections average seven dollars, and that we have not, what is usually called, a rich man among us. And I am happy to say that we have not been compelled to resort to the questionable expedients for raising money for the Lord's treasury by tea-meetings, raffles, concerts, donation, or other deceptive parties, or by an annual raid upon our neighbors, but what has been given has been decently in hard cash. At least that is the way I view it. You may think the total for pew rents is small, but this is unavoidable with our collections at each service, and as we have nothing less than silver coinage.

We have not enjoyed the progress or prosperity expected, as the new Coal Company has not yet commenced operations, and the delay has occasioned disappointment and loss to many who invested in property and embarked in business three or four years ago on the strength of it. Very unexpected changes, too, have taken place with the present company. Extravagant management, it is said, has involved them in serious difficulty, necessitating the presence here for some months of a special commissioner from England. The result of his investigation is retrenchment in every possible direction. This had led to the dismissal of many, and a reduction of wages and expenditure generally, which will doubtless be for the benefit of the company, and in the end for the place, too; but meanwhile every interest outside of the Company's has suffered. These reverses are believed, however, to be only temporary.

When I organised the congregation everything, appeared very promising indeed, but in two years some of our warmest supporters have left the place, including a few families, and no less than seven of our first committee of twelve. This going on now for four years in two different places with us, is very trying to our faith and patience. It is so pleasant to be making some progress, as in most districts in Canada, be it ever so little, from year to year, with the society and sympathy of esteemed brethren, and the assistance and counsel of church courts. The financial expenditure, too, for so far during the past six years, is out of all proportion to visible results, as compared with other colonial fields. And yet I think we have more to show, and a better foundation laid, for the amount expended than any other denomination in the colony. Still, while we cannot help at times feeling disappointed and despondent, we by no means despair, nor feel like abandoning our post as pioneer of Presbyterianism. If any flag continues to wave here, why not the *True Blue* over the Apostolic doctrine and mode of worship, proclaimed and exemplified by the scripturally accredited heralds of the cross?

There is, I believe, good reason to anticipate better times every way—religious and secular. Those best acquainted with the country have an increasing confidence in its mineral, and even agricultural resources. Misgivings and misrepresentations are gradually being overcome by the inexorable logic of facts. The gold mines have yielded larger than ever the past season. Grain, meat, vegetables, fruit, &c., are being raised in most promising quantity and quality. An incredible amount of money has hitherto been sent out of the colony for these things, which might have gone to enrich many of the thousands who were in haste to be rich, and turned away in disgust, imagining the country unfit for settlement, because it presented an appearance different from what they had been accustomed to, and they could not get bags of gold for the stooping for it.

Whatever may be the expectations or disappointments, however, we endeavour while we are so generously supported by you, faithfully and liberally to scatter abroad the incorruptible seed of the word, convinced that in God's own good time the harvest will be reaped by some one.

God is not now leaving us without evidence that even of this place it shall be written—"this man and that man was born there."

I am faithfully yours,

R. JAMIESON.

SECOND ANNUAL REPORT OF THE COMMITTEE OF THE
PRESBYTERIAN CHURCH, NANAIMO, FOR THE YEAR
ENDING JANUARY 15TH., 1868.

Your committee have to present a very fair financial statement for the year 1867, considering the changes which have taken place amongst us since last annual meeting. While we regret that we have not been able to do anything towards carrying out the suggestion made in last year's report—to build a manse—it is still matter for thankfulness that we have been in a position to accomplish so much, notwithstanding the frequent absence of Mr. Jamieson, supplying New Westminster—the stoppage of the Coal Company's works for such a lengthened period during the summer—and the decrease not only of the population, but of the means of those remaining.

The borrowed money reported last year has been paid; also the rent of manse, and the amount promised by us to the Canadian Church. An additional number of volumes have been ordered for the Sabbath School library, which will prove interesting and instructive to the children of the church. A more comfortable house has been procured for temporary manse since the 1st of April, at the same rate as the former one, \$15 per month.

Our only indebtedness now is the balance of price of the church lot, \$150, to the Coal Company; but over against this, we have to place their promise of a free grant of the lot adjoining the church, which would make an excellent site for manse and school-room.

It may be interesting to state here that there are at present twenty-one families, (besides single men) in connection with the congregation, and thirty-one seat-holders, making eighty-two sittings. The number of communicants is twenty-two. And there are attending the Sabbath School, with the minister, two teachers and twenty-four scholars.

It was inadvertently omitted in last year's report, to record our great obligation to the Messrs. Wright and Saunders, architects, for their very liberal gift of the plans and specifications of the church; and also to the Messrs. A. and W. Wilson, Victoria, for their handsome present of the chandelier, and pulpit brackets and lamps.

In conclusion, we do hope that brighter days will soon dawn upon us, and that with the development of the colony's resources, and an increase of population and wealth, there be a corresponding increased support of the Church of Christ. Meanwhile, we must still continue indebted to the zeal and liberality of the Canada Presbyterian Church for the chief support of a pastor amongst us, of the Church of our Fathers—our beloved Presbyterian Church. Ourselves, and all our interests—individual, family, and congregational, we "commend to God, and to the word of his grace which is able to build us up, and to give us an inheritance among all them which are sanctified."

Herewith is appended the Treasurer's Report:—

RECEIPTS.

Cash on hand, December 31st, 1866.....	107 70½
Sabbath Collections.....	351 70
Subscription Lists	146 62½
Pew rents.....	68 50
Collection by Sunday School.....	15 25
	<hr/>
	689 78
Less not received on list last year.....	10 00
	<hr/>
Total.....	679 78

PAYMENTS.

Loan and interest.....	145 00
Rent of Manse, (five quarters)	225 00
Foreign Mission Fund, C. P. C.	231 28
Sabbath School Books and Paper.....	21 25
Sundries	57 25
	<hr/>
Total.....	679 78

Inter Alia.

It was moved by Mr. Dunsmuir, seconded by Mr. Bryden, and agreed to,—“That the thanks of this congregation be given to the Canada Presbyterian Church for their continued liberality in supporting a missionary among us.”

CHINESE MISSIONS.

The Chinese mission of the English Presbyterian Church has been very successful from its commencement.

The Rev. Mr. Douglas, missionary at Amoy, in a letter dated 11th Nov., mentions the baptism of five more converts, two at Yu-boe-kio, and three at Chin-chew.

The Rev. W. C. Burns writing from New-chwang intimates that he has secured lodgings in that town, and has thus found an open door for preaching the Gospel in Mantchooria. All the missionaries plead for additional labourers. We subjoin the interesting letter of Mr. Burns:—

LETTER FROM THE REV. W. C. BURNS.

NEW-CHWANG, Oct. 3, 1867.

A Dwelling-house and Chapel Secured.

My dear Sir,—When I wrote you a week or two ago, I had been here a fortnight, and was still living in a Chinese inn, while looking about for some house suitable to rent as a preaching-place and dwelling. Our efforts to obtain a house in the main street have been unsuccessful; but the inn-keeper with whom we are living being in debt to the landlord, and consequently obliged to give up the premises in whole or in part, we have rented the principal buildings, a partition being set up to separate us from the part which still continues to be used as an inn. The terms are moderate for this place, where rents are very high, and are, indeed, identical with those on which the innkeeper held the premises—viz., 38 taels per annum, or a little more than £1 per month. We have a good dwelling, next the street, and beyond an inner court another building of the same size (30ft. by 18ft.), which can be used as a chapel, and will easily accommodate 60 or 70 people. The only fear is that we may seldom ob-

tain so large an audience, as the street in which we live is not a principal thoroughfare. However, we are thankful to have found even so good a location, and by going out among the people we may, through the Divine blessing, collect within doors a few attentive hearers. Putting the house and chapel in order, and providing necessary articles of furniture, will involve a little outlay. . . . When I last wrote, I was still uncertain whether I would remain here over the winter, or take a vessel for the south toward the end of the shipping season. My increasing sense of the importance of this place, coupled with the fact of our having obtained premises in which we may live and preach the Word of Life, have now determined my remaining, and I hope the Committee, and the Church generally, will not think that I have acted unwisely. A few days after I last wrote I had the great pleasure of welcoming into my humble quarters in the inn, the Rev. A. Williamson, of Chefoo, the agent of the National Bible Society of Scotland. He came over from Chefoo to prosecute Bible and tract distribution in the extensive region to which this is the door of access. After having made to the north as far as Moukden, the capital of Mantchooria, he yesterday set out to visit the region lying to the south and east of this place, and he will remain in this neighbourhood until near the time when the navigation closes. He is deeply impressed with the importance and openness of this whole region as a field for missionary effort, and is very anxious to see it occupied by some of the Churches.

Appeal for more Men.

Referring to Dr. Hamilton's illness he writes :—Oct. 5,—He and I have both now passed the prime of life, and if you saw how white my beard is (I have of late allowed it to grow), you would see the desirableness of younger men coming into this great field to aid and to succeed us in a work for which our strength, when at the best, is so inadequate. May the Lord, who alone is able, be pleased to raise up a multitude of chosen instruments, who may bear witness for His name, and proclaim His salvation, both at home and abroad. I received a letter yesterday from Mr. Smith, Swatow, pressing on me the claims of that great open field; but MANTCHORIA, and the regions beyond, without (if I except myself) one Protestant missionary, present claims still stronger, and I feel I must remain where I am, at least for the present.

Oct. 8.

I must now hurriedly close these lines in order to be in time for a steamer, which may leave very soon. I shall only add a special request for prayer on behalf of this great unoccupied region, and for myself, in the meantime, alone on its borders. With Christian regards to all friends, and fraternal sympathy to my dear friend and brother, Dr. Hamilton,

I remain, &c.,

(Signed)

WILLIAM C. BURNS.

ADDITIONAL INTELLIGENCE FROM CHINA.

SWATOW—PROGRESS FOR PAST YEAR.—The Rev. George Smith, writing under date 30th December, says :—

Progress in 1867.

During the past year we have been privileged to baptize twenty-six adults and ten children, being the largest increase of any one year since the commencement of the Mission. We have, however, to deplore the fall of some, and the continued backsliding and impenitence of others,

whom we fear it will be needful to cut off from communion altogether. Our wants are many and urgent, especially as regards missionaries, male and female, and native assistants.

Would it not be well that the English Presbyterian Church should set apart a day specially for prayer, in behalf of the China Mission, that labourers may be raised up at home and in China for the work ?

Preaching Tour.

In a letter of the previous month, Mr. Smith gives the following interesting account of a preaching tour in the district of Yam-tsan, before his serious illness :—

“Of the three Sabbaths during which I was absent, two were spent at Toa Soa Thau, and one at P’hua Sua, two of our new stations, where neither Mr. Mackenzie nor I had previously been on the Lord’s Day. The other days were mostly given to evangelistic work in the neighbourhood of the villages named, and Ung Kung. The opportunities for preaching both in new add old parts, were both numerous and encouraging. With a native assistant, I preached in ten villages around Toa Soa T’hau, where I had never before preached. In most of them we had attentive and respectful audiences. The village of Nam Te is distant from the station named between two and three miles, and has a population of at least 40,000 souls. Some ten or eleven years ago, Mr. Burns was robbed there while passing the night in one part of it along with one or two native evangelists. It is notorious as a nest of daring robbers. Last time that Mr. Burns was in Tie Cheu, he met with rude treatment from some of its inhabitants in crossing a ferry. Since we began work in Yam Tsau, we have also had to do with it. You may remember that five or six years ago, A-kee was robbed and imprisoned in it. By God’s overruling providence, that occurrence proved helpful to us in bringing the inhabitants to be more careful of their conduct towards us for the future. At this time we paid two visits to it, and were manifestly helped on both occasions.

“In a village called Little Soa T’hau, with a population of nine or ten thousand, we attempted to commend our message to a large crowd in the market-place, but after a time had to withdraw. A great concourse of lads and boys followed us beyond the village, throwing all kinds of missiles at us, but we did not suffer the slightest injury.”

Three Baptisms at Swatow.

“On Sabbath, 3rd November, we were privileged to receive to church-fellowship at Swatow, three adults, two men, and one old woman, about seventy-five years of age. The case of each is remarkable, and worthy of being recorded in detail, but time will not permit. I may remark that one of the men is a leper from Chau-an, in Fo-kien. The dear old woman received the word with much joy ; so much so, that one evening she could not eat, and one night could not sleep, for gladness of heart. She is mother of one of our converts, and is from the important district of T’hey Uai. The other man is a Hakka.”

Latest from Formosa.

From Takao, in Formosa, letters have been received from Dr. Maxwell and Mr. Ritchie, dated 19th December.

Mr. and Mrs. Ritchie, arrived on the 13th December, and received a most cordial welcome from Dr. Maxwell and all the native brethren. Mr. Ritchie will be for some time engaged in studying the language, and on Sunday he will take the service for the foreign residents. The following are his first impressions of Ta-ka-o :—

“On entering the harbour, a smooth water lagoon, stretches back as far

as the eye can reach. On the left hand, where the shipping lies, the water is of a considerable depth; to the right hand it is much shallower, and on this side the Chinese village is situated. This inland water widens farther in, and in some places about the centre, small sand banks appear at low water. About half way up, the new Mission house and hospital are in course of erection, whilst nearly opposite, the premises of the Roman Catholic Mission stand on a low marshy ground, surrounded by luxuriant vegetation. The background consists of a range of magnificent hills running north and south, and dividing the Chinese from the aboriginal part of the island. Formosa is well worthy of its name, and if it were only in the hands of more enterprising proprietors, who could turn its mineral and vegetable treasures to better account, it might become an island of considerable export trade.”

J. W. W.

MISSIONS OF IRISH PRESBYTERIAN CHURCH.

CHINA.—The Board of Missions of the Irish Presbyterian Church, is anxiously looking for missionaries to proceed to China to begin the good work there. No one has as yet offered himself for the work, but it is understood that several ministers and preachers had the subject under consideration.

INDIA—BORSUD.—The Rev. Mr. Rea, writing under date 10th January, gives an account of four baptisms, one being that of an adult. There were several candidates for baptism, but it was thought desirable to postpone the administration of the ordinance until the applicants should attain to a more full knowledge of the Scriptures.

JEWISH MISSION—HAMBURGH.—Dr. Craig gives very interesting accounts of work done by himself and agents. The circulation of the Scriptures goes on increasingly. The King of Prussia had given a subscription of one hundred dollars to assist in the good work.

MISSIONS OF FREE CHURCH.

INDIA.—We extract a letter from one of the native missionaries, the Rev. Mr. Sheshadri, which we have no doubt will be read with gratification. The progress of the new enterprise to which he refers,—the establishment of a christian village will be watched with deep interest:—

“The Jalna church has received thirty souls during the year. Twenty-three of these were adults, and the remaining seven children. This makes up our number to 116: 88 of these are in full communion.

“Of the twenty-three adults that were received into the church, some occupy a high position in society. One of them is a commissioned officer in the Third Native Infantry. Two belonged to the Native Roman Catholic Church. We have now eleven souls out of that communion. These people are very much annoyed by their former co-religionists; but I trust the annoyance and petty persecution to which they are subjected, only serve to confirm them in their attachment to the form of faith they have newly embraced. They have all made most creditable progress in the Word of God, and thus shown the truth of the motto, ‘The Bible, and the Bible alone, is the religion of Protestants.’ The rest belonged to one of the aboriginal races of this vast continent.

“It is our earnest endeavour to turn our native churches into missionary churches indeed. What we have longed to see is the New Testament Christianity acted over and over again. Most of our grown up converts

are not able to read the Word of God, and still what has always appeared to me most wonderful is the ease, fluency, and very often great tact, with which they constantly carry on religious discussions with their heathen relatives, friends, and acquaintances. Their propensity and readiness to speak on religious subjects were such, that I have heard the common people, of their own accord, confessing that they are not able to speak with Christians. The common exclamation is, 'Who is able to speak with these Christians?' The proneness and readiness of our converts to commend their religion, has very often reminded me of the following and similar passages: 'They that were scattered abroad went everywhere preaching the Word.'

"I believe our converts, as a body, have made a good deal of progress in the Word of God; and, I trust, not a few of them are spiritually-minded. We have always felt it no ordinary pleasure to observe the 'Week of Prayer' with our brethren all over the world, and on such occasions nearly thirty or forty assemble together for the purpose of prayer, praise, and mutual exhortation; and very often we have so many as six or seven to take part in the exercises of the day. Some would read a passage appropriate to the subjects indicated in the invitation of the Evangelical Alliance, some would give an exhortation, some would give out a hymn for singing, and some would engage in prayer. If these are signs of growth in grace, increase of knowledge, fervour of devotion, then we must in charity believe that they speak because they feel the power of the truth they have embraced.

"For their establishment in the faith once delivered to the saints, we have, both at Indapur and Jalna, two diets of worship. At one of these we follow the good old way, I hear, recommended by your great reformer; namely, we read a portion of the Word of God, and, by way of exposition, catechize our congregation on the same.

"For the sake of the converts from Romanism and others, we conduct the forenoon service in the Hindustani, and the evening one in Marathi. Besides, we have a Sabbath School attended by Christian and non-Christian children.

"These hundred and sixteen souls represent no fewer than twelve villages, and in process of time we hope to have a nucleus of a Christian church at each of these villages; and we earnestly hope that the Committee in Scotland will second our hopes by a good *substantial annual grant*, which will enable us not only to occupy these places with efficiency, but occupy most important stations between this and Umrawata, and allow the Nagpur brethren to occupy places on the other side, so that we might have a continuous chain of Free Church branch stations all the way from Jalna. I must be permitted to say, that now curtailment in our missions is simply impossible, and Expansion must be our watchword.

"Of the one hundred and sixteen souls who compose our church, there is a large number of converts who have no hereditary right in the villages in which they reside, and it has occurred to us that of these we might form a new settlement, on sanitary principles, about two miles from Jalna. Believing such a plan feasible, we memorialized His Excellency, Sir Salar Jang, Prime Minister to His Highness, the Nizam of Hyderabad, Dakhan; and I feel exceedingly thankful to say that our memorial has found grace in the sight of the enlightened minister, and there is every probability that a fine plot of ground will be granted us, with a good deal of waste, or uncultivated, land attached to it. The letter we have received from His Excellency's private secretary is most encouraging. We wish to form the proposed village as a model village. We shall have no rent to pay for twenty-five years. Now, I earnestly invite the attention of the people of

God to this new scheme. If we succeed in having one Christian village on sanitary principles, why not have two? why not twenty? But let us have, in the first place, one 'model village.'

"We shall need pecuniary help. We mean to sink half-a-dozen wells, erect a good church, a manse, a school house, and an inn for strangers to lodge in. To accomplish these, we have at present peculiar facilities. This cantonment is greatly broken up, and it will be easy to buy a number of houses for materials, and convey them to the proposed village, which is not above two miles from the cantonment.

"The site we have settled for the model village is most excellent. The church will be built on a most elevated spot; and if my friend Mr. R. Young succeed in getting two large church-bells, one for my Indapur chapel, and the other for our future 'Bethel,' for that is to be the name of the model village, we shall make a very good use of them. The village will be seen from the cantonment, Hydrabad, New Jalna, Old Jalna, and half-a-dozen of villages, from all sides."

JEWISH MISSIONS.—CONVERSION OF A YOUNG JEWESS.—The Rev. Mr. Koenig, of Pesth, gives an interesting account of the baptism of a young Jewess, which took place in very peculiar circumstances. He says:

"We opened the New Year as usual, with a series of prayer-meetings convened every night during the first week of the year. Notwithstanding the inclement and unfavourable weather, our largest room, which contains about seventy persons, was filled night after night. The interest, so far from decreasing, rather grew, the more our gatherings drew to a close, and many expressed a desire that we should prolong the season of prayer during the second week in the year. We do not announce this concert of prayer publicly, nor do we use any special means to direct attention to it, and therefore it is the more interesting, and betokens a cheering measure of spiritual life, to see our people hailing with joy the annual return of this sacred and precious season. It is also interesting to see so many Jewish Christians mingling their prayers with those of their Gentile brethren for the conversion of both Jew and Gentile.

"In what especial manner it may please the great Head of the Church to answer our petitions this year, we cannot tell; but I believe that a baptism, which took place on the Sabbath after our meetings closed this year, we may regard as a fruit of last year's united prayer. A congregation upwards of three hundred had assembled in our hall last Sabbath, and at the close of the service a young Jewess of twenty confessed, in answer to a number of queries, what is so beautifully expressed in a well known hymn:—

" 'Nothing in my hand I bring,
Simply to Thy cross I cling!'

Those who had known her during the period in which she received religious instruction, were all satisfied that the marrow of the gospel had become living faith in her, which she had maintained in the midst of much opposition and persecution, chiefly on the part of her mother, who, with her father, still adheres to the Jews.

"The God of Israel has given the promise to his backsliding children, that, if they turn, 'He will take them one of a city and two of a family, and will bring them to Zion;' but in this case the Lord's gift exceeds his promise. Our new church member is the fourth member of the family brought to Christ—all four baptized within the last three years. The baptism of her eldest sister, three years ago, seems to have made no impression upon her. At that time the idea never crossed her, so she told me, that

she was a sinner. She conceived, however, a partiality for sacred poetry, committing several pieces to memory, and we cannot tell to what extent it pleased the Lord to use these songs of Zion in beginning his work in the heart of her who is now his believing child.

"Be that as it may, the soil would seem to have been prepared, when two years ago her eldest brother and youngest sister returned home from their baptism. 'Oh, what a happy man I am now!' was her brother's salutation on entering the room; and these words, like a dart, pierced her soul. She cast in her mind what that *something* could be which had so filled her brother's heart with gladness; and that night she offered her first prayer asking that God would open up a way for her attending church. After a hard struggle she obtained her mother's consent, and since then none has more regularly worshipped with us, both Sabbath and week-days, than this daughter of Israel. The change during this period in her, who was formerly so completely ignorant and indifferent, has been so remarkable, that it has been observed and commented upon by all to whom she was known.

"With respect to a case like this, where we so clearly trace the hand of the Master, we are indeed permitted to share in the joy of the angels of God; and it cannot but awaken strong desires in us, that from among the many sons and daughters of Israel who daily hear Christian truth in our school, many might be turned into the way of life!"

General Religious Intelligence.

UNION PROSPECTS.—The prospects of union between the Free Church of Scotland and the United Presbyterian Church are not becoming brighter. Overtures have been brought forward in various Presbyteries of the Free Church, which point in the direction of delay. On the other hand there was recently a meeting in Edinburgh of elders of both churches, which was of an influential character, and decidedly in favour of union.

THE LATE SIR DAVID BREWSTER.—Funeral sermons were preached in the Free Church at Melrose, where Sir David Brewster had been a worshipper, by the Rev. Dr. Guthrie and the Rev. Mr. Cousin, minister of the congregation. Mr. Cousin referred to various interviews which he had had with Sir David on religious questions shortly before his death. As he had done through life, so in his last illness he expressed implicit faith in the merits of the Redeemer, stating that the atonement satisfied his reason and met every want of his spiritual nature. He spoke with deep interest of the contemplated union of the churches.

THE COLENSO CONTROVERSY.—Another decision has been given in favour of Bishop Colenso, the effect of which is to recognize his right to control church edifices, &c., in the diocese of Natal.

GROWING DIFFERENCES IN THE ENGLISH CHURCH.—In various ways the differences of opinion in the Church of England become more and more apparent. While the Archbishop of Canterbury has written a friendly letter to the Eastern churches, the Dean of Westminster finds fault with his conduct, as he regarded these churches as equally guilty of Mariolatry as the church of Rome. The Dean of Carlisle also has strongly condemned the conduct of the Archbishop in his respect, declaring in regard to himself "sooner be my hand withered than that I should stretch it out to the Eastern or Western churches!"

TRIAL OF REV. S. H. TYNG, JR.—The trial of the Rev. S. H. Tyng,

JI, for violating a canon of the Episcopal Church, by officiating in a Methodist Church in New Brunswick, N. J., has resulted in a sentence condemning his conduct and requiring him to be publicly reprimanded by his Diocesan. The sentence was carried out, Bishop Potter reprimanded Mr. Tyng, and cautioned him against a repetition of the act. The sympathy felt by other Christians for the Low church party has been greatly lessened by the declaration of Rev. Dr. Tyng, the father of the accused, who, as reported by the papers stated, "that he considered all other than Episcopal churches irregular, that their services were irregular, and that, therefore, he thought it the duty of a regular ministry to perform the regular services of the Episcopal church in these irregular churches, that the people might know was the regular services of the church really were."

Home Ecclesiastical Intelligence.

CALLS—*New Carlisle, Bay of Chaleurs*.—The members of the church connected with New Carlisle, &c., Bay of Chaleurs, have united in a call to the Rev. W. Scott; *Cote des Neiges*.—The Congregation of Cote des Neiges, Montreal, have given a call to the Rev. A. C. Gillies; *Egremont*, the Rev. W. Wright has received a call from the congregation of Egremont; *Brant*, the Rev. D. Duff has received a call from the congregations of North and West Brant.

CENTRAL CHURCH, HAMILTON—**MISSIONARY CONTRIBUTIONS**.—The following is the amount raised by the congregation of the Central Church, Hamilton, for missionary purposes, during the past year, and the appropriation of the funds;—

	CHURCH.	SCHOOL.	TOTAL.
Foreign Missions,	\$ 20	\$ 50	\$ 70
Home Missions,	365	85	450
French Canadian,	30	40	70
Knox's College,	137		137
Nova Scotia Mission Ship,		25	25
	<hr/>	<hr/>	<hr/>
	\$552	200	752

Donations for Special Missions:—

American Assembly's B. F. Missions,	\$ 270
American Seamen's Fund Society,	67
Paid for Collector's Books,	1
	<hr/>
	\$1090

Average contribution for each member for all purposes, \$15.

NEWTON AND NEWCASTLE.—These congregations have allocated their funds for missionary and benevolent objects as follows:—

NEWTON.		NEWCASTLE.
Home Missions,	\$49 71	\$20 12
Foreign Mission,	21 00	6 50
Fr. Can. Mission,	8 00	Kankakee M., 6 00
Knox College,	25 00	15 00
Synod Fund,	10 00	7 05
Widows' Fund,	7 00	5 00
Tract Society,	5 00	S. S. for Cree Ind. M., 3 50
Presbytery Fund,	3 00	2 00
	<hr/>	<hr/>
	\$128 71	\$65 17

BARRIE—CHURCH RE-OPENED.—The Presbyterian Church at Barrie was erected about twenty years ago, on an elevated site, near the centre of the town, granted free by His Honour, Mr. Justice Morrison, the proprietor. It was constructed on a scale rather small, and was otherwise not in keeping with the growing importance of the place. In the view of having Barrie and Guthrie, (Oro,) united in one pastorate with a resident minister, the congregation liberally subscribed for an addition nearly as large as the building, and nearly at the time of the ordination of the present esteemed pastor, the Rev. Mungo Fraser the work was begun, and on Sabbath, March 1st, it was opened for public worship, and in circumstances peculiarly encouraging. There were three services, all of which were remarkably well attended,—Dr. Burn, of Knox College, officiating in the morning and evening, and Mr. Frase, at 3 p.m. On the evening of Monday, there was a soiree held in the Town Hall, presided at, by His Honour Judge Gowan, who has always shown great friendship to the congregation, and who discharged the duties of chairman admirably. On Tuesday, a social religious meeting of young people was held in the same place; and on both occasions the success was great. The clear amount of pecuniary gain, after covering all expenses, and embracing all the meetings, exceeded two hundred dollars. The church is now a neat and commodious place of meeting, capable of holding from 400 to 500 sitters. The newly settled pastor has received a most cordial welcome; and one cause in both districts of the charge is in every prosperous condition. One pleasing feature of Barrie is, the harmony that seems to bind together, as by one common chain of liberal christian kindness, all denominations.

NAIRN CHURCH, FLAMBORO'.—On the 13th February, the congregation of Nairn Church held a social meeting; the proceeds of which, clear of expenses, amounting to about \$80, will be devoted to the fencing of the Manse grounds. The crowd was great; the music by the Lynden Choir was excellent; the speeches were pointed and telling; especially those of Rev. K. McDonald, of East Puslinch; and the Rev. Robert Torrance, of Guelph.

STRATHROY—PRESENTATION.—On the evening of the 10th March a meeting of the congregation of Strathroy, waited upon their pastor, the Rev. William Lundy, and presented him with an address, and a purse containing the handsome sum of \$75, as a token of their appreciation and esteem. May the Lord continue to unite in the bonds of christian fellowship, the pastor and people of this flourishing congregation.—*Com.*

ST. SYLVESTER.—The Rev. J. Hanran was recently presented by the members of his Bible Class with a token of their gratitude and attachment, in the shape of a valuable and useful seal-skin overcoat, and gauntlets.

INDIAN LANDS.—On the evening of New Year's day a large number of the members of the Rev. D. Gordon's congregation, with other friends, met at the manse for the purpose of giving the Pastor and his family such another pleasant "surprise" as was noticed in the July No. of the Record.

The gifts then presented, of a buggy, and a set of harness, were, on this occasion, handsomely supplemented by the presentation, with a most appropriate address, of an excellent cutter, and a superior set of buffalo robes.

After refreshments had been served, the company adjourned to "Gordon Church" where singing, addresses, and pleasant social intercourse, filled up the remainder of a happy evening.

NORTH CAYUGA, AND DUNNVILLE.—The congregation of North Cayuga presented to the Rev. John Rennie, on the occasion of his resigning the pastoral charge there, a handsome sum of money as a parting token of their affection.

Mr. Rennie also received a similar testimonial of esteem from the Sabbath School, at Dunnville, which he has superintended for upwards of seven years.

CHINGUACOUSY.—The 2nd congregation of this place held a Social in their church, Centre Road, on the evening of the 5th March, when the sum of \$53.35 was presented to their late Pastor, the Rev. D. Coutts, in token of their grateful remembrance of his past faithful services amongst them.

KNOX COLLEGE MISSIONARY SOCIETY.—The Students' Missionary Society begs to acknowledge the receipt of \$16 from Mrs. Willis

EDWARDSBURGH AND IROQUOIS.—REV. M. LOWRY.—At Edwardsburgh the members and adherents held a tea-meeting on Monday evening, 24th February, which was largely attended. The proceeds, which amounted to about \$50, were presented to Rev. M. Lowry as a substantial token of their friendship and good will.

The members and friends of the Church at Iroquois, also held a tea-meeting on the 11th inst., which was well attended, and presented Mr. Lowry with an amount of about \$40. This expression of kindness reflects great credit on the friends at the places referred to.

PESLINCH, DUFF'S CHURCH.—The total amount raised by the missionary society in connection with the congregation during the past year was \$147, exclusive of \$6 raised by the Bible Classes for Mr. Nesbit's mission. The amount was disposed of as follows: Knox College, \$27; Home Mission, \$60; Foreign Mission, \$20; Widows' Fund, &c., \$10; Synod Fund, \$10; French Canadian Mission, \$15; Kankakee Mission, \$5; German Mission, \$15; and Presbytery Fund, \$6.

INCREASE OF STIPENDS.—From all accounts, good results will flow from the effort made last autumn to direct the attention of congregations to the necessity of increased liberality in the matter of stipends. We acknowledge, in the present number, a contribution from Chalmer's Church, Elora, for supplementing the stipends of weak congregations. The following remarks accompanied this remittance:—

“The last is sent, as our first effort, in response to the call made in autumn, so that it is designed to aid in raising the stipends of ministers to a minimum of *six hundred dollars*. As no separate fund for this purpose has yet been formed, the contributions will, I suppose, be acknowledged under the head of “Home Mission;” but it is our hope that other contributions are being sent in for the same object, and that they will be employed by the committee in making, so far as they will go, an addition to the grants which have been voted to weak congregations independently of such contributions, so that some progress, however, little, towards the attainment of the object contemplated in the movement of last fall, may be reported at next Synod.”

ANSWER TO A CORRESPONDENT.—A correspondent in the country asks, and wishes to receive an answer through the *Record*, whether all the congregations in a Presbytery have a right to an equal share of the services of probationers, sent to that Presbytery, if these congregations are admitted by the Presbytery as congregations wishing to hear probationers in order to a call, or whether the distribution is wholly left to the Presbytery, or to a committee appointed by the Presbytery.

We have no desire to undertake the responsibility of answering questions, which might be submitted to any of the courts of the church. But with reference to the question just stated, we would beg to inform our correspondent, that, undoubtedly the care of vacant congregations, including the apportionment of the service of probationers, rests with the Presbytery of the bounds. A Presbytery will, of course, generally seek to make the most equitable distribution of the supply sent to it.

EDUCATIONAL INSTITUTION.—It will be seen from an advertisement in this number of the *Record*, that the Institution for the education of young ladies, conducted for some years with such success by Mrs. Dr. Burns, is about to pass into the hands of the Misses Skinner of Hamilton. They bring to their new sphere of labor, valuable experience, and a high reputation for efficient teaching—acquired while similarly employed in that city. It is satisfactory to know, at a time when vigorous efforts are being made by Roman Catholics, and High Churchmen, to increase their hold on the rising generation, through the multiplication of Educational Institutions, that there are still to be found several such Institutions in Toronto, well deserving of the confidence and support of Presbyterian parents.

Proceedings of Presbytery.

PRESBYTERY OF GREY.—A special meeting of this Presbytery was held within the church North Brant, on the 28th January, at which meeting, after hearing delegates, &c., it was resolved to grant a moderation in a call to North Brant, West Brant, and South Elderslie.

This Presbytery also held its Ordinary Meeting in Durham on the 25th and 26th of February—Mr. Moffat, Moderator, in the chair. There were present nine ministers and six elders. The Home Mission Report was given in by Mr. Tolmie, when it was agreed that due efforts should be made to collect all sums due from vacant congregations and Missionary Stations; to probationers and missionaries; and also that the convener of the Presbytery's Home Mission Committee be empowered to apply to the Central Fund for \$150, to wipe off the entire indebtedness of the Presbytery. It was further resolved to apply for two probationers and five students for the summer, and that Mr. Tolmie attend the next meeting of the Home Mission Committee on behalf of this Presbytery. Messrs. Tolmie, Bremner and Fraser, were appointed a Home Mission Committee for the ensuing year—Mr. Tolmie Convener.

Parties cited to appear in the case of a petition from Crawford Station, praying to be erected into a congregation were heard, when it was agreed to send a deputation into Bentinck, for the purpose of trying to unite Crawford Station with another station in the neighbourhood known as Storer's Station, and failing in this to cite all the parties interested to appear at next Ordinary Meeting of Presbytery. Commissioners appeared from Rocky Saugeen and Durham Road, in furtherance of a petition, presented at a former meeting, praying for the services of their Pastor, the Rev. C. Cameron, every alternate Sabbath, in each Station; when it was moved by Mr. J. Cameron, and agreed to, that the Presbytery, taking into consideration the interests of the whole field, and especially of the Toronto Line, resolved that it is inexpedient, at present, to make any change in the arrangements of the Pastors charge.

A petition was presented from Knox Church, Sydenham, praying, that in as much as some doubts have been thrown on the standing of this congregation, the Presbytery take such order as shall set our existence as a congregation beyond all doubt, so that we may know our true position as a congregation, and have the power of calling a minister when convenient. Commissioners appeared and were heard, when Mr. Moffat, having left the chair, which was taken by Mr. Bremner, moved, seconded by Mr. Nisbett,—That the consideration of the petition of Knox

Church, Sydenham, be delayed until next ordinary meeting of Presbytery in Paisley. It was moved in amendment by Mr. Binnie, seconded by Mr. C. Cameron, —Be it resolved that this Presbytery always did, and do still recognize Knox Church, Sydenham, as an organized congregation of this Church. The amendment by Mr. Binnie was carried.

North Brant, and West Brant having united in a call to Mr. Duff, lately missionary to British Columbia, the call was sustained, and ordered to be forwarded to Mr. Duff. It was also resolved, that in case of the acceptance of this call, the Moderator should call a Special Meeting of Presbytery, to be held in Paisley, for the purpose of hastening the settlement of this pastoral charge; and also that of Egremont, should Mr. Wright accept the call given him by that congregation.

Mr. Cameron having stated that a certain sum of money, arising from the sale of the Memoirs of the Rev. Mr. McDowall, has been gifted by Mrs. McDowall for founding a bursary, in connection with this Presbytery, to be called the "McDowall Bursary," in memory of her late husband, formerly a minister of this Presbytery; it was agreed—That this Presbytery is pleased to find that there are good prospects, through the kindness of Mrs. McDowall, of Bermuda, of having a Bursary established in Knox College, Toronto, to be in the gift of this Presbytery. The Presbytery impressed with the fact, that few of the young men within its bounds are, at present, studying for the Christian Ministry, cherish the hope that this bursary may mend matters, and do hereby commend the bursary to the liberality of the congregations, so as to further increase the principal to be invested.

It was agreed to express this Presbytery's sense of gratitude to Mrs. McDowall for this gift, and that an extract minute of the above be forwarded by the to Mrs. McDowall.

It was agreed to apply to the Home Mission Committee for a supplement of \$50 for Egremont congregation in case of a settlement. It was also agreed to apply for \$100, each, for Port Elgin, Normanby, and Proton. It was also agreed to make application for aid, at the rate of \$2.00 per Sabbath, for the following mission stations:—Hanover, W. Bentinck, Holland, Collingwood, Mountain, the Peninsula, and Dumblane.

Mr. Topp, of Toronto, was nominated Moderator of next Synod. Mr. Tolmie was appointed a member on the Committee of Bills and Overtures. Mr. Stevenson, of Owen Sound, asked, and obtained, leave of absence for three months. It was resolved, that the Presbytery believing that some of its congregations are still in arrears to their pastors; believing also that some congregations pay their ministers inadequately, appoint a Finance Committee with instructions, that the Committee demand half-yearly returns from its congregations; that they deal with those in arrears; and, that efforts be made to bring up all stipends to a minimum of \$600. Messrs. J. Cameron, C. Cameron, and Park, ministers, and Mr. Binnie and Dodds, elders, were appointed this Committee— Mr. J. Cameron, Convener. It was resolved—That members of the Presbytery, in doing the public work of the Presbytery, be allowed their expenses; and, in the case of members travelling by their own conveyance, that they be allowed at the same rate as if travelling by public conveyance.

The remit of Synod, on instrumental music, was then taken up, and extract minutes of Sessions reporting read, all of which declared it inexpedient to grant the prayer of the Overture; when it was moved by Mr. Tolmie, seconded by Mr. J. Cameron,—That the Presbytery having taken up the remit of Synod, anent the Overture from Knox Church, Montreal, it was agreed that, while the court does not, in the meantime, express any judgment as to the Scripturality of the use of instruments in the Public Worship of God, yet, as there is very great danger of disturbing the peace and unity of the Church, should Synodical sanction be given it, it be therefore resolved,—that the prayer of the Overture be not granted. Moved in amendment by Mr. McMillan, seconded by Mr. Bremner:—The remit of Synod, as regards the Overture of Knox Church, Montreal, anent the use of instrumental music in Public Worship being taken up, the Presbytery, having in view the peace, purity, and unity of the Church, agree that the prayer of the Overture should not be granted. The vote being taken, the amendment, by Mr. McMillan

was carried by a majority. The Presbytery then adjourned to meet in Paisley on the 2nd Tuesday of July.

ALEXANDER FRAZER, *Presbytery Clerk.*

PRESBYTERY OF ONTARIO.—This Presbytery held a regular meeting at Oshawa, on Tuesday, the 10th day of March. Rev. J. R. Scott, Moderator, *pro tem.* With him, there were five Ministers and three Elders. The principal items of business then transacted, are the following:—

Revs. J. B. Edmondson, and R. Binnie, were invited to sit as corresponding members. The Rev. A. Topp, M.A., was nominated Moderator of next Synod. The Rev. Dr. Thornton, Convener of the Committee appointed to examine Mr. Edmondson's papers, and act thereon.—stated that said Committee had not been called together, because, though he had received the said Mr. Edmondson's certificate of dismissal, he did not know when he would be able to enter upon his labours within the bounds of this Presbytery. The court regarding that certificate as entirely satisfactory, and viewing Mr. Edmondson's case as one of orderly translation, agreed at once to receive him as a minister of this church; and approved of the moderator's conduct in moderating in the call addressed to the said Mr. Edmondson, by the Columbus and Brooklin congregation. The clerk craved and obtained leave to enter his dissent from that finding. It was further decided that the call be now sustained as a regular Gospel call and placed in the hand of Mr. Edmondson. As he intimated his acceptance of said call, his induction was appointed to take place at Columbus, on the 24th inst., at 11 o'clock, a.m.—Mr. Douglass to preach, Mr. Windell to preside and address the minister, and Mr. Scot, the people. The Rev. J. McTavish, not being able to travel so far on account of the state of the roads, by letter reported that he had moderated in a call at Lindsay, which was unanimously given to the Rev. Robert Binnie. The moderator's conduct was approved of; and the call, sustained as a regular Gospel call. From the subscription list and from statements made by the moderator, the congregation were prepared to offer \$500 towards stipend, exclusive of the amount promised by H. M. Committee. The members expressed themselves highly pleased with the liberal subscriptions, and with the offer made by the moderator.

Mr. Binnie, having also intimated his acceptance of said call, his induction was appointed to take place in Lindsay, on Tuesday, the 7th day of April, at 11 o'clock, am. Mr. Edmondson to preach, Mr. Scott to preside and address the pastor, Mr. Windell, the flock. Reports of probationers were read and considered. The ministers present reported that that they had, as far as allowed, fulfilled their appointments, to conduct special missionary services, and to meet with office-bearers on the matter of ministerial support. From those reports, it appeared that an increase of stipend had, in some cases, been either made or resolved upon.

The prayer of the petition of the Bowmanville Congregation for leave to exchange a portion of the ground purchased for the site of a new Church, was granted.

GEORGE RIDDELL,

Presbytery Clerk.

PRESBYTERY OF OTTAWA.—This Presbytery met in Almonte (Ramsay) on the 4th February. There were present ten ministers and four elders. Mr. Tait preached the opening sermon: Mr. Fraser introduced the subject of conference, viz., "Preaching."

The associated congregations of Ramsay and Almonte were disjoined—Mr. McKenzie retaining Almonte. The Communion Roll showed a membership of about a hundred to begin with:—the stipend promised in the first instance is \$700, to be raised by weekly contributions.

Mr. Fraser was appointed to preach in Ramsay on the 23rd, to declare the church vacant.

Mr. McKenzie was appointed interim Moderator of Ramsay Session, with power to moderate in a call.

The Presbytery made arrangements for visiting all the congregations quadrennially—the ordinary quarterly meeting being held in each in rotation. Regulations and Questions were submitted and referred for review to a small committee.

Mr. Fraser's demission of his charge was laid on the table till next meeting.

A petition from Carlton-place (Beckwith) signed by one hundred and thirty-two persons, praying for an independent organization, but under the same Pastor, was disposed of by appointing a committee to make enquiries on the matter.

Mr. James Whyte was appointed interim Moderator of Russell Session, and requested to dispense the Sacrament of the Supper at an early day.

A committee was appointed to draw up a scheme for systematically aiding and visiting weak congregations.

Mr. Carswell was appointed to dispense the Sacrament of the Supper in Castleford—Mr. McKenzie to help him on the week days.

S. C. FRASER, *Presbytery Clerk.*

At a *pro re nata* meeting of the Presbytery of Stratford, on the 3rd day of March, a call from the congregation of Widder Street Church, St. Mary's, signed by 204 members and 200 adherents, to the Rev. Edward Graham, of Woolwich and Hawksville, was sustained, and a commissioner appointed to prosecute the call.

WILLIAM DOAK.

Presbytery Clerk.

PRESBYTERY OF GUELPH.—The ordinary meeting of this Presbytery was held on the 10th of March; Rev. James Bowie, Moderator. Sixteen ministers and seven elders were present.

A call from the congregation of St. Marys', to the Rev. Edward Graham, of Woolwich, was laid before the Presbytery, and the usual steps were taken with a view to deciding in regard to Mr. Graham's translation at next meeting, which is to be held on the second Tuesday of April.

Reports were received from the several deputations appointed to hold Missionary meetings. The reports were upon the whole satisfactory, some of them highly so.

Mr. McKenzie, of Doon and Hespler, reported that the attendance at the service, which has for some time past been held, at Preston, every Sabbath, has largely increased; the average being at present 150 or more.

A report was received from the German Mission Committee, and in accordance with its recommendations, it was resolved,

1. To instruct Mr. Leutzinger, to carry on his labours at New Hamburg and Preston, he having in the meantime withdrawn from Berlin, and having, in the opinion of the committee, acted properly in so doing.

2. To apply to the Synod's Home Mission Committee for the continuance of the grant of \$200 in aid of the Mission.

3. To instruct all the congregations within the bounds of the Presbytery, to make contributions, at an early date, to aid in the erection of a church at New Hamburg, for the common use of the German and English congregations there.

4. To correspond with the Presbytery of Paris, urging them to give their aid towards the erection of the church at New Hamburg.

Notices of Publications.

A Historical and Statistical Report of the Presbyterian Church of Canada, in connection with the Church of Scotland, for the year 1866. By Mr. James Croil, Agent of the Church. Montreal, John Lovell.

This Book is really and truly a history of the congregations in connection with the Church of Scotland in Canada. Mr. Croil, as Agent of that Church, undertook, without emolument, and as a labour of love, to visit all the congregations, and personally to obtain statistics of their present condition, and the facts of their past history. An Agent better qualified for this good work, it would be hard to find. He has the well earned reputation of being a thoroughly business man, a good writer, a ready speaker, and a generous christian; willing, sagacious and zealous in the service of the Church, in which he has long been a working Elder. It is such laymen as Mr. Croil that the Presbyterian Church, at large, specially needs. During the year 1865, and part of 1866, he visited the one hundred and twenty-six congregations of the Church in the Canadas, scattered over a distance, from East to West, of seven hundred miles, travelling no less than twelve thousand miles. His special object was to commend and encourage congregations; point out defects; explain the schemes of the Church; urge liberality in contributions, and suggest means for attaining this end; where the minister's stipend was found to be either inadequate, or irregularly paid, he made it his chief business to correct the evil.

A plan of operations embracing these objects, and carried out with the vigour and wisdom which seem to mark Mr. Croil's agency, could not fail of a good result, and an interesting record. All the Presbyteries, twelve in number, were visited in their order, beginning with Niagara, and ending with Quebec.

The plan adopted in the Report seems to be to give a brief account of the Presbytery itself, and of its several charges, the population of the town, township or city, in which each Church is situated, with sometimes a noted particular or two, then the date of the foundation of the Church, the names of its several Ministers, with brief biographical notes. The place of worship is also described with words of praise or complaint, as the case may require. The Report thus gives us annals of each congregation, prepared with apparent care, and derived from the most authentic sources.

It might be supposed that such a book as this would be "dry reading," but it is quite otherwise. The Author wields a lively and vigorous pen. With tact he puts in little anecdotes here and there, and loses no opportunity of telling a "good thing," when it comes in his way. Of the Brantford Church, for example, he says that Mr. Stott, its Minister, "succeeded in building a small church—a very small Church—too small even for his own small congregation, and which was soon afterwards sold to a congregation of Negroes, who never paid it, and never will. The Episcopalians having built a new church, their old one was offered for sale, and bought for five hundred dollars by Mr. Stott. But the conditions required that it should be removed to another site; the building being large, *that* cost a deal of money, and a long time to do it. So long indeed was the poor church a-being dragged through the streets, that for some weeks a proverb was rife in Brantford that the Presbyterians were bringing "the Church to every man's door." He further notes the remarkable Generosity of the Canada Company in giving to the congregation of Wawanosh the gift of "ten acres of *swamp*, years ago, for a *burying ground*." With a kind of commendation he relates the prowess of a redoubtable Gaelic

Minister who officiates in both tongues, "never preaches seldomer than thrice on Sabbath, often four times, and not unfrequently delivers five sermons in one day." He administers a very proper rebuke to a wealthy farmer in the fine wheat growing township of Nottawasaga who received, a short time before, five thousand dollars for his wheat crop, who "thanks God that he was born a Presbyterian" and "please God intends to die oné," "whose love for the Church of Scotland, to hear him talk, is like David's for Jonathan, 'wonderful! passing the love of women,' but who point blank refused to subscribe One Dollar for the "Presbyterian," and "who doled out for the support of a faithful and laborious minister Four dollars." Of the Church in Toronto, he says that the design to form a congregation there appears first to have been entertained by some Members of the Legislative Assembly, which met in York in 1830. One of these, the late Hon. W. Morris, of Perth, has left on record the following incident, which had its weight in the erection of the Church. "He was walking, on the morning of a Sabbath, by the ruins of the former Parliament House, before going to the Episcopal Church; and, while musing on the want of Divine Ordinances by a minister of his own Church, he be-thought himself of the practicability of obtaining the ruined building from Government, and converting it into a place of worship. With these thoughts he returned from his walk, and, as he entered the Episcopal Church, the Clerk was just giving out the following lines of the 132nd Psalm:

"I will not go into my house; nor to my bed ascend;
 No soft repose shall close my eyes, no sleep my eyelids bend
 'Till for the Lord's design'd abode I mark the destined ground;
 'Till I a decent place of rest for Jacob's God have found.

The words came home to him like an oracle. The very next day a meeting of parties favourable to the proposal was held, at which the Hon. F. Hincks presided, and Mr. W. Lyon McKenzie was secretary. A site was purchased in the centre of the City for £450, on which was forthwith erected St. Andrews Church, opened for worship on the 19th June, 1831, and of which the Rev. W. Rintoul was the first minister.

The Report may indeed be regarded as the History of the first planting of the Presbyterian Church in Canada, and, in a condensed form, contains almost all that can be known regarding our early pioneers. With the addition of an appendix concerning the ministry of the United Presbyterian Church, and the work of the American Brethren, which could easily be added, it would embrace almost everything of interest for the service of future historians. More especially is it of use in tracing the history of the Free Church in this country. Its early Ministers were all connected with the Church of Scotland, and most that is known of their public life before the disruption is here detailed. This, too, is done in the spirit of kindness, and free from sectarian feeling. Although necessarily led to relate some of the facts connected with the unhappy events of 1843-4, Mr. Croil has yet done this in a way so fair and impartial as to merit the approval of reasonable Free Churchmen. He has even in two separate instances—of Alexandria and Inverness in the East—counselled a union of Presbyterians under the Ministry of the C. P. Church. This feature of the Book, as well as its own historical value, should commend it to the attention of our ministers and people.

It is in the department of statistics, however, that the Report is specially valuable. These are extensive, elaborate, and complete. Under each Presbytery there are given the number and names of the charges and ministers, with the *Alma Mater* and date of ordination of the latter. Then

under the head of "Salaries" there are five columns shewing the amount received in each case from the Temporalities Board, the people, and other sources, with Totals and Arrears. Of the "Congregations" we have the number of Families, Members, S. S. Scholars and Teachers, Bible Classes, and Prayer Meetings. Under "Contributions" we have the amounts given in ordinary Sabbath collections, as well as for the schemes of the Church and other purposes. A special column is set apart for those congregations that publish financial reports. Under the head of "Property" we have the material stated of which the Church is built, whether of wood, brick, or stone, the date of erection, and the number of sittings in each; then follow the Manse, and of what built, the Glebe, and how large, the debt, and how much. At the end there is a summary of the whole. These Tables contain very complete personal, financial and material, statistics; and their general accuracy is confirmed by the fact that in every case they were taken by the Agent on the spot. Under the head of "General Remarks" there is also a number of special topics treated of, and several special Tables given, which elucidate the history and position, both of the Church, and of Queen's College, at Kingston. Finally, there is a list of all the Ministers and Licentiates of the Church who have studied at Queen's College, and another of Professors in Arts and Theology; concluding with an Alphabetical List of Ministers and Licentiates who had been connected with the Church of Scotland in Canada from 1767 to 1865, to which is added columns noting their nativity, place of education, what church they came from, when they were ordained, what charges they held, and what became of them. We commend these Tables and Remarks to all hungry Statists, assuring them of ample satisfaction. That these Tables are all perfect, is more than could be said of any human thing. In common with all statistics, that have ever yet been published, they have their flaws; but taken as a whole, they are certainly as good, in point of workmanship, as we have yet seen.

A few particulars from them may not be uninteresting, and a few comparisons of their figures with our own may be instructive.

The lowest average stipend from all sources, which the Report notes, is that in the Presbytery of Niagara, and amounts to \$593; and the highest is that in the Presbytery of Montreal, \$1046. The smallest stipend is \$350, and largest \$2550. In one congregation thirty families contribute \$50 to stipend; in another one hundred communicants pay \$108. These are cases below zero. In fifty-nine congregations the contributions of the people do not exceed \$400; twenty-two range between that and \$450; twenty-seven, only, promise \$500 and upwards, and of these only six exceed \$1000. From this, however, must be deducted large arrears due, and estimated at no less than \$13,921, or nearly an average of a dollar for each member. This reduces the average stipend derived from the people, from \$456 to \$329, and from all sources, from \$740 to \$611. When, further, it is noted that these arrears, which amount to the large proportion of 27 per cent. of the stipend promised by the people, are confined to fifty-five churches out of one hundred and nine, and are on an average \$253 for each, it is obvious that fifty-five ministers must be deprived of a large portion of expected income. It was very much the same thing in the C. P. Church up to 1862-3, and until the Presbyteries took the matter in hand. In most cases it was then found that arrears arose from the neglect of Office-bearers. A single Presbyterial effort almost corrected the evil. In 1863 we had \$16,000 of arrears, or about fifteen per cent of the whole stipend paid; but last year they were only \$5129, or three-and-half per cent. Our neighbours have just to go and do likewise, to correct this flagrant evil.

As regards ministers and people, it appears from the Tables that the "Old

Kirk" has one hundred and nine of the former in charges, and one hundred and thirteen including Professors. Their Membership, as reported, is 14,850, and as estimated is 15,450, the proportion of reported Members to each minister is thus an average of one hundred and thirty-six; of these, 13,743, or about ninety-three per cent, contribute to the funds of the Church, and give an average of \$7.27 for all purposes. For the purpose of comparison let us, however, take the whole reported membership of the Church. That amounts to 14,850. They promise an average contribution of \$3.35 each to stipend, and pay \$2.41. They *promise*, for all purposes, \$93,731, or an average per member of \$6.31, and, deducting arrears due to ministers, they *pay* \$5.47.

The corresponding items in the C. P. Church, for 1866, are as follows:—

Ministers, 238 in charges, and 248 on the Roll. Members, 36,469 reported, and 41,000 estimated. The proportion of our reported members to ministers is one hundred and fifty-three, or 17 more than our neighbours. We have no item that shows how many of our members are contributors to the Church funds. They, however, promised an average stipend to each minister of \$545, and they *paid* \$562, they *promised* an average contribution of \$3.55 per member to stipend; and they *paid* an average of \$3.66; the excess being made up of additions to stipend and arrears due. They promised and contributed a total for all purposes of \$273,949, or an average of \$7.51 per member. Our people thus promise to each minister an average stipend of \$89 more than their neighbours, and pay \$216 more; each member, also, promises an average of twenty cents to stipend more than the people of the Church of Scotland, and pays \$1.14 more; they, finally, promise for all purposes an average per member of \$1.20 more than their neighbours, and they pay \$2.14 more.

We have certainly no need to boast of our liberality as being in any way remarkable. On the contrary, it is felt that we need to come up to a much higher standard than we have yet reached. But it may be said that we are not quite so far back as our friends of the Church of Scotland. When, besides, it is considered that their people are known and acknowledged to be, in general, far more wealthy and able than ours, and for the last fifteen years, at least, have had far less to do in the way of building churches, it will appear that they have need to look alive, and to be more *free* with their money, if they are going to run a friendly race with us.

While all this is true, it is nevertheless a fact that the ministers of the Church of Scotland are better off, on the average, than are the ministers of the C. P. Church. They have an annual grant from the Clergy Reserve Fund, amounting to an average of \$268, which makes up an average stipend of about \$740. In 1866 our average stipend only reached \$545, or \$205 less than theirs. This, no doubt, is, to some extent counterbalanced by the fact that, after deducting arrears, the Church of Scotland *pays* an average stipend of \$216 less than we do, or within \$53 of the average grant from the Temporalities Board. The arrears due thus almost neutralising the benefits of that fund. But this state of things cannot be regarded as permanent. The members of the Church of Scotland will pay their arrears—will discharge their debt to their pastors—of this there can be no doubt. Attention only requires to be drawn to this grave injustice to lead to its immediate removal. In this case the advantage of the Sustentation Fund, in the hands of the Temporalities Board, will always be considerable. If their people contribute, as the people of other churches contribute, and as they ought to contribute, then their ministers will be better paid than the ministers of most other churches, and will occupy a somewhat better position. It may, no doubt,

be said that this Supplemental Fund will tend to keep down, to a minimum, the contributions of the people, and that it accounts for their present low average of giving. This, to some extent, is undoubtedly the case; but still not to the extent it is sometimes imagined. In making this out there is one fact to be noted, namely; that the proportion of their members to each minister is less than ours—theirs being one hundred and thirty-six, and ours one hundred and fifty-three. If, then, these one hundred and thirty-six were to contribute at our rate per member (\$3.55), this would not yield more than \$483 of average stipend. At present the average is \$456, which is \$27, or about six-and-a-half per cent less than it would be if their members were to contribute at our rate. These \$27, or this six-and-a-half per cent, may therefore be regarded as representing the effect which the grants from the Temporalities Board has in diminishing the liberality of the people. Our rate of giving to stipend per member is six-and-a-half per cent higher than theirs, and is so, probably, because we have no endowments to impair our liberality. It may therefore be supposed that if they had no endowment they too would, most likely, give the six-and-a-half per cent more to stipend—the endowment, in other words, inflicts a loss of six-and-a-half per cent on stipend. But, on the other hand, the difference between \$483, the average stipend, if the Church of S. people contributed at our rate, and \$740, the average stipend of each minister at present, from all sources, will represent the advantage derived from the Supplemental Fund. This difference is \$257, or fully fifty per cent, more than even at our higher rate the people's contributions to stipend would amount to.

We thus see that the *disadvantage* of a Sustentation Fund, as illustrated in the case of the Church of Scotland in Canada, is represented by a diminution of average stipend contributed by the people, to the extent of six-and-a-half per cent; and the *advantage* of it is represented by an increase of total average stipend to the extent of over *fifty per cent*—six-and-a-half per cent represents the loss, and fifty per cent the gain. This is a fact worth considering.

Another point worth noting, in connection with these statistics, is that the rate of average membership to each charge, and of average stipend, bear a marked proportion to each other. The average membership of the Church of Scotland, in Canada, to each minister is one hundred and thirty-six, and the stipend is \$456; in the C. P. Church the like membership is one hundred and fifty-three, and the stipend \$545; in the U. P. Church in Scotland the membership is two hundred and eighty, and the stipend \$879. The average rate of giving per member varies little in either case; in the *first* it is \$3.35; in the *second* it is \$3.55; and in the *third* \$3.10; the average of the three being \$3.33.

Considering the other claims that are constantly being pressed on the attention of the people, such as missions, benevolence, and church building, it is doubtful if the rate of average contribution per member, for stipend, can be raised much if any higher than \$4. Were our churches to cease to be the churches of the people and of the poor, and to become the churches of the middle class and of the wealthy, we might then, as in the United States, expect a larger average rate of contribution, but being as they are, and as they ought largely to be, made up of the humbler ranks of life—a \$4 average rate per member is, probably, the maximum to which we can expect to attain.

The law pertaining to average stipend would thus seem to be this; that the ratio of average membership to each minister will determine the rate of average stipend. The true way, therefore, by which to increase stipend,

is not only to stimulate liberality, but also to increase the membership at a more rapid ratio than we increase the ministry—to enlarge our constituency—to make progress—to keep on reforming—to aim at removing obstructions out of our way.

Other points in the report are worthy of notice. In one chapter, the advantages of mission associations in each congregation for collecting funds, and of publishing yearly financial reports, are wisely and earnestly set forth; in another, the importance of building manse, buying glebes of 10 acres, and of paying off church debts is urged; in a third, the question of psalmody and worship is fairly noticed. "Congregational singing, upon the whole," the Report says is very imperfectly conducted. In too many many cases there is at once a want of harmony and heartiness." It urges the formation of weekly *praise meetings*—a good idea. There is further a good history of the "Clergy Reserves," and of the state of the fund at the present time. Sabbath Schools, Colleges, prayer meetings, and Sabbath collections come in for a share of attention. Of Union with other Presbyterians, the Agent is not very sanguine. Of the desirableness of such a Union he says, "there cannot be two opinions," but of its practicability, "all are not agreed." He thinks "that wisdom and sound policy alike dictate that for the present the proposition be held in abeyance, and that with united energies we, one and all, should apply ourselves to developing and utilizing the untold resources which lie dormant in our congregations."

Of aid derived from the mother church, the Report gives a full and grateful account, from which it appears that the munificent sum of \$32,425 has, during the past five years, been expended by the Colonial Committee for the benefit of the church and college in Canada. The mother is certainly not unmindful of her daughter. Had our mothers treated us in this generous way, our difficulties would have been less, and our progress greater than they have been.

From this review of the contents of this able Report we hope that it will be deemed worthy of a place in the libraries of our ministers, elders and members. It is neatly got up and sold at the moderate cost of fifty cents. It cannot fail to be of real service to all who feel interested in the progress and work of the church of Christ in Canada. Out of its facts every one may learn lessons of wisdom.

K.

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