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THE HOME AND FOREIGN RECORD

OF

THE CANADA PRESBYTERIAN CHURCH.

No. 5.

MARCH, 1862.

VOL. I.

THE PASTORAL RELATION—ITS SOLEMN RESPONSIBILITIES.

1. *For what purpose—for what grand, final end was the Pastoral relation formed between Minister and people?*

2. *What is to be the grand, final issue of it, when the Pastor and his flock must meet one another before Christ's tribunal at the day of Judgment?*

There is a depth of meaning involved in these two questions which none but God's own all-perfect, unerring measuring line, which He is to use at the day of judgment, can fathom. In the Minister's part of this mutual transaction, how amazingly are the promised reward and awful responsibility all combined.

The Minister's instrumentality and subordinate part of the work under God's supreme, efficient agency, is described by God himself as a "converting of sinners from the errors of their ways;" "a turning many to righteousness." Yea, such is the importance which God connects with the instrumentality, that they are spoken of in His word as "Spiritual Fathers," that sinners are said to be "begotten by them in Christ, through the Gospel."—I Cor., iv., 15,—Epistle to Philemon, x. Then if by simple faith in Christ their Lord, Master, Guide, Fountain of all their strength—by drawing all their supplies from Him and His Spirit—by prayer—by self-denying devotedness and fidelity in their work, God gives it success, their present peace, their final joy and reward, no heart can fully conceive, no pen describe. The shining "as the brightness of the firmament, and as the stars, for ever and ever," is God's description of the reward of the successful laborer. But if they should *fail*—that is by assuming the office uncalled, unbidden, unprepared by God's preparation of the heart—if by misleading—by false doctrine—by false courses—by negligence—in one word, by *unfaithfulness*, they should fail, who can rightly speak of a Minister's wicked failure? We might search, ransack the whole universe for ideas to picture the horrors of the doom of an unfaithful Minister rejected by God, but how feeble all to set forth the reality—Oh! to be an eternally hopeless castaway minister, wandering through all eternity's trackless ages with God's brand upon him, accursed of God—cursed by the souls in whose

ruin he has had instrumentally a fearful share — Oh! the eternal bitter taunts and upbraidings of those deceived by him! Let the very thought of all this be as an Angel of mercy to get every minister of Christ most seriously to bethink himself of the alternative issue suspended on faithfulness or unfaithfulness in his momentous work.

But on those constituting the minister's charge, counterpart obligations, and a corresponding magnitude and solemnity of final results, necessarily follow from the mutual character of the relation, and are most explicitly and unmistakably declared in the word of God. If they willingly receive him as God's accredited agent, messenger, servant, and receive the word of God, revealing God's mind which they have God's commission to preach, if they cordially fall in with, and by God's grace strive to follow out all that God's word enjoins His Ministers to press upon their hearers, as respects their own personal salvation—all that relates to the duties of believers to their fellow creatures, especially as ruined by sin—all that relates to their duties to the Church of Christ, which God loves so dearly as to have "*purchased it with His own blood,*" and the interest, the well-being, the progress of which Church God has been pleased to suspend on the prayers, the active efforts, the liberality of the people of Christ, and purchase of His blood—thus giving to believers the amazing privilege and delight of being co-workers with God, and speeding on His blessed work;—if this course be followed, then is there a sweet and delightful fellowship in heart sympathies and labors between Ministers and their people on earth—then the final result is their spending together a joyful eternity in Heaven. But if the contrary course be followed—if there be refusal to receive God's mind and word, and to follow in the path which God commissions His Ministers to point out, then God owns all that the faithful publication of His word contains, and in the event of this impenitent course being persisted in, the terrible final result is ruin eternal. For the Gospel and Gospel Ministry cannot, from their very nature, be neutral, cannot be without a most trying final result for good or for evil, as the word of God powerfully expresses it—They are "*the saviour of death unto death, or the saviour of life unto life.*" If God's revealed will be carried out faithfully by a Minister faithful to his trust and yet be rejected, an aggravation of guilt fastens upon rejection in such a case. But let all take most especial note of *this*, that while unfaithful dealing with God and man on the part of Ministers fixes upon them consequences most terrific, yet it frees not the sinner from judgment and condemnation. There is a solemn warning given to both Preachers and hearers in Ezekiel xxxiii. 7, 8, 9, that whilst the blood of the impenitent will be required at the hands of the unfaithful Minister, yet "*the wicked shall die in his iniquity.*"

2. Respecting the second view—The meeting which is to take place before the tribunal of Christ at the day of judgment, between ministers and those who were under their ministerial care on earth—unmistakably clear is it in God's word, that God has fixed that day of meeting for the purpose of calling ministers and people to reckoning; for a final settlement of accounts between them; to give an account before the great Judge of their behaviour, one to another, in the mutual relation they bore to each other in the world. This,

indeed, might have been necessarily inferred from the very nature, and grand purpose of the day of judgment, which is to wind up the plan of salvation, to carry out which the world was created. But besides the explicitness and fullness of Scripture on the general judgment, which is "to bring into judgment every work, with every secret thing, whether it be good or whether it be evil," the word of God gives *special prominence to the meeting between ministers and their people*. And most fit and natural is this, seeing that the very end and design of the Christian ministry is the salvation of its subjects—their preparation for the day of judgment. I *Cor.* i: 14; I *Thess.* ii: 19, 20.

Let me present to you some of the thoughts which have been pressing upon my mind in view of the solemn meeting to which we must all look forward.

One thought is—The meeting between ministers and their charges at the day of judgment, will be with an unspeakably closer and more intimate knowledge of each other. It is probable that all will have some insight into the judgment of all; but how different must be the feelings toward each other where relations of greatest solemnity and importance have existed between the parties. Methinks I see earthly judges and juries and judged—masters and mistresses and servants—husbands and wives—heads of families and children—all standing before Christ the judge, to receive a judgment of perfect righteousness, and sensitively conscious that all will be brought to light, and that error or wrong in the judgment, or appeal from its eternal awards must be for ever impossible. But methinks that this and that other group composed of those who on earth stood in the relation of minister and people, will have a searching consciousness of the nearness of concern with each other, and of the eternal final results of their earthly connection beyond all the rest. For the very nature and very first formation of the connection pointed to that day now come, now to pronounce on both of the parties their final doom.

Another thought and one close akin is this—How vastly different the meetings between minister and people now and at the day of judgment. Now you and I may find grace, unless sealed up to judicial blindness and hardness of heart—get our material errors, mistakes, sins corrected. The very nature and design of the Christian ministry is to produce changes, progress, improvements, but at that day this is eternally impossible. Oh to know in all the deepest depths of personal eternal consciousness the true meaning of God's declaration. "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Oh to think of the peculiarly close connection in the way of instrumentality, of the minister and his people's actings towards each other in determining whether this unchangeableness of state is to be the unchangeable blessedness of heaven or misery of hell!

Another thought is—Ministers are represented in Scripture as guides under their Master, the great infallible guide; as lights reflected from their Master, the Sun of Righteousness to lead their people safely to heaven. They are as a voice behind their people saying, "This is the way, walk ye in it." Ministers meet with their people here to hold up to them the truth, "the word of life" to enlighten and awaken their consciences—to exhibit the Scripture tests,

whereby they may try the state of their souls—whether they are travelling on the sure way to heaven. But how much failure is there to awaken interest—and how much mistake there may be as to real spiritual state. Ministers have no infallible discernment of the state of their people; nor are the people able to know certainly the state of their minister. What sad deceptions and mistakes of judgment there may be the one of the other, and how apt are both parties to be mistaken concerning their own state. But let us always remember that mistakes are by no means innocent or unavoidable as respects judgment of self. They arise from guilty inattention to God's offered guidance. But at the day of judgment ministers and people shall have *another kind of meeting*—Oh, yes *then* the secrets of every heart shall be made manifest, and every man's state be perfectly known—God tells us that it is the day when he shall judge the “secrets of men by Jesus Christ.” Rom. ii: 16—the day when he will bring to “light the hidden things of darkness and make manifest the counsels of the hearts.” 1 Cor. iv: 5. Wondrous are the powers which God has given to nature and to man's art—for example, by that beautiful invention, the daguerreotype process, the solar light reflected from the countenance of the person sitting for the picture, and received upon a metallic plate gives you the very image of the living original. But this is only the outside, after all, that we have of the human being. At the day of judgment there is to be an infinitely more wonderful process—even *spiritual picturing*. God will, by a power swifter and more penetrating by far than electricity, bring up to us our *whole past lives*—will make such an impression of that life upon conscience as shall remain with us unimpaired through all eternity. If we shall be found to have had our sins washed in the blood, to have committed ourselves to the keeping of Jesus, and to have his image on the soul, heaven and its eternal joys will be the impression, true to the life, enstamped upon our consciousness. If Jesus shall have been rejected—terrible thought!—hell must be the impression. Oh my friends, considering the nearness of your and my earthly relation, its powerful influences upon each other, let this thought be with us by day and by night.

In view of such solemn realities, let us pray for each other more and more. “Brethren pray for us” is an old, old request, so old that it is apt to be used as a common place. But I make the request as no mere matter of custom and form. I make it under the deep impression that it is most urgently needed to be done. I have often most earnestly recommended meetings in small groups for this special purpose. The true power of prayer in force and influence is infinitely beyond all the powers of nature. Oh let it be definitely used by you; strive to bring your minds up to all the solemn realities and grand eternal issues of our meeting together at the tribunal of Christ, and of their instrumental connexion with a gospel ministry, so long enjoyed. Pray for your pastor with that earnestness which you would do, if you knew that this meeting were at the very door. Do this—put God to trial upon his own promises, “whatsoever things ye desire when ye pray, believe that ye receive them and ye shall have them.” Mark xi: 24. Do this, and the best results for us both may be through the blessing of God expected.—*From Pastoral Address to the people of his charge, by Rev. H. Gordon of Gananoque.*

Official Notices.

CLOSING OF KNOX COLLEGE.—The College session will close on Wednesday, 2nd April. The closing lecture will be delivered at the College at 12 o'clock.

MEETING OF COLLEGE BOARD.—The Board of Knox College will meet in the College, on Wednesday, 2nd April., at 2 o'clock, p. m.

A. TOPP, *Chairman*.

HOME MISSION COMMITTEE.—The half-yearly meeting of the Home Mission Committee will be held in Knox College, on Wednesday, 2nd April, at 4.30 o'clock, p. m.

R. H. THORNTON, *Chairman*.

Home Ecclesiastical Intelligence.

GUELPH.—The Rev. W. S. Ball was, on the 5th ult., inducted as Pastor of Knox's Church, Guelph. The proceedings were of an interesting and impressive character. From Mr. Ball's experience and devoted energy, the happiest results may be expected.

DOON AND HESPELER.—The Rev. Mr. McKenzie was, on 12th ult., ordained and inducted as pastor of the united congregations of Doon and Hespeler.

WAKEFIELD.—The congregation of Wakefield, vacant since the resignation of the Rev. Mr. Corbett, have presented a call to the Rev. Joseph White.

NORTH BRUCE.—The Rev. W. Matheson has received and accepted a call from the congregation of North Bruce.

CULROSS.—The congregation of Culross have called the Rev. A. McKay, a Probationer from Nova Scotia.

MARYBORO'.—The congregation of Maryboro' have united in a call to the Rev. R. Rodgers.

THOROLD AND DRUMMONDVILLE.—At a late meeting of the Presbytery of Hamilton it was decided that the Rev. John Lees, of Ancaster, be not translated to Thorold and Drummondville.

BOSANQUET.—On Wednesday, the 29th January, the Rev. P. Goodfellow was ordained and inducted as pastor of the congregation in Bosanquet, vacant since the removal of the Rev. J. Blount, who subsequently was lost with his wife and child in the steamer *Canadian*. The services on the occasion referred to were conducted by Rev. Mr. Fletcher of Carlisle, Rev. J. Scott of London, and Rev. D. Walker of Sarnia. Mr. Goodfellow met with a warm reception from his congregation, and his prospects of success, by the blessing of God, are encouraging.

MONO.—The congregation of the Rev. Mr. Corbett lately presented him with a cutter and harness of the value of upwards of eighty dollars, in token of gratitude for his laborious efforts to promote their spiritual welfare.

GRIMSBY.—The congregation of the Rev. J. G. Murray lately presented him with a purse containing fifty dollars. This is not the first gift of the kind that Mr. Murray has received since he went to Grimsby.

KNOX COLLEGE BURSARIES.—We mentioned in our last number the names of several students who had been successful competitors for bursaries. We have to mention farther the name of Mr. Duncan Davidson, who obtained the Gaelic Bursary in the Literary department.

CHINGUACOUSY—REV. D. COUTTS.—We are glad to hear that the congregation of the Rev. D. Coutts, in the first line of East Chinguacousy, lately presented their pastor with a purse containing about fifty dollars, as a token of attachment, and of sympathy with him in the affliction he was lately called upon to bear.

SOUTHAMPTON AND DUNBLANE.—The congregation in Dunblane, under the pastoral charge of the Rev. D. Waters, M. A., lately presented him with a very handsome cutter, the congregation in Saugeen giving him at the same time an excellent set of harness and buffalo robes. These gifts shew the kindly feeling to Mr. Waters which his brief ministry has awakened among his people.

ONTARIO PRESBYTERY.—We have received from a member of the Presbytery of Ontario a note complaining of certain expressions which occurred in the notice of the proceedings of said Presbytery which appeared in the December number of the *Record*. We need not say that it is our wish to have the reports of Presbytery proceedings in the pages of the *Record* as impartial as possible. We find that certain of the expressions complained of are simply the words used in the Presbytery minutes. In regard to some other expressions there may have been an oversight in stating that certain references came from the congregation of Cartwright, when, as we understand the matter, they only came from members, or from those who had been members of that congregation; but we believe the expressions were used without the least intention of injuring the feelings or interests of any party.

RECORD OF THE AMERICAN PRESBYTERIAN CHURCH.—We beg to intimate to the ministers of the church, that the Publishers of the *Home and Foreign Record of the American Presbyterian Church* are willing to send it to all the ministers of this church, simply on payment of the American postage, amounting now to six or seven cents per annum. If Presbytery Clerks will forward to us during the present month the names of ministers wishing the *Record*, together with the postage, we shall send the list to Philadelphia without delay. If no lists are received during the month, it will be inferred that the Publication is not desired.

FRENCH CANADIAN MISSIONARY SOCIETY.—We have received the *Record of the French Canadian Missionary Society* containing the yearly report, but too late for making any extracts. We shall notice it next number.

PAISLEY—CHURCH OPENING.—On Sabbath, the 12th January, the new church at Paisley was opened for public worship, when the Rev. A. Fraser, of Port Elgin, preached in the forenoon, and the Rev. D. Waters in the afternoon, to large and attentive audiences. On the Thursday following a soiree was held in the same place, to assist in liquidating the debt on the church. This was the largest meeting of the kind ever held in Paisley. From the collections on Sabbath, and the proceeds of the soiree, the sum of \$130 was realized, leaving the building committee in easy circumstances. The church is beautifully situated on the bank of the Saugeen river—a prettier site is scarcely imaginable. It is 36 feet by 48, and is neatly and comfortably finished inside. It may be also added that it is well filled with an attentive audience.

SOUTHAMPTON.—The C. P. Congregation of this place, under the pastoral care of the Rev. D. Waters, M.A., held their annual soiree on the evening of the 22nd January. After partaking of an excellent tea, served in the school house, the large audience adjourned to the town hall. Mr. Waters having taken the chair, instructive and agreeable addresses were delivered by the Rev. Messrs. Stevenson, Moffatt, Hunt, Williston, Dr. Scott and Mr. Geo. Hamilton. During the evening the audience was entertained with some superior vocal and instrumental music. After spending a pleasant evening the company separated, apparently highly pleased with the efforts which had been made to minister to their wants—physical, intellectual, and moral.

On the following evening a children's soiree was held in the same place. Speeches, music and recitations made the evening glide away very pleasantly.

The proceeds of the soiree are in aid of the building fund. It is hoped, ere another such occasion, the congregation will be worshipping in their own church. At present they meet in the town hall.—*Communicated.*

LIMEHOUSE—CHURCH OPENING.—On the 24th of November last a new church was opened at this place by Rev. Dr. Burns, who preached an eloquent and impressive sermon. On the 15th of the same month a soiree was held for the benefit of the building fund, at which interesting addresses were delivered by Revds. Dr. Burns, Joseph Alexander, Mr. Unsworth, Mr. Bond and Mr. Brown. The building is a plain but comfortable erection, 30 by 40 feet, with no particular claim to beauty but one, viz., that it is free from debt. The church has been built on the *union* principle—members and adherents of the various denominations contributing towards its erection.—*Communicated.*

EAST ALDBORO—OPENING OF NEW CHURCH.—It will be cheering to the brethren who were wont to preach in the old school room and in the woods at East Eldboro', as well as to our people at large, to learn that the Presbyterians there, under the pastoral charge of the Rev. N. McKinnon, have erected a new and commodious place of worship. It was opened on 22nd December. The

pastor was assisted by the Rev. J. Greenfield, who preached in English and Gaelic. The attendance was large, and the services were particularly solemn and impressive. Mr. McKinnon's ministry has evidently been not without success, and we trust that through the blessing of the Great Head of the Church still greater results may be seen.—*Communicated.*

METIS.—On New Year's day there was a Congregational Soiree at the above named place. Addresses were delivered by Mr. D. Ferguson (the Seigneur) who occupied the chair, and by the writer. Recitations and music formed another part of the exercises. A few missionary pictures were also exhibited, and the fruits, which fair fingers had made and put on it, were plucked from a New Year's tree and distributed among the children present.

I may here take the liberty of saying a few words concerning this station. It is on the south side of the St. Lawrence, about 80 miles from Rivière du Loup, and about 220 from Quebec, and is the most eastern of our stations. Until a short time ago, it was for several years under the pastoral care of the Rev. Mr. McAlister, who is still highly esteemed by the people. In respect of situation, there not another station of our Church in Canada like it. The nearest Protestant clergyman is the Rev. Mr. Ross, of the Episcopal church at Rivière du Loup—the nearest of our own Church is the Rev. Mr. Clark, of Quebec. The mass of the people around, excepting two or three families at Matane, 30 miles distant are French Canadian Romanists. May the church at Metis shine as a light in a dark place. The late Rev. Mr. Rintoul whose memory is fondly cherished by many of the readers of the *Record*, died at Trois Pistoles while on his way to this place to ordain elders. His remains were conveyed to the burying ground of the Episcopal church at Rivière du Loup, that being the nearest protestant one. In compliance with the law of the church the burial service was read, when they were consigned to "the narrow house." It would be well if it were used only on such occasions. A plain but neat monument of marble marks the spot where all that is mortal of that man of God rests, awaiting a glorious resurrection.—T. F.

VAUGHAN.—The ladies of the Canada Presbyterian Church, Vaughan, lately presented the Rev. P. Glassford, their minister, with a handsome Cutter and a sum of money, as an expression of their esteem and attachment.

INTERESTING INTELLIGENCE—REVIVAL OF RELIGION.

The following extracts from a letter just received from the Rev. J. McEwen, of Cumberland and Lochaber, will be read with interest. Although the letter was not specially prepared for publication, we feel it our duty not to withhold the intelligence from the readers of the *Record*. We shall hope to hear more of the progress of the work. May it spread to every congregation connected with our Church:—

The cause of Christ on this part of my field (Osborne) is making great progress. A very special and solemn work has been progressing for the past

month. Greater earnestness and anxiety have been felt for some months past, but manifestations of an unusual kind appeared at one of our regular prayer meetings—five or six persons became so inconsolable about their souls that private counsel became necessary. Meetings afterwards became necessary, and all the means connected with a revival of God's work.

Every day has brought to my house some anxious soul seeking Christ, and also some one rejoicing abundantly in Christ Jesus. Within the past three weeks forty have come to me in trouble, and the work seems to be increasing, deepening and spreading through the township. Many come ten or twelve miles, staying a day or two, and going home deeply anxious, or rejoicing in Christ. In this way the community is being leavened. Our regular prayer meeting for some years past has averaged in attendance from fifteen to twenty; now, without any effort, the attendance is about seventy. This we consider large, compared with the country population.

The effect of this work upon the children has been very remarkable. They have a daily prayer meeting led by the minister, or some christian friend. Five or six of the children engage in prayer, read a chapter, singing entering largely into the exercises. Many of them give evidence of being born again. Their anxiety that others of the young should come to Christ is often very striking.

Some very striking answers to prayer have come before us. Husbands and brothers at a distance from home have been spiritually awakened, the date of their anxiety, and of the anxiety and prayers of their friends for them being coincident. Houses where family worship was never known are now delighting in this great privilege.

General Religious Intelligence.

STATE OF RELIGION—In various localities in Great Britain the work of revival is manifestly extending. A late number of the Record of the Free Church contains a letter from an elder giving a very pleasing account of the progress of revival at Yetholm. There the movement began by the ministrations of a devoted missionary. An artillery officer, who had come all the way from Gosport to see and aid the work, had been the means of good to many. Many labourers too were raised among the people themselves, for where grace really influences the heart, every believer will be a missionary in one way or another. The work extends to all classes, including the gypsies, large numbers of whom have long been accustomed to have at least a temporary home in Yetholm.

In cities the various agencies for the spiritual improvement of the people are *still vigorously employed*. It is pleasing to see that new labourers are coming forward from time to time. The Earl of Aberdeen and Lord Radstock have been delivering very impressive addresses in connection with Carrubber's Close mission in Edinburgh.

The energies of the United Presbyterian Church, while not passing by the fields open to them in Scotland, are largely directed to the advancement of spiritual religion and of Presbyterianism in England. There is now a whole band of ministers in London, embracing such men as Dr. King, Dr. McFarlane, and Dr. Edwards. But the efforts of the Church are not confined to London. We learn from the January number of the United Presbyterian Magazine, that vigorous efforts for the spread of religion have been made in other parts of England. "Several places in the county of Durham having been visited by

members of this Presbytery, and also by preachers sent among them for some time past, and inquiries being made concerning fields of labour in the diffusion of the gospel most suitable for being occupied as missionary stations, encouraging circumstances have been presented to view. At Middlesburgh, Spennymoor, and Towlaw, the Presbytery propose to have preachers sent for three months, and recommend to the Synod's Home Mission Board to have those places recognised and treated as missionary stations."

In Britain the concert of prayer in the beginning of January was extensively observed. In London besides many prayer meetings in Churches and chapels, there were special meetings held during the week in Free Mason's Hall. Ministers and laymen of standing took part, among whom might be mentioned Hon. A. Kinnaird, Sir C. E. Eardley, Lord Radstock, Major General Alexander, Mr. O'Malley, Queen's Counsel, &c. The correspondent of the *Presbyterian Banner* says with reference to the meetings for prayer :

"This Concert of Prayer now engirdling the world, is the best hope of the Church, and helps to sustain and comfort God's children here under the double sorrow arising, first, from the death of the Prince Consort, and the consequent deep and abiding affliction of the Queen, and, secondly, the alarms, anxieties and suspense about the issue of negotiations with the United States. As to the first, the Queen was constantly prayed for, with special, tearful tenderness, and it was fervently asked that the work of grace begun in the Royal Family might extend to all its members. Mr. Baptist Noel, in his prayer on Monday, gave thanks to God for the Christian "faith" of the departed Prince; and in a sermon preached on the day of the funeral to his own congregation, stated that one who had been conversing with the Prince on eternal things, had heard him say: "I have no hope of salvation but in Christ." Mr. Noel also referred to the love of faithful preaching and preachers evinced by both the Prince and the Queen; how the honest Norman McLeod, who was too fearless to keep back any part of the truth, was last year summoned to preach at Balmoral; and how the Rev. Mr. Protheroe, a most earnest Episcopal clergyman near to Osborne in the Isle of Wight, was a favourite with the Prince, who, just in proportion as he spoke home to the hearts and consciences of the people, was warmly thanked after the service with an expressive squeeze of the hand.

As to America, thought and feeling at every meeting were in exercise and expression, and the real oneness of God's children there and here, was realized in a way that no mere earthly kinsmanship could awaken. Surely there was no desire for war there. No; it was earnestly deprecated, by none more earnestly than by a veteran officer who engaged in prayer, General Alexander, as well as by Sir Culling Eardley himself. The latter as Chairman on Monday, suggested that if news should arrive that the United States had yielded to the wishes of the British Government, anything like a spirit of taunt or triumph should be put far from us. *That* received a universal response."

Abroad the progress of religion is cheering. While in Italy the Bible is daily gaining ground, several of the northern countries of Europe are in a hopeful state of spiritual progress. The Danish and Norwegian Churches, as well as the Swedish, have been deeply stirred, and remarkable awakenings have occurred in many most unexpected places. The labours of laymen (some of

them peasants), the influence of evangelical professors in universities contributing to the sending forth of a more earnest class of preachers, and, above all, the circulation of Christian books, tracts, and periodicals, were specially named as among the means used in the promotion of this work of revival.

UNION AMONG THE ENGLISH PRESBYTERIANS.—The united communion of members of the various congregations belonging to the English Presbyterian and United Presbyterian bodies favourable to their union took place on Saturday evening, in the Rev. Dr. Hamilton's Church, Regent Square, London. The entire area of that spacious and elegant place of worship was allotted to communicants, and every seat was occupied. The gallery was for spectators. The services were conducted by six ministers, three belonging to each denomination. The Rev. Robert Redpath of Wells Street Chapel, Dr. Archer of Oxendon, and Dr. Edmond of Islington, represented the U. P. Church; and the Rev. Dr. Hamilton, the Rev. Mr. Chalmers, and the Rev. Mr. Bannatyne, the English Presbyterians. The Rev. Dr. Hamilton presided. On Sabbath the ministers in London favourable to the movement exchanged pulpits.

ANOTHER ECCLESIASTICAL CASE.—The Rev. Dr. Laing, of Sydney, New South Wales, has raised an action in the Court of Session in Scotland against the Presbytery of Irvine in connexion with the Established Church, for cutting him off in 1851 as a Minister of the Church of Scotland. He asks £3,500 sterling as a solatium.

A SUCCESSOR TO DR. CUNNINGHAM.—Various names have been mentioned in connexion with the vacancy in the New College, Edinburgh, in consequence of the lamented death of Dr. Cunningham. The Rev. W. Rainy, of the Free High Church, Dr. McCosh, of Queen's College, Belfast, and Dr. Fairbairn, have been named. Some have proposed to appoint Dr. Candlish as Principal of the College, and to appoint a professor at the same time to attend to the department formerly in the hands of Dr. Cunningham.

BICENTENARY OF THE ACT OF UNIFORMITY.—It has been resolved by the Congregationalists of England to erect a large number of chapels, as an appropriate way of commemorating the events of 1662, and for this purpose to raise at least £30,000. Already the sum of nearly £12,000 has been subscribed.

A LIBERAL COLLECTION.—The occasion of a sermon by the Rev. Dr. Guthrie, in the Free College Church, Glasgow, on a recent occasion, the collection amounted to the large sum of \$13,165. The object was the liquidation of the debt on the building.

SPREAD OF MORMONISM IN BRITAIN.—Mormonism is stated to be spreading widely in Britain. It is said to have more converts in Europe than in America. A General Council was lately held at Birmingham, when reports were given in as to the increase of their numbers in England and Scotland.

SINGULAR MOVEMENT AMONG THE JEWS.—It is said that the Jews, with the view of fitting themselves for the occupation of their fathers' land, to which they still look forward, have established a College near Paris, where young men (many of them of the wealthiest families) may be instructed in the ordinary branches of education, and in the principles of scientific agriculture. It is also

stated that, recognizing the superior way in which they are treated in Protestant countries, and the fact that Roman Catholics dread the spread of the New Testament, they are taking means for the circulation of the New Testament Scriptures in Italy and other Roman Catholic countries.

PROCLAMATIONS REGARDING FAST DAYS.—A deputation from the United Presbyterian Synod in Scotland, had lately an interview with the Lord Advocate, with respect to the language employed in the royal proclamations of thanksgiving and fast days. The matter is of importance, and we trust that all ground of complaint will be removed.

INCREASED LIBERALTY IN THE UNITED PRESBYTERIAN CHURCH.—The missionary contributions of the United Presbyterian Church for the year 1861 are considerably in advance of those for any previous year. The following is the amount received by the Treasurer:—For Home and Foreign Missions £20,851 2s. 3½d., and for the London movement £3000.

TERRIBLE COLLIERY ACCIDENT IN NORTHUMBERLAND.—A very sad accident has lately taken place at Hartely Colliery in Northumberland, resulting in the death of upwards of 200 individuals. The unfortunate individuals were immured for days in the mine, the shaft of which had become filled up. From a scrap of writing which was found it appeared that they had held prayer meetings for united consolation and support. In the midst of her own grief the Queen has manifested the liveliest interest in behalf of those who have been the sufferers in this lamentable calamity.

EVANGELIZATION OF ITALY.—At a meeting lately held in Edinburgh in connexion with the Italian Evangelization Society, very encouraging statements were made with reference to the spread of the truth in Italy. In the streets of Naples 7,000 copies of the word of God had been sold in the course of a few months. In Leghorn also copies of the Scriptures are most eagerly purchased. The Priests are still opposing the truth, and have stirred up a suit against Father Gavazzi for alleged breach of law with reference to the religion of the State. But in spite of all opposition the Gospel is spreading.

CONTINUED PERSECUTION IN SPAIN.—Intelligence has lately been received from Spain to the effect, that Matamoras and Albama, the two imprisoned Protestants, have been condemned to seven years in the Galleys, and another, Trigo, to four. The offence of these men is simply reading the word of God.

DEATH OF MINISTERS.—Almost every mail brings the tidings of some standard bearers. The Rev. Dr. McKay, of Rafford, of the Free Church of Scotland, the Rev. P. White, of Bailieborough, the Rev. J. S. Denham, of Holywood, and the Rev. J. Huey, of Ballywillem, of the Irish Presbyterian Church, all respected and devoted Ministers, have lately been removed by death. We notice also the death of Dr. Symington of the Reformed Presbyterian Church, and author of several excellent theological works.

SUTTEE IN INDIA.—A case of Suttee took place lately in India at the Village of Basa, in the Hurdni District. The woman who sacrificed herself was about fifty years of age, and her husband had been dead ten years. The district superintendent has apprehended thirty-five persons including the woman who lighted the pile.

DEATH OF DR. HARTWELL HORNE.—The Rev. Dr. Hartwell Horne, of the University of Cambridge, and Rector of the united parishes of St. Edmund the King and St. Nicholas Acres, London, lately died in his 82nd year. He was the author of that well-known and most useful work “An Introduction to the Critical Study of the Holy Scriptures.”

UNION OF OLD AND NEW SCHOOL PRESBYTERIANS IN THE STATES.—In the State of New York two presbyteries, one of the old school and the other of the new school, lately held a joint meeting and passed resolutions in favour of reunion. In various quarters there appears to be a tendency towards union; but we observe that the Philadelphia *Presbyterian* and the semi-official papers speak of the movement with disapprobation. It is however approved by other papers.

A LIBERAL CONGREGATION.—The congregation in San Francisco vacant by the resignation of the Rev. Dr. Scott have called the Rev. Dr. Wadsworth. They agree to give him as stipend \$6,000 per annum, and to pay all the expenses of his removal to California.

THE LATE CENSUS.—The following is the census of Canada, according to the various denominations. It will be seen by the returns that the Canada Presbyterian Church, embracing now the Free Church and the United Presbyterian numbers 214,340, by far the largest Presbyterian body, and in regard to numbers the third of the Protestant denominations, the Church of England being put down at 364,887, and the Wesleyan Methodists, 244,246. As compared with the census of 1857, we have no reason to be dissatisfied with the progress of the church. In our next number we shall return to the subject of the census, and direct attention to some interesting points connected with it.

	Lower Canada.	Upper Canada.	United Canada.
Church of England.....	63,322	301,656	364,687
Church of Rome.....	942,724	258,141	1,200,865
Established Church of Scotland.....	23,688	108,963	132,649
Free Church of Scotland.....	14,770	143,043	157,813
United Presbyterians.....	5,149	61,378	56,528
Wesleyan Methodists.....	25,979	217,427	244,246
Episcopal Methodists.....	2,537	71,615	74,152
New Connection Methodists.....	1,292	28,200	29,492
Other Methodists.....	874	23,330	24,204
Baptists.....	7,751	61,559	69,310
Lutherans.....	857	24,299	25,156
Congregationalists.....	4,927	9,357	14,334
Quakers.....	121	7,383	7,504
Bible Christians.....	184	8,801	8,805
Christians.....	298	5,018	5,316
Second Adventists.....	2,305	1,050	3,335
Protestants.....	2,583	7,514	10,098
Disciples.....	5	4,147	4,152
Jews.....	527	614	1,241
Mennonists and Tunkers.....	0	8,965	8,965
Universalists.....	2,289	2,234	4,523
Unitarians.....	650	634	1,284
Mormons.....	3	74	77
No Religion.....	1,477	17,373	18,850
No Creed given.....	5,728	8,121	13,849
Other Creeds not classified.....	678	14,284	12,962
Total.....	1,110,664	1,395,091	2,506,765

Communications.

MEMORIAL SKETCH OF MR. BERNARD MACGUIRE.

MR. EDITOR—I am indebted for the sketches now submitted to your readers almost entirely to notes furnished by the excellent brother of the departed, who, I trust, will soon be called to make known to survivors those glorious truths which were the guides of his departed relative in his pilgrimage, and cheered him so remarkably in his closing hours.

Mr. Bernard Macguire was born in Toronto Township, Canada West, in January, 1832. His father was a member of the Roman Catholic Church, but his mother was a pious and intelligent Protestant, and by her the education of the members of the family was mainly conducted. Bernard had all the advantages of a good ordinary elementary education; and the family property was the field of his agricultural occupations. His mind was early impressed with a deep sense of divine truth; and a heart of great native sensibility was largely sanctified by the grace of the Gospel.

He joined in communion with the congregation of Brampton and East Toronto, under the pastoral charge of the Rev. Mr. Holmes, in January, 1852. From this time till his lamented decease, his chief delight was in cheerfully serving Him who had called him by His grace, and in living to His glory in all things. The delightful service of family worship was kept up by him in his mother's house with most exact regularity and the deepest solemnity. The opportunity of assembling twice every day around the family altar, and of bringing their collected offerings before the Lord, was esteemed by the whole household as a singular privilege. Neither the hurry of business, nor any other opposing obstacle, was allowed to interfere with this important domestic duty. In the summer of 1859 he introduced the practice of family worship three times a day; and this practice is still kept up, and felt by the family to be a delight and a blessing. Mr. Macguire considered that morning, noon and night were as seldom as the members of the family should bow together at the common throne, and acknowledge God as the bountiful giver of all blessings, temporal as well as spiritual.

He took a great interest in the Temperance reformation, as also in the County of Peel Sabbath School Union; and indeed in every suitable plan for the advancement of Messiah's kingdom; and had his life been spared, there can be no doubt that he would have proved a most active, liberal, and persevering promoter of every pious and benevolent effort.

Mr. Macguire has left with one of his brothers some short manuscript notes, from which, as well as from his Diary, the state of the "divine life" in his soul, both as to real progress and growing happiness, may be clearly ascertained. While he walked with God and ripened for heaven with a holy rapidity, Satan often assailed him, and seemed almost to crush him beneath his withering and overwhelming power. But God had given him a strong and truly "living" faith in his beloved Lord, to whom he ever looked as his strong tower, to which he did run and was safe. Once and again he exclaims: "By the grace of God I am what I am; and by that grace alone am I kept from

the power and grasp of the roaring lion." He shared in all the secret struggles between the new man and the old ; and often he thanks God, who had given him the victory, through Jesus Christ his Lord." He adds : "It is all of grace—grace from first to last ; and I thank God that it is so, for if it were not all of grace—if anything depended on me, I would perish in the pit of woe."

The compiler of this article had more than one opportunity of familiar converse with Mr. M., both in his days of health and on his dying bed. His impression is deep and strong, that Mr. M., for his years, was remarkable for the extent and variety of his Christian experience, and gave unmistakable evidence of the reality and power of that deep-toned spiritual life within, which our blessed Lord so beautifully compares to "a well of water springing up into eternal life."

It was in summer and autumn of 1861 his health began to give way. His constitution was originally good, but he had been bruised internally by coming in contact with of a loaded waggon, and thus the *region of the lungs* was seriously affected ; and after some months of weakness and pain, he was wholly confined to bed. During the lapse of four months from the day of his confinement to bed to the day of his death, he evinced much uneasiness, but his mind was calm, and at times rose into extacies of joy. On Sabbath, August 25th, at or near midnight, while in deep meditation, he broke forth in singing the words of Psalm twenty-third : "The Lord's my shepherd, I'll not want ;" repeating eagerly the first eight lines. From that time till the moment he expired, whenever he spoke there seemed to be a halo of light divine encircling his brow. On Monday and Tuesday he conversed but little. He seemed constantly engaged with his God. On Wednesday, at 3 P. M., he desired to be raised up that he might lead in family worship, as it was his delight when in health to do. He spoke little till about 12 o'clock at night, when Satan seemed to make his last and most desperate assault. In a few moments he exclaimed with a heavenly smile : "the conflict is over ; the victory is won ; the victory is won." There is reason to think that the enemy never assailed him again ; at least there was no farther indication of it on his part.

Calm and serene he remained till midnight on Thursday, when he unfolded his arms wide, and exclaimed : "Fear not, friends ; all's right ; all's well." "I have been on the verge of the tomb three times, and I know not but I am there at present. God's will be done. My Saviour said to me, while passing through the valley and shadow of death, 'I will not leave thee, nor forsake thee ;' " and turning his head towards those at his bedside, he said : "If you put your trust in the Lord He will never leave you, nor forsake you." He next addressed a pious theological student, who had resided in the family while in the Mission service at the place, in these words : "Fear not the face of man ; do your duty faithfully and fearlessly." He also warned all professors of the danger of turning back, after they had once determined to devote themselves to the service of God. He then spoke to his sisters, as it were pointing to each : "To you, and to you, yea to all now present, I give the same advice—love and fear God."

At one o'clock on Friday morning his countenance was lit up with joy, and when the family were sitting round his bed, in a few moments he spoke aloud,

saying: "Never did my heart rejoice so much as when I heard one of you whisper to another, 'all things shall work for good to them that love God, to them that are the called according to His purpose.' Yes; fear not; for God shall assuredly make good His own promise." After a season his sister raised his head, and he exclaimed: "My Saviour, my Saviour, come and take me to thy bosom, that I may sing the everlasting song of praise, and dwell with thee forever." Again he added: "I love Jesus—I am going home, and I would go." On Saturday he uttered but little. Several times, however, he spoke of his absent and beloved brother Thomas, and others of the family. He talked of the celestial scenery and of the celestial city. At three separate times during the day he said to the assembled family: "Be ready to take your long farewell as on Sabbath morning at eight o'clock." On Saturday evening, while his dear mother was with him, he said: "Dear parent, I am going to be taken from you, that you may all sing sweeter and still sweeter of the redeeming love." Near 12 o'clock, P. M., while several friends were standing round his dying bed, one of his brothers spoke to him of his deathbed scene, his sayings and his triumphs being a proof against infidelity. While thus speaking, the friends present had an impression that their interesting dying relative would never more be able to make his voice be heard, but to their surprise and gratification he spoke in a soft but distinct utterance: "I love God, because God first loved me, and gave His Son to save me." He knew his mother, and spoke to her just a moment or two before he expired. His spirit took its flight just as the clock was striking eight on Sabbath morning, September 1st, 1861. He "fell asleep" in Jesus, and, according to his own desire and anticipation, at a specific hour on the morning "of the Lord's day," and then began with him that blessed Sabbath of rest which shall never end.

The annual meeting of the "Sunday School Union" of the County of Peel was held soon after the death of Mr. Macguire, when the following warm testimony to his worth was unanimously recorded in their minutes, and a copy transmitted to his weeping friends:—

At the fourth annual meeting of the Sunday School Union of the County of Peel, it was unanimously resolved—That this Union deeply feels the loss of one of its most active members, in the decease of Mr. Bernard Macguire, and desires to record at this time its great respect for the memory of that excellent and earnest young man, and its sympathy with the surviving branches of his family.—*Extracted from the minutes of the meeting by William Willard, Secretary.*

The deathbed scene which we have thus attempted to sketch from the notes of kind friends present at the time, is a most profitable lesson of confirmation in faith and instruction in practical godliness; but it is so, mainly because it is the crowning consummation of a life which, though short, was marked by singular devotedness to God, and a consistent uniformity of walk very rarely exemplified in a world of sin and of sorrow. It is a message from the tomb, and may speak with an energy more emphatic than the living voice can command. May a blessing from on high go along with it and deepen its impressiveness. May the venerable mother and the interesting group of weeping mourners at East Toronto cherish the spirit and imitate the example of a beloved son and brother, "not lost, but gone before."

R. B.

Knox College, February, 1862.

Missionary Intelligence.

BRITISH COLUMBIA—REV. R. JAMIESON.

The Convener of the Foreign Mission Committee has just handed us a letter from Rev. R. Jamieson, dated "Acapulco, 26th January." The vessel in which he sailed reached Aspinwall on the 20th, at 3 p.m. At 4 they left for Panama, which was reached in three hours. Here they embarked on the "Golden Age," Pacific steamer. So far, the voyage on the Pacific had been really pacific—not a ripple on the waters. They expected to reach San Francisco in about eight days from the date of Mr. Jamieson's letter. Mr. Jamieson had opportunities of usefulness at sea, of which he gladly availed himself. Every evening at eight o'clock, a considerable number met for worship. Mr. Jamieson says: "Oh, 'tis so cheering to see parties of different denominations—some on their way to British Columbia, some to California, some to China, some to the Sandwich Islands—meeting together at the hour of prayer, and uniting their voices in one of our psalms of praise, to the good old tunes of 'Old Hundred' or 'Martyrdom.' May the God of all grace pour upon all of them the spirit of grace and supplication!"

At the request of the Convener of the Foreign Mission Committee, we publish extracts from a letter which he lately received from the Rev. Mr. Hall, missionary of the Irish Presbyterian Church. We can enter into Mr. Hall's feelings of delight and satisfaction in anticipating the arrival of a co-worker, to cheer him in his loneliness, and take part with him in the ministry of the Word, in the new and wide field in which God has placed him.

VICTORIA, VANCOUVER ISLAND, 24th December, 1861.

MY DEAR SIR,—Chillingworth has said that "the Bible, and the Bible alone; is the religion of Protestants;" and our Confession of Faith has gone farther in claiming that "the supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scriptures." Experience has proved that the more thoroughly the Church imbibes and practises the principles and plans of apostolic times, the more carefully she learns the lessons and the more closely she imitates the example set by her Great Head, the more likely is she to promote the interests, and enjoy the comforts of pure and undefiled religion.

It appears from their memoirs that some of the most eminent servants of God have, in former times, entered the mission field alone: and in their case the promise has been strikingly verified; for one has occasionally withstood a thousand adversaries. It will naturally occur, however, to the careful reader of their life-stories, that the presence of a brother would have frequently proved advantageous to Brainard, Whitfield and Schwartz. It is a common remark of reverend sages that our Lord showed great wisdom in sending forth his disciples two by two. To the propriety of that plan I am sure I have assented when residing in the midst of fathers and brethren in the ministry. But oh! what little experimental knowledge I had of the prudence of the divine precedent which was intended for the direction of an evangelistic ministry in all

time to come. A solitary Presbyterian missionary in a wide field, I have had an opportunity of testing, by personal experience, the contrary plan; and as the result feel it incumbent on me to echo, if possible, to the ends of the earth what has so often reached the ear of the Church from the remote mission field, and what was early inculcated by the example of her Great Founder, that pioneers of the "Sacramental Host" should be sent out, not single handed, but in company.

Need it be said then that I shall hail with thankful heart the advent of a fellow-labourer to this large and long-neglected field. Coming as he does from a united Church, which is in fraternal alliance with the Church to which I have the honor to belong, I shall cordially claim your missionary as a brother: and I think I may also assure you that we shall not only endeavour to keep the unity of the Spirit in the bond of peace, but so coöperate in our common work as to promote the interests of Presbyterianism, while we cultivate kindly feelings towards each other.

With reference to the inquiries you make in your favor of the 21st October, I think, as you observe, I have anticipated them in my June letter to Mr. McClure. To induce the Missionary Directors of the Free Church of Scotland to send out a man, I have written to Dr. Bonar that, so far as I am concerned, I shall resign Victoria—the most important station—in favor of a minister from Scotland, inasmuch as the Presbyterians of this city are chiefly from Scotland. The Presbyterians of New Westminster have come for the most part from Canada, excepting some forty soldiers of the Royal Engineers, who are encamped in that city, and have come from Scotland and the North of Ireland. Should your missionary, as you intimate, be designated to New Westminster, he will find an excellent field, and a goodly band of young men, with a dozen families, who are most likely to give him a cordial reception.

As to the expenses of living, I am of opinion that in addition to adequate support you should allow him £100 or so to build a house. Two sites for churches have been granted to us, one of which—an acre lot—is admirably situated, and would serve at present for a parsonage. As there is not in a city of such recent growth any suitable place available for public worship, and as it would be desirable to have a place of meeting in which the men of the camp might be accommodated, to grant an additional £50 towards the erection of a church, would be a very judicious outlay of funds. The Episcopalians, Wesleyans and Roman Catholics have had grants from their respective societies by which they have been enabled to erect small places of worship; and I sincerely hope that the Presbyterians—who are not rich—may also be encouraged in a similar way. For I apprehend you will agree with me that a good beginning is highly advantageous, and may, in some measure, redeem what has been lost by being late in the field.

As there are a number of Chinese and Indians in all the towns of these Colonies, a missionary may find work enough to exercise his faith and patience and engage all his time and energies. There are one or two interesting cases of Chinamen in New Westminster who regularly attend divine service, and manifest a desire to know more of Christianity; and a number of Indians are daily under the instruction of a French priest. You will be glad to hear that a Methodist missionary from Canada, the son, I believe, of Presbyterian parents, erected with his own hands a school house for the natives last summer on this Island. It is now, I understand, daily thronged by the native tribes, who appear to take great delight in singing lines of Gospel truth, set to simple music. Instead of the yellow flag with crimson cross, they now unfurl as the signal for worship the union jack. So let it be till the idols are utterly abolished and the man of sin, with all his symbols, is supplanted by the spirit of loyalty to Him whose right it is to reign as Lord of all.

I am, yours faithfully,

JOHN HALL.

FREE CHURCH OF SCOTLAND.—Several encouraging incidents connected with missionary operations in India are mentioned in the Record of the Free Church of Scotland. Among these we may include several recent baptisms at Poona. Mr. Mitchell the missionary writes at follows:—

“I must write very briefly, for I am just about to start from Punderpoor, the great place of pilgrimage, of which I spoke in my last letter. Already thousands are flocking to the shrine of Vithota there; and I am anxious to be present before the wildest portion of the ceremonies has commenced.”

“But I must briefly refer to some recent admissions into the Church. On Sabbath last, three of the pupils were baptized. We had intended that the sacred rite should be dispensed on the same day to an interesting man who has for a good many months been an earnest inquirer, both he and his wife giving every evidence of deep feeling. Circumstances prevented their being baptized on that precise day; but they were admitted at a church meeting for prayer, held two days ago. These five cases of admission into the Church have cheered us. The pupils of the boarding-school are well known to us, and we could not hesitate in regard to them. Nor could we but exceedingly rejoice in the many proofs of sincerity which the man to whom I have referred—Premdas—afforded. He is a Gosavi, a religious teacher, with numerous disciples; and we trust that his example may lead many to solemn consideration. He is upwards of forty—I should think full forty-six—(a native seldom knows his age), and a vigorous, energetic man. His wife has been in England as an ayah (lady’s attendant), and doubtless among the causes conspiring to detach her mind from heathenism, the recollection of what she saw in England must find a place. Premdas is about to proceed forth in the first instance with us to Punderpoor, and then he will probably go among some of his quondam followers, and declare to them that he has only now found the only true God.

“We had a very solemn communion season lately; and at the thanksgiving after it, there was more earnestness and devotion manifested than I have yet witnessed in our native church. May the Lord visit us, and revive us, and cause us to rejoice in him!”

Poona, November 7.

W. M.

In Caffraria the progress of the Presbyterian mission is said to be wonderfully encouraging. The number of communicants at the different stations is 577, of whom about a sixth part were added in the course of last year. Success still continues. On one Sabbath in August twenty-two persons, of whom fourteen were adults, were baptized at Burnshill. The adults had been under instruction for longer or shorter periods, between two years and fourteen months. As these converts are spread over a considerable extent of country, it is reasonably believed that their influence will be extensively felt for good.

UNITED PRESBYTERIAN CHURCH.—In Jamaica the fruits of the revival appear in the steadfastness of the converts amidst great temptations, love to one another, sympathy with the afflicted, growing liberality and attachment to the ordinances of religion. The Rev. W. Lawrence, writing from Mount Zion station, says: “The congregation was never in a more interesting and prosperous condition. The revival has been attended with blessed results at this station. Many were awakened, and not a few have been hopefully converted, and although several candidates and two members have relapsed, yet most are holding on their way. One hundred and twenty-five have been added to the roll of members, and there is still a large class of candidates.

At Ikimetu, Old Calabar, the February Record gives the account of the reception of the first convert, a young man of the name Egboangwan. Another young man is in a hopeful state. At Old Town the hopeful death of a boy is mentioned. His name was Abanga Ekpyong. In his sickness he declared that it was Jesus Christ alone who could help and save him.

In connexion with the India Mission of the United Presbyterian Church, Nusserebad has been adopted as a station. It is a military station in the province of Ajmere in the Rajpootana. The Rev. W. Martin has commenced missionary operations there in hopeful circumstances. There are about 15,000 natives and about 1200 European soldiers.

Proceedings of Presbyteries, &c.

PRESBYTERY OF MONTREAL.

This Presbytery met in Cote Street Church, Montreal, on the 22nd January last, and was well attended—the Rev. D. Black, Moderator.

The following are the chief items of business:—

Reports were read from the Missionaries at Kennebec, Metis, Mille Isles, Laguerre, and Harrington, of a gratifying kind. Mr. Eadie was appointed to continue at Laguerre during the month of February.

A petition was received from Kennebec, requesting the moderation in a call. In the meantime the Clerk was instructed to correspond with the Colonial Committee of the Church in Ireland regarding this station. Further proceedings were deferred till a subsequent meeting.

Mr. J. Irvine was instructed to give such attention to Frampton as lay in his power.

Mr. McMillan, Catechist, was appointed to Harrington for other three months.

Messrs. Cameron, Gordon, Anderson, Currie, Greenfield, and McQueen, were appointed to give each a day to Alexandria—Mr. Cameron to make the arrangements.

The Presbytery agreed to meet at Lachute on the 4th February, for the moderation in a call to an assistant and successor to the Rev. Thomas Henry; also to meet at Loehiel on the 11th February for the consideration of the call from Calvin Church, St. Helens, C. W., to the Rev. P. Currie, Vankleek's Hill. All parties in the meantime to be summoned for their interest.

Mr. Young reported that Missionary meetings of an interesting and gratifying kind had been held in the congregations of the Southwestern district, and collections to the amount of \$18 31 for the Presbytery's Home Mission Fund were made.

Mr. Anderson reported that Missionary meetings of a lively and interesting kind had been held in the Glengarry district, and handed in collections for the Presbytery's Home Mission Fund amounting to \$26 05.

Mr. McVicar reported that the Missionary meeting for the Central district had not yet been held. The Committee was continued.

Mr. Bennie reported that he has, as instructed, visited Mille Isles and organised the congregation, inducting into office an Elder who had formerly been ordained. Mr. Mackie of Lachute was appointed interim Moderator of Mille Isles.

Mr. D. Anderson reported that Elders and Deacons had been elected and ordained at Farnham, and Mr. Dryden was appointed representative Elder for the next twelve months. Mr. Anderson was instructed to give such attention to the spiritual wants of Sweetburg as his other engagements or mutual arrangements would admit of, and to report to the next meeting.

Letters were read from parties at Winslow regarding the state of matters in that congregation. Mr. Kemp and Mr. McKay were appointed a Commission to investigate into the condition of the Church at Winslow, and to proceed there on as early a day as possible.

The Committee appointed to report on the remit of Synod regarding the Home Mission scheme of the Church reported, and after mature consideration, the Presbytery unanimously resolved in terms of said report, and instructed the Clerk to transmit their decision to the Synod, viz:—

That the Presbytery disapprove of the formation of a Central Home Mission Fund to be disbursed by a Central Committee, because,—

1stly. The Mission field of the whole Church is too large to be committed to the care of a Central Committee as proposed by regulation III.

2ndly. The members of said Committee cannot be supposed to be acquainted with the peculiar wants and claims of stations or charges so distant from one another,

and so different in their circumstances as are many of our Mission stations and necessitous churches.

3rdly. In our apprehension the management and distribution of a Central Fund by a Central Committee would not be likely to give satisfaction to the Church at large, and would give rise to endless misunderstandings and difficulties. It would further divest the Mission work of local interest, lessen the responsibilities of Presbyteries, and limit the aggregate contributions for Home Mission purposes from congregations.

It is therefore recommended to the Synod, viz:—

1st. That the Presbyteries of the Church be grouped together into convenient districts, and that such associated Presbyteries be jointly charged with the prosecution of the general Missionary work within their bounds in so far as regards the raising of necessary funds from congregations for the assistance of Mission stations and weak charges, the allocation of Missionaries and Probationers to their several spheres of labour, and otherwise taking a general oversight of the spiritual destitution within their districts.

2nd. That said associated Presbyteries send annual reports to the Synod, make application for Missionaries to the Committee for the distribution of Missionaries in the same way as Presbyteries do at present, and that to them instead of to Presbyteries all Missionaries and Probationers be appointed.

3rd. That the Eastern Missionary district comprise the Presbyteries of Ottawa, Brockville, and Montreal.

The consideration of the other remits of Synod were deferred till next meeting.

Mr. Kemp was appointed to represent the Presbytery at the Home Mission Committee to meet in April next, and to ask supplies for Mille Isles, Frampton, Laguerre, Metis, Kennebec, Alexandria, &c.

Mr. Eadie, student, having been transferred from the Presbytery of Hamilton to that of Montreal for license, passed the remainder of his examinations with approbation, and was licensed in due form.

The Clerk was instructed to summon the next meeting of the Presbytery by circular.

Adjourned, to meet in the Vestry of Cote Street Church for ordinary business on the second Wednesday (14th) of May next, at 11 o'clock A. M.

ALEX. F. KEMP, *Presbytery Clerk.*

PRESBYTERY OF OTTAWA.

This Presbytery met at Perth on the evening of the 4th of February. The opening sermon was preached by Mr. Wardrope of Ottawa. There were present eleven ministers and six elders.

The Presbytery appointed the Clerk, Mr. Duncan, Mr. D. Kennedy, elder, a Finance Committee, to whom were referred all papers bearing on finances, and the reports of the Missionaries labouring within the bounds.

The Conveners of the several committees on Missionary meetings gave in reports of their operations in their respective sections. It is estimated that upwards of \$300 will be added to the funds by the collections taken up.

At a former meeting the Presbytery had appointed a committee to frame a series of questions to be answered by Missionaries. These questions—eighteen in number—were now presented in a printed form and adopted. They are to be sent to the vacant congregations and Mission stations as well as to the Missionaries.

An appointment was given to Mr. T. Wardrope to moderate in a call in Wakefield, and to Mr. D. Wardrope to a similar duty in Pembroke.

The Committee on Presbyterial Visitations was reappointed, with instructions to meet shortly, mature a plan, and have the same printed for review at next ordinary meeting.

There was presented a petition from the congregation of Pakenham for a supplement of \$60 to the minister's stipend as guaranteed by the late U. P. Presbytery of Durham. The Presbytery ordered the same to be transmitted to the Synod's Central Board.

A petition from Fitzroy Harbour for a part of the ministerial services of Mr. Scott of Pakenham, led to the appointment of a deputation of Presbytery to visit the localities concerned. The deputation consists of the Moderator and Clerk, with Mr. McKinnon and Mr. McKenzie, ministers, and Mr. Toshach, elder.

Mr. Gourlay, at the request of parties, was appointed to visit Fort Coulonge, re-organize the church there, if necessary, and dispense sealing ordinances. Mr. Lochhead was requested to assist Mr. Gourlay in the preliminary services.

Mr. Duncan gave notice that at next ordinary meeting he would move that the Clerk be paid a fixed salary, and that such salary be paid out of the collections of the several congregations in the proportions agreed to by the Presbytery.

Mr. Duncan gave a very full view of the state of matters in Dalhousie, and on his motion the Presbytery undertook to supplement, for a limited period and on certain conditions, the salary of a minister, provided the people there make up a stipulated sum and call a minister.

The Missionaries within the bounds had the following appointments given to them to the end of term:—

Mr. Howie to remain in Pembroke, Mr. J. Scott in Wakefield and East Gloucester stations, and Mr. Wilson in Dalhousie.

On the motion of Mr. Duncan the Presbytery agreed to hold next ordinary meeting in Smith's Falls, on the first Tuesday in May. An adjourned meeting is to be held at Aylmer on the 19th instant.

It was moved by Mr. D. Kennedy and seconded by Mr. D. Wardrope, and agreed to, "That it be a standing rule of this Presbytery that no member thereof absent himself from any diet of Presbytery without first having obtained leave of the Moderator."

Mr. Kennedy, elder, gave notice that at next ordinary meeting he would move, "That this Presbytery overture the Reverend the Synod of the Canada Presbyterian Church to celebrate the Sacrament of the Lord's Supper at all Synodical meetings in connection with the congregation or congregations where the Court sits."

It was agreed that the Presbytery petition the Legislature against a division of the endowments of Toronto University.

The Clerk was instructed to apply to the Synod's Home Mission Committee for three Catechists and one Licentiate—the names of Mr. Bauld, Mr. A. Grant and Mr. G. Grant being specially mentioned.

The Presbytery resolved to take up the remits of Synod at next ordinary meeting as the first order of the day.

S. C. FRASER, *Presbytery Clerk*.

PRESBYTERY OF KINGSTON.

The Presbytery of Kingston met in Chalmers' Church, Kingston, on Tuesday, 7th January, 1862—Mr. William McLaren, Moderator *pro tem*.

In regard to Mr. Scott's resignation of a portion of his pastoral charge, after hearing commissioners from the stations affected by the contemplated demission—who all expressed their high opinion of the worth of Mr. Scott's labours, and their regret at the prospect of parting with him, and spoke of the esteem in which he was held by the people—the Presbytery declined coming to a decision at this time, desiring fuller information about certain proposed arrangements, and resolving to take up the matter at the next meeting.

Mr. Scott presented an application on behalf of Messrs. William and Edward Reeves, recognized as catechists and students for the ministry by the Synod of the (late) United Presbyterian Church. From the minutes of the U. P. Synod it appeared that, in answer to the request of the Durham Presbytery, the Synod had granted permission to Edward, the younger brother, to prosecute his studies under the superintendence of the Presbytery, "with a view to his being qualified to enter the Theological Hall." In the case of William, the Synod had authorized the Presbytery to dispense with the usual Theological curriculum, and to superintend his studies "with a view of preparing him for regular employment in the ministry." The Presbytery, having every reason to be satisfied with the character and attainments of the young men, and also with the reasons for the departure from the ordinary course in this case, and feeling bound to homologate and implement the judgment of the Synod, resolved—

1. That William Reeves be received as a student of Divinity, having permission to prosecute his studies for the ministry under the superintendence of this Presbytery.

2. That Edward Reeves be recognized as a student, preparing for admission into the Divinity Hall, under the superintendence of this Presbytery.

3. That both be directed to appear for examination in the subjects mentioned in the prescribed curriculum, at the next ordinary meeting of Presbytery.

A full and interesting report of the circumstances of the various Mission stations and vacancies, was given in by Mr. Wilson, Convener. The only unsatisfactory thing about it was, that there had been a very general deficiency in the contributions of the stations towards payment of the Missionaries whose services they had received.

Mr. McLaren preferred a request for leave of absence from his charge for four months, commencing in April next; this the Presbytery readily granted, expressing the cordial wish that the relaxation from pressing labour for a time, and the contemplated sea voyage, may be unattended with danger, and that their esteemed brother may return, reinvigorated in health, and with a blessing, to the care of his flock.

The Presbytery noticed with approbation the effort now made for the liquidation of the College debt; and instructed the Clerk to write to the congregations which have not yet contributed towards the debt-extinction scheme.

The next meeting of Presbytery will be holden at Belleville, on Tuesday, 1st April, at 10 o'clock A. M.

P. GRAY, *Presbytery Clerk.*

PRESBYTERY OF COBOURG.

This Presbytery met at Peterboro' on the 21st and 22nd of January. An interesting report from the Rev. William Clark of his labours on the Bobcaygeon road was read. In connection with this it was agreed that the stations already visited by Mr. Clark be assiduously cultivated by the Presbytery, leaving, however, to the discretion of the Missionary to decide as to the order and frequency of services at each place; that Mr. Laing visit these places before the first week of March with the view of organising one or more Mission stations, and if deemed expedient dispensing sealing ordinances, and that Mr. Clark be instructed to converse with applicants so as to prepare the way for Mr. Laing's visit; and that application be made again for the services of Mr. Clark for the six months beginning with April next.

It was agreed also to apply for a Missionary for Warsaw.

Reports were received of the Missionary meetings that had been held, and of the effort that it is being made to aid the building fund of Knox College.

The Presbytery considered the resignation of the Rev. Peter McDermid. Papers were read and Commissioners from the Congregations heard. The Presbytery having learned the continued attachment of the congregations of Bethesda Church and Alnwick to Mr. McDermid, and their desire that his resignation be not accepted; and having reason to believe that the health of Mr. McDermid was improving and that at no distant day he might be able to resume his pastoral duties, agreed not to accept of his resignation.

Letters from the Presbyteries of Ottawa and Paris in reply to the circular letter from this Presbytery ament the reception of the Rev. A. C. Stuart, were read.

Mr. Laing requested leave of absence for four months that he might visit Britain, which was granted.

In consequence of its having been found that the Presbytery had appointed the Missionary meeting for the Peterboro' congregation for the evening that Mr. Scott was appointed to preach, it was thought advisable to dispense with the sermon. Mr. Scott was appointed to preach at next meeting.

Mr. Roger was appointed Moderator for the next six months.

The next meeting was appointed to be held at Cobourg on the first Tuesday of May, at 11 o'clock A. M.

JAMES BOWIE, *Presbytery Clerk.*

PRESBYTERY OF ONTARIO.

The Ontario Presbytery met at Columbus on the 14th January. There was a full meeting and a large amount of general business transacted. One new station has already been organized at Uxbridge Village, another about to be at Leaskdale, in the Township of Scott, and the Presbytery is using great diligence to "lengthen the cords" of the church in the Mission ground in the northern part of the county.

A notice from the Clerk of Cobourg Presbytery was read, intimating the intention of that Presbytery to apply, at next meeting of Synod, for the admission of the

Rev. A. C. Stuart as a minister of the Canada Presbyterian Church. In reference to this case a motion was carried, "That the Presbytery of Ontario disapprove of the reception of Mr. Stuart, and that this disapproval be intimated to the Clerk of Cobourg Presbytery."

The Presbytery agreed to hold their next meeting at Prince Albert on Tuesday, 18th March, at 11 o'clock A. M.

PRESBYTERY OF TORONTO.

The regular quarterly meeting of the Toronto Presbytery was held in Toronto on the 4th and 5th of February.

The Presbytery agreed to forward an address of condolence to the Queen on the occasion of the death of the Prince Consort.

Mr. Fayette tendered his resignation of the pastoral charge of the first congregation of Tecumseth, with reference to which a commission was appointed to meet in Tecumseth, on the 25th February, to take action in the matter.

The Presbytery agreed to nominate Mr. Robert Ure, of Streetsville, as Moderator of the next Synod.

The Presbytery agreed to apply to Synod for leave to receive Mr. P. Constantinides as a minister of this Church.

Much time was devoted by the Presbytery to the consideration of the Forms of Process.

The formula to be signed by ministers, &c., was approved with the change of "never" before "endeavour" into "not."

Questions 1, 3, 5, 7, 8 and 10 to be put at ordination were approved without change. In question 2 the and "as" to be put before "approved." In question 4 the word "never" to be changed to "not." Question 6 to read as follows: "Are zeal for the glory of God, love to the Lord Jesus Christ, and desire for saving souls your great motives and chief inducements to enter the office of the Holy ministry and not worldly designs and interests?" Question 9 to be omitted.

The Questions for Probationers were approved without change.

The Questions for Elders were approved with the change of the words, "with diligence and faithfulness" into "faithfully, diligently and cheerfully," in No. 4.

The Questions for Deacons were approved with the addition of the word "diligently" after faithfully in No. 4.

The second and third articles for admission of ministers from other churches were approved. The first part of the first article was recommended to be altered to the following, viz: "That Ministers and Licentiates of those churches with which this church is in more intimate fellowship, viz: the Free Church of Scotland, the United Presbyterian Church in Scotland, the Irish Presbyterian Church, the English Presbyterian Church, and the Presbyterian Church of the Lower Provinces, who shall come in the way of orderly translation," &c.

The consideration of other Forms and Missionary Regulations was postponed till next regular meeting.

WILLIAM GREGG, *Presbytery Clerk.*

PRESBYTERY OF GUELPH.

An adjourned meeting of this Presbytery was held on the 21st of January—Mr. William Barrie, Moderator.

Eight ministers and two elders were present.

The Clerk stated that he had, by request of Mr. Smellie, taken his place in moderating in a call from Knox's Church, Guelph, and gave in a report, from which it appeared that the congregation had unanimously elected Mr. W. S. Ball to be their pastor. The call was then produced, numerously signed by members and adherents; and the Presbytery unanimously agreed that it be sustained. A letter of acceptance from Mr. Ball, who was unavoidably absent, was read, and the Presbytery appointed his induction to take place on Wednesday, the 5th day of February—Mr. McMechan to preach and preside, and Messrs. Duff and Smellie to address the minister and the people respectively.

Mr. Hodgskin appeared and made a statement in reference to his absence when his complaint was under consideration at last meeting, after hearing which the Presbytery, *ex gratia*, granted him leave to complain to the Synod against their recent decision.

The Presbytery having heard Mr. Malcolm Mackenzie's trials, and expressed their satisfaction, appointed his ordination to take place on Wednesday, the 12th day of February—the Moderator to preach and preside, and Dr. Thomson and Mr. Torrance to address the minister and the people respectively. Mr. Suellic having moved that the day of ordination should not be appointed till the arrears due to the former pastors should have been actually paid, dissented from the resolution of the Presbytery and protested for leave to complain to the Synod. The Clerk was instructed to notify the congregation that they are expected to pay the arrears before the day of ordination.

It was agreed to take up, at next ordinary meeting on the last Tuesday of March, the consideration of all matters referred to Presbyteries by the Synod. Session-Records are ordered to be laid on the table at the same meeting.

JAMES MIDDLEMISS, *Presbytery Clerk.*

PRESBYTERY OF HAMILTON.

This Presbytery met in Knox's Church, Hamilton, on the 14th of January. There were present sixteen ministers and twelve elders.

Mr. Eadie, student, was, at his request, transferred to the Presbytery of Montreal.

The Rev. Wm. M. Christie reported that he had moderated in a call at Thorold and Drummondville, which resulted in favour of Rev. Mr. Lees, of Ancaster.

The Presbytery, so far, has taken no action at all on the Rev. A. C. Stewart's application for admission as a minister of the Canada Presbyterian Church.

The committee appointed at last meeting to visit the Grand River congregations, previously named, reported that they had done so on the 5th, 6th and 7th of November last, and heard fully the minds of those that were present; that the sentiments expressed in the papers presented to Presbytery at its last meeting were firmly adhered to in all substantial points, and that the members of deputation were not so agreed among themselves as to recommend to the Presbytery any special action. After the members of deputation and various other parties present were fully heard, and after the several aspects of the whole case were carefully contemplated by the court, the following motion by Mr. Inglis was carried by a large majority:—

“That the Presbytery having heard the report of the deputation appointed to visit the congregations of Caledonia and other stations, and having heard the several members of the deputation, find that while it is exceedingly desirable to have the Oneida and Indiana congregations formed into a separate Pastoral charge, yet inasmuch as no satisfactory arrangement can be made for the vacant congregation at Caledonia, the Presbytery do not see their way clear to accept Mr. Black's resignation, therefore allow it to lie on the table, and remit to the Home Mission Committee, with instructions to give the vacant congregations supply as heretofore.”

The Presbytery appointed Mr. McLellan its treasurer for Home Mission purposes, and agreed to grant the sum of two dollars per week to aid the Walsingham congregation.

Mr. Burns reported that the Presbyterian congregations in the townships of Pelham and Gainsboro, presently in connection with the American Presbyterian Church, New School, are anxious to be received into connection with the Canada Presbyterian Church, and will receive from the Synod, which at present oversees them, a regular dismissal at its next meeting. In the meantime the Rev. Alex. McGlashan, an ordained minister of this church without charge, has for some time been faithfully and successfully labouring in that interesting field.

Mr. Stark, hitherto Convener of the Home Mission Committee, believing that Hamilton would be a more suitable place for the residence of one who had so much correspondence with vacant congregations, and with the Probationers who supply them, resigned, and proposed that Mr. Inglis should take his place, which was unanimously agreed to by Presbytery. All concerned would do well to observe that the Rev. Mr. Inglis, Hamilton, is the proper party with whom they ought to correspond about Home Mission business.

The Presbytery agreed to consider at its next regular meeting in April the matters sent down by Synod, and also enjoined on all sessions in the bounds to bring their Records for examination at same time.

JOHN PORTEOUS, *Presbytery Clerk.*

PRESBYTERY OF GREY.

This Presbytery held its ordinary meeting at Owen Sound on the 11th and 15th January. There was a large attendance both of ministers and elders.

In accordance with a petition presented and supported by representatives from the congregations of Griersville, Williamstown and Thornbury, the Presbytery appointed Mr. Grant to moderate in a call at Thornbury on 12th February, at 12 o'clock.

Mr. McLean made a statement to the Presbytery regarding the state of his health, which is such as to render him unable for duty in the meantime. The Presbytery expressed their deep sympathy with Mr. McLean, and unanimously and cordially agreed that each of the ministers should supply his pulpit for a day, the supply to be given every alternate Sabbath.

The First Congregation at Southampton, and the congregation at Arran West, having intimated a desire to have a minister placed over them in conjunction with Tara Station, it was agreed that a special meeting of Presbytery be held at Southampton in the Town Hall, on February 18th, at 12 o'clock, to deal with the case, and that Messrs. Grant and Dewar be appointed to visit Tara and Derby on the previous day.

Mr. James Cameron gave in a report from the Home Mission Committee, which was adopted.

WILLIAM PARK, *Presbytery Clerk.*

PRESBYTERY OF HURON.

The Presbytery of Huron met in Willis Church, Clinton, on Tuesday, 7th January.

A petition was read from the congregation of Culross, praying the Presbytery to moderate in a call at an early day. The Rev. Wm. C. Young and the Rev. A. D. McDonald were appointed to moderate in the call—the Rev. Wm. C. Young to preach and preside—the moderation to take place on the 20th instant.

The Rev. Walter Inglis read an overture to the Synod to the effect that all ministers in the united Church be put upon the same level. After considerable discussion, at Mr. Inglis's request the overture was withdrawn in the meantime.

A circular letter was read from the Presbytery of Cobourg, intimating the intention of that Presbytery to apply at the next meeting of Synod for leave to admit the Rev. A. C. Stewart as a minister of the Canada Presbyterian Church. The decision of the Presbytery was postponed until the next meeting.

A petition from the congregation at Pine River praying to be united with the congregation at Kincardine under the pastoral care of the Rev. W. Inglis, was read. The petition was received and the prayer granted.

The Rev. A. Currie was appointed to moderate in a call at Goderich on the 22nd. The Rev. J. Stewart was appointed Moderator of Session at Riversdale, and with Rev. W. Inglis to dispense the Sacrament. The Rev. J. Duncan was appointed to dispense the Sacrament in Goderich.

The overture remitted by the Synod to Presbyteries for further consideration anent the distribution of preachers, &c., was taken up. The whole overture was read, and it was agreed to take up the 3rd section first, and after considerable discussion the subject of a Central Fund, as set forth in the overture, was unanimously disapproved of; but the Presbytery would at the same time offer no objections to a supplementary fund wherein moneys might be deposited by those who would wish to aid the Home Mission work of the church in any weak congregation.

Mr. Geo. Jamieson made application to be received on trials for license. Subjects were prescribed and he was instructed to appear at next meeting for examination.

The consideration of the overture anent the distribution of preachers was again taken up, and it was agreed that it be not approved of, inasmuch as a large portion of it presupposes the existence of a Central Fund, and the rest contains matter requiring no legislation.

A call from the congregations of Belmont and Yarmouth, in the London Presbytery, in favour of the Rev. A. Currie, of Blythe, was received. A special meeting of Presbytery was appointed to be held at Blythe, on the 8th of February, at 11 o'clock, to consider this call.

A. D. McDONALD, *Presbytery Clerk.*

A special meeting of Presbytery was held at Goderich on the 22nd instant, for the purpose of moderating in a call to a minister, and after proceeding somewhat

with the business of the day, the Presbytery, feeling satisfied that the congregation was not yet ready to give a call to a minister, the matter was postponed to some future time.

A special meeting of Presbytery was held in Kincardine on the 23rd instant, at which the call from Culross was read and sustained. This call was in favour of the Rev. Adam McKay, of the Presbytery of Pictou of the Presbyterian Church of the Lower Provinces.

The Rev. A. G. Forbes was appointed to Riversdale during the month of February, and the first Sabbath of March to Kinloss, Hector McKay to Goderich for two months, and Mr. Ross to visit these families at his earliest convenience.

A special meeting of Presbytery was also held at Blythe on Tuesday, February 4th, to take the translation of the Rev. A. Currie from his present charge to Belmont and Yarmouth, in the London Presbytery, into consideration. The usual steps taken in such cases being followed, the Presbytery agreed to translate, and the Rev. Wm. Graham was appointed to preach these congregations vacant when intimation would be received of Mr. Currie's induction to his new charge.

A letter was read from the Rev. R. M. Taylor, intimating that he had left the bounds of this Presbytery on account of ill health; also a letter from Mr. George Bissett, asking for supply for Goderich. Mr. Jamieson was appointed to supply Goderich till further notice.

A. D. McDONALD, *Presbytery Clerk.*

MONEYS RECEIVED UP TO 20TH FEBRUARY.

Parties remitting moneys are requested to look at the receipts in the "Record," and communicate with Mr. Reid if there is any error or omission. Written receipts will be sent when asked. Moneys to be sent to Rev. W. Reid, Knox College.

KNOX COLLEGE.

Red River, Kildonan.....	§24 84
" Little Britain.....	6 48
Metis.....	10 00
English River and Durham.....	10 05
Clarke.....	21 00
Hamilton, Knox's Church.....	102 50
Scarboro', Melville Church, adl.	2 50
Lobo.....	6 45
I. Buchanan, Esq., M.P.P.....	40 00
Wardsville.....	4 50
Derry West.....	7 40
N. Gower, §6; Gloucester, §6...	12 00
Leith, Lake Shore.....	3 75
Hastings, §2; Norwood, §2....	4 00
Peterboro'.....	90 00
Gananoque.....	20 00
Mono.....	3 00
Westwood.....	3 50
Dunnville.....	16 62
Toronto, Knox's Ch., on acct....	300 00

FOREIGN MISSION.

Stratford.....	§12 00
Bentnck.....	2 00
Keene.....	1 75
Egmondville.....	8 38
Fergus, Melville Church.....	18 50
Guelph (Rev. R. Torrance's)....	12 00
Inverness.....	8 00
Clarke.....	70 00

Fingal.....	§6 00
Ayr (Knox's Church).....	14 75
Hamilton (Knox's Church)....	40 12
English Settlement.....	18 35
Proof Line.....	10 97
Bristol.....	6 50
Eramosa.....	11 00
Scarboro', Melville Church.....	6 00
Ballyduff.....	1 29
Kemptville.....	3 00
Falkirk.....	5 00
Avon Ch., Downie, §3.50; Car-	
lingford, §1.63.....	5 13
Coldsprings.....	5 06
Crowland.....	6 70
Beverly.....	20 00
Kincardine (Rev. Mr. Inglis')..	1 50
Wardsville.....	5 00
Ayr (Rev. G. Irving's).....	12 00
Spencerville.....	2 00
Scarboro' (Knox's).....	13 00
Innisfil.....	8 20
Hastings.....	3 57
Chippawa.....	7 75
St. George.....	19 14
" S. School.....	4 21
Nottawasaga.....	4 00
Bowmore.....	3 44
Collingwood.....	2 43
St. Vincent, 9th Line.....	3 08
Euphrasia.....	1 10
Sydenham, East side.....	2 45
Mr. Melville, Nottawasaga....	2 00
Tecumseth, 1st, §2; do. 2nd, §2,	
.....	4 00
Mrs. E. B. F., Tecumseth.....	2 00
Brampton, 1st, and Derry West,	
.....	13 61
East Oro.....	3 08
Vaughan and Albion.....	15 00

Mono.....	3 00
Brampton, 2nd.....	10 25
Bradford, \$3.32; S. Sett., \$10.52	13 84
Caistor, \$2.16; Saltfleet, \$3.54;	
Binbrook, \$3.86; Little Girls'	
Mission Box, \$0.17.....	9 72
Chesterfield.....	6 00
Streetsville.....	16 55
Leith, Lake Shore.....	3 55
Plympton.....	6 00
Ridgetown.....	2 00
Toronto, Knox's Church.....	45 56
Galt, Knox's Church.....	53 45
Caledon, \$9; Erin, \$9.15.....	18 15
Osnabruk.....	2 00
A. V., Sarnia.....	10 00
Hibbert.....	20 00
Norwood.....	4 00
Yonge, Lyn and Caintown.....	5 00
Ancaster Village, \$3.20; do. East,	
\$4.82; do. West, \$4.20.....	12 22
Hullett.....	4 50
Cartwright.....	2 25
Pickering.....	5 00
Cumberland.....	9 00
St. Louis de Gonzague.....	5 00
Lochiel.....	6 00
Jarvis.....	2 80
Chatham (Rev. A. McColl).....	6 66
Verulam, \$18; Bobcageon, \$6.....	24 00
Prince Albert, \$4 90; Uxbridge,	
\$6 10.....	10 00
St. Andrew's.....	9 50
Mount Pleasant.....	7 25
Barrie, \$2 71; Essa, \$1 45.....	4 16
Thamesford.....	18 00
Westwood.....	3 00
Woodstock (Chalmer's Church).....	7 76
Port Hope.....	16 00
Wellandport.....	2 15
North Cayuga.....	2 10
„Thank Offering,“.....	5 00
WIDOWS' FUND.	
Red River, Kildonan.....	\$12 44
„ Little Britain.....	3 24
Montreal, St. Gabriel street.....	14 00
King (Rev. J. Adams).....	10 00
Pickering.....	3 00
Woodstock, Chalmers' Church.....	3 20
With rates from Rev. John Black; Rev.	
Alexander Young; Rev. D. Allan; Rev.	
J. Adams; Rev. W. B. Sutherland; Rev.	
W. Bennett; Rev. James Black; Rev.	
Jos. Alexander; Rev. J. W. Smith; Rev.	
J. Nisbet; Rev. A. Matheson; Rev. Donald	
McKenzie; Rev. J. Gauld; Rev. P.	
Currie; Rev. W. Troup; Rev. D. Mc-	
Diarmid.	
FRENCH CANADIAN MISSION.	
Guelph (Rev. R. Torrance's).....	\$8 00
Toronto, Bay street.....	12 00
„ „ Sab. School.....	8 00
Ayr (Rev. G. Irving's).....	5 00

Hibbert.....	8 00
Pickering.....	3 00
Woodstock, Chalmers' Church.....	5 28

FOREIGN MISSIONS OF FREE CHURCH.

Hastings—for Jews.....	\$2 00
SYNOD FUND.	
Montreal, St. Gabriel street.....	\$8 00
Ayr (Rev. G. Irving's).....	7 25
Ridgetown.....	4 00
Pickering.....	2 00

HOME MISSION.

United Mis. Meeting, Woodstock.....	\$10 00
Clarke.....	100 00
Toronto, Bay Street.....	82 91
„ „ Sab. School.....	12 33
King (Rev. J. Adams).....	9 00
Chesterfield.....	6 16
Hibbert.....	20 00
Pickering.....	2 00

FOREIGN MISSION OF PRESBYTERIAN CHURCH OF LOWER PROVINCES.

Toronto, Bay Street.....	\$37 00
„ „ Sab. School.....	12 00

BURSARY FUND.

I. Buchanan, Esq., M.P.P.	\$80 00
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TORONTO PRESBYTERY FUND.

Milton and Boston Church.....	\$4 00
Bradford and Scotch Line.....	3 00
West Gwillimbury and Essa.....	4 00
Cook's Church, Toronto.....	5 00
Innisfil Congregation.....	4 00
Oakville and Dundas Street.....	3 00
Orillia and East Oro.....	5 00
Union and Norval.....	4 00
Vaughan and Albion.....	4 00
West Church Oro.....	3 00
Brampton (Mr. Holmes).....	4 00
Acknowledged before.....	83 00

Total.....\$76 00

HOME MISSION FUND.

Georgetown.....	\$18 00
Oakville and Dundas Street.....	18 45
Orillia Union Church and Mara.....	11 60
East Oro.....	3 00
Cook's Church, Toronto.....	10 21
Fisherville.....	8 00
Markham.....	17 12
Union and Norval.....	32 00
Innisfil.....	8 20
Oro (Gaelic).....	5 00
Scarboro'.....	27 00
Boston Church.....	16 00
Mono.....	3 00
Bradford.....	5 40
Scotch Settlement.....	6 83
Barrie.....	2 71
Essa (Mr. Wightman's).....	1 45

\$193 97