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# INDEX TO VOLUME SIXTH.

|  | PAGE |
|--|------|
| The Need of an Educated Ministry. By Professor Caven .....             | 1    |
| Home Mission Returns .....   | 33   |
| Ministerial Support .....  | 34   |
| Harvest Work on the Sabbath .....                                      | 37   |
| Away! No. 1 .....  | 7    |
| Away! No. 2 .....  | 39   |
| Away! No. 3 .....  | 101  |
| Away! No. 4 .....  | 161  |
| The Old Year and the New .....   | 65   |
| "Bringing" .....   | 66   |
| The Missionary Enterprise .....  | 69   |
| A Revival Needed, and what it would Accomplish .....                   | 97   |
| Episcopal Consecration .....   | 129  |
| A Plea for the Ministry .....  | 194  |
| Meeting of Synod .....   | 258  |
| Divine Life in the Soul .....  | 228  |
| The Duty of the Church in regard to the Increase of the Ministry ..... | 225  |
| The late Meeting of Synod .....  | 289  |
| Financial and Statistical Returns for past Year .....                  | 297  |
| Ministerial Support .....  | 338  |
| The Commencement of the New Dominion .....                             | 369  |
| Uncontrollable Drunkenness .....                                       | 370  |

## MISSIONARY INTELLIGENCE.

### 1. *Our Own Missions.*

|  |                                     |
|--|-------------------------------------|
| Letters from Rev. R. Jamieson, Nanaimo, V. I. .... | 10, 136, 343, 374                   |
| "    Rev. D. Duff, British Columbia .....          | 11, 70, 171, 195                    |
| "    Rev. J. Nisbet, Saskatchewan .....            | 12, 46, 72, 132, 195, 228, 291, 373 |
| "    Rev. J. Black, Red River .....                | 14, 374                             |
| "    Rev. A. Mathieson, Red River .....            | 71                                  |
| Presbyterianism in Victoria, V. I. ....            | 45                                  |
| St. Ann, Kankakee .....                            | 51, 172, 195, 375                   |
| Bruce and Wellington Mines .....                   | 73                                  |
| French Canadian Missionary Society .....           | 108                                 |

### 2. *Missions of other Churches.*

|   |                                     |
|---|-------------------------------------|
| Free Church of Scotland .....             | 14, 54, 75, 110, 172, 231, 343, 379 |
| United Presbyterian Church .....          | 55, 112, 138, 231, 344, 382         |
| English Presbyterian Church .....         | 55, 78, 175, 232, 344               |
| Irish Presbyterian Church .....           | 77, 174, 222, 344                   |
| Nova Scotia Missions—New Hebrides .....   | 55, 79, 139, 198, 346               |
| South Sea Missions .....                  | 79                                  |
| Fiji .....                                | 113                                 |
| Japan .....                               | 138                                 |
| New Zealand—Its People and Missions ..... | 175                                 |
| Madagascar .....                          | 233                                 |
| American Board .....                      | 16                                  |
| Missionary Facts .....                    | 348                                 |

## GENERAL RELIGIOUS INTELLIGENCE.

|   |                      |
|---|----------------------|
| English Synod of United Presbyterian Church .....     | 55                   |
| Evangelical Alliance .....                            | 56, 382              |
| Ritualism and Popry in the English Church .....       | 79                   |
| The Late War in Germany .....                         | 80                   |
| Christian Work in London .....                        | 177                  |
| Presbyterian Union .....                              | 178                  |
| English Presbyterian Synod .....                      | 23                   |
| Ecclesiastical Meetings in Scotland and Ireland ..... | 29 <sup>3</sup><br>6 |

|   |  |
|---|--|
| Synod of Presbyterian Church in the Lower Provinces ..... | 332                                      |
| Items of Intelligence .....                               | 17, 57, 81, 115, 142, 179, 234, 349, 383 |

## HOME ECCLESIASTICAL INTELLIGENCE.

|                            |   |
|----------------------------|---|
| <i>Calls, &amp;c</i> ..... | 18, 58, 82, 115, 144, 181, 199, 236, 266, 332, 350, 384 |
|----------------------------|---|

*Presbytery Proceedings.*

|                  |                            |
|------------------|----------------------------|
| Montreal .....   | 20, 148, 351               |
| Ottawa .....     | 60, 150, 237, 354          |
| Brockville ..... | 59                         |
| Kingston .....   | 20, 122, 205, 353          |
| Cobourg .....    | 22, 184, 352               |
| Ontario .....    | 121, 183, 238, 336, 387    |
| Toronto .....    | 20, 60, 149, 206, 358, 387 |
| Guelfh .....     | 28, 185                    |
| Hamilton .....   | 21, 122, 204, 354          |
| Paris .....      | 61, 151, 239, 356          |
| London .....     | 23, 120, 151, 203, 355     |
| Stratford .....  | 20, 60, 85, 186, 239, 353  |
| Huron .....      | 23, 120, 208, 355          |
| Grey .....       | 123, 205, 287, 385         |

|   |                   |
|---|-------------------|
| Distribution of Probationers and Missionaries ..... | 24, 124, 209, 337 |
|---|-------------------|

|  |     |
|--|-----|
| The State of Religion .....                      | 84  |
| Home Mission Report .....                        | 266 |
| Statistical Report .....                         | 328 |
| Knox's Church, Montreal—Resolutions .....        | 356 |
| Report of Knox College Board of Management ..... | 359 |

## OBITUARY NOTICES.

|                               |     |
|-------------------------------|-----|
| The late Rev. J. Baikie ..... | 85  |
| “ James A. Smith, Esq. ....   | 189 |
| “ Rev. O. Labelle .....       | 241 |
| “ Mr. John Martin .....       | 244 |
| “ Mrs. John McKay .....       | 245 |
| “ Mr. James Ross .....        | 245 |
| “ Mr. Donald McNaughton ..... | 245 |
| “ Mr. Uriah Seymour .....     | 358 |
| “ Mrs. Melville .....         | 359 |
| “ Mr. W. Lynn .....           | 395 |

## COMMUNICATIONS.

|  |     |
|--|-----|
| Reminiscences of the Origin of Two Presbyterian Colleges in Canada ..... | 24  |
| Things to be considered .....  | 87  |
| A Few Plain Words on Plain Preaching .....                               | 89  |
| Presbyterian College, Montreal .....                                     | 109 |
| Rev. C. Chiniquy .....   | 153 |
| Gain not Godliness .....   | 154 |
| Paul of Samosata, and the Psalmody Question .....                        | 187 |
| A Few Words more on the Psalmody Question .....                          | 211 |
| Notes and Querries on Psalmody .....                                     | 213 |
| Beachville Church Debt .....   | 219 |
| A. McDowall Scholarship .....  | 240 |
| Our Statistics .....   | 240 |
| Notes of Travel in Europe .....  | 388 |
| Visit to Huron and Illinois .....  | 391 |

|                               |                        |
|-------------------------------|------------------------|
| Corner for the Young .....    | 91, 155, 247           |
| Notices of Publications ..... | 93, 124, 156, 248, 361 |

# THE HOME & FOREIGN RECORD

OF THE  
CANADA PRESBYTERIAN CHURCH.

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No. 1.

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VOL. VI.

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## THE NEED OF AN EDUCATED MINISTRY.

INTRODUCTORY LECTURE, BY REV. PROF. CAVEN.

The question which we propose to discuss is not this :—whether or not, the Christian Ministry is designed to be a permanent institution in the Christian Church? There are of course, those by whom this question would be answered in the negative; or who, at all events, would maintain that while the functions of the Ministry belong to the Church as a whole, yet no order or class of men should be set apart to discharge them. The present argument is conducted with reference to the opinion of those who admit that the Church, in all ages, should have its “Pastors and Teachers,” but who hold that it is not necessary nor proper to bestow upon these any special training in order to fit them for the work of the ministry. The Church, it is said, entirely wastes her efforts in so doing; and the meagre success in preaching and in the general work of the Christian Church, which we all lament, is ascribed largely to the fact that instead of seeking out and setting apart to the holy ministry the men upon whom God has evidently bestowed gifts suited to the edification of the body of Christ, we insist upon providing ministers for ourselves, and putting all our candidates for the sacred office through a certain prescribed curriculum of study.

The question is one of serious importance; and while, perhaps, none of us entertain any doubt as to the correctness of the position which our Church has always occupied with reference to this matter, it cannot be out of place, that we should, on such an occasion as the present, briefly consider what may be said in answer to the objections brought against ministerial education, and in support of the ground on which the Presbyterian churches have ever stood.

It is objected to the educating of candidates for the Ministry :—*1st. That it is an attempt, so far, to set aside the appointment of Christ, and to supersede the Spirit of God.* The ministry, we are reminded, is a gift of the ascended Lord to the church: “when He ascended on high He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers.” The minister, the true minister must have certain qualifications for his work, such as the Spirit of God alone can confer upon him—such as no course of human education and discipline can bestow. He must not merely be a pious man, but a man of very earnest faith and zeal. He must moreover, in order to make him “apt to teach,” have a certain readiness in apprehending positions, in arranging his thoughts, in articulating them; a certain power of engaging and holding the attention of his hearers, and of impressing them with his discourse, which only God can give him. But our system of training men

for the sacred office assumes that we can *make* ministers, and can produce within them qualities which they must have received immediately from the Church's Head. It is a refusing also to trust the faithfulness of Christ, who has promised to be with His church, and to provide for its edification from age to age. The sad consequences of the prevalent systems are that the ministry is crowded with unspiritual men; that good men in the ministry are tempted to lean far too much on their learning instead of looking to God for success, and that God, who is thus so little recognized by ministers and by people, refuses to pour out His Spirit and to bless the work of preaching as He would otherwise do.

We answer, that there is no controversy between us and those who oppose ministerial education, with respect to the necessity of piety on the part of those who would enter the ministry of the gospel. We do more than *concede* that candidates for the ministry should be truly pious men; we are anxious to have this matter as much emphasized as possible. For how can men preach with success a doctrine which they have not believed? How can they guide souls in the most important crisis of their history, unless they have some acquaintance with the work of the Spirit upon their own hearts? How can they evince loyalty and zeal in the service of Christ, unless they really love Him and have faith in the triumph of his Kingdom? But surely it is gratuitous to assume that they who attach importance to having an educated ministry are prepared to dispense with piety in students for the sacred office. There may doubtless be found amongst us individuals who sometimes speak thoughtlessly in regard to this matter, and there may have been periods in the history of some sections of the church which hold the importance of having an educated ministry, in which but little attention was directed to the religious character of students; but these are very inadequate grounds on which to rest the charge, that the piety of students and ministers is regarded as a secondary matter by those churches which bestow care upon the education of young men designed to preach the gospel within them. There are, again, other qualifications—qualifications which are natural endowments, without which, in ordinary cases, no one can become a successful preacher. These also are from God; and the church will look for these on the part of those whom she educates with a view to the ministry. Now the design of education is neither to supersede piety, nor to dispense with these natural endowments, but so to train the possessor of them as that he shall be rendered as effective as possible in all parts of the work to which he looks forward. He need not be less a believer of saving truth because he has been instructed in theology as a science; he need not bring less zeal to the work of preaching because he has been taught how to set forth his subject in an orderly and consecutive manner; he need not the less look to God for prosperity in his work because he has endeavoured to make the most of those powers with which God has been pleased to endow him. It is a gross perversion of the doctrine of spiritual influence to hold that in regard to the success of a christian teacher, it is of no consequence whether he be trained for his work or not,—whether or not he has sought to perfect the instruments which he will employ in his master's service. Here, as in other things, God ordinarily works by means; and we have no grounds for imagining that the knowledge acquired by students for the ministry in the course of their studies, and the increased power and activity imparted to their mental faculties will be of no service to the Master's cause, when all is really consecrated to Him.

2nd. *It is again objected that ministers of education are likely to adopt a*

*style of teaching with which the great majority of the people cannot sympathize, which they very imperfectly comprehend, and by which consequently they cannot be greatly edified.* Most hearers, it is said, require to be addressed in a plain and simple style : both the language and the thought should be simple. Anything learned, scholastic, artificial, will be altogether lost upon them—tends to discourage them, and cannot fail to awaken aversion to the message delivered. What is needed is not ministers who are accomplished scholars, profound in philosophy, skilful rhetoricians, but men, who will deeply sympathize with the people, who will think on the same plan with them, and who will not disdain to speak to them in the familiar language of every-day life.

We would reply that in nearly all our congregations there are persons—in some of them very many—who are themselves well educated ; and who are quite prepared to value the style of thought and expression which belongs to an educated man persons who will certainly be more likely to derive profit from the ministrations of one who does not constantly betray imperfect knowledge and culture, than by one who unconsciously is evermore offending their taste and their judgment. And while the claims of a more numerous class must never be forgotten, *these also* have their claims as to the kind of teaching which the Church should provide.

But then no mistake can be greater than to suppose that the circumstance of being well educated is a disqualification to the preacher for addressing, with profit, the less cultivated portion of his hearers. It is not of necessity that an educated minister should preach in a *learned* way ; that his thinking should be recondite ; his language artificial and difficult ; and his discourse full of allusions, which those only who are extensively read, will understand. His learning rather, if he is a wise and earnest man, will help him to make things plain. He will know how so to conceive truths and set them forth, as that they shall, the more easily, find their way into the understanding of the simple. It is far indeed from being the case that uneducated ministers, as a class are characterized by simplicity and perspicuity in their style of teaching ; and that they have the advantage of preachers who are better educated, in corresponding with the minds of the less cultured. A late writer, in speaking of those ministers who have been forward in decrying learning, remarks, that “ you will find their own discourses abound in verbal quibbles, laborious trifling, ingenious mistakes and attempts at second-hand learning in a small way.” And certain it is that many a preacher of the gospel, who has not had the opportunity of obtaining a regular training, has deplored the disadvantage under which he consequently laboured. Pious and thoughtful members of our congregations, who have enjoyed but slender educational advantages, will be quite as ready as others to acknowledge the importance of having an educated ministry ; and they would no more prefer to wait upon the ministry of an uneducated man, than they would prefer to sail with a captain who knew nothing of the principles of navigation, because they too were ignorant of nautical science.

*3rd. Still further it is objected that the training of ministers tends to ecclesiasticism, an evil from which the Church has greatly suffered.* Men who have passed through a lengthened course of training for the ministry will regard themselves as a *caste*, and the spirit of caste cannot help being developed among them. Thus the true idea of the priesthood of believers will be obscured, and the way opened for teaching sacramental grace and all the extravagant pretensions of a priestly class.

How plausible soever this objection may appear, history, we think, will testify that it is destitute of weight. For we certainly do not find that



there has been least of the ecclesiastical spirit in those periods in which learning among the clergy has been at the lowest ebb ; nor do we find that those religious denominations which, at the present day, attach least importance to the training of their ministers, are most remarkable for vigilance in preserving purity of doctrine, as well as the rights and liberties of the Christian people.

Our real safe-guards from the sacerdotal spirit are the prevalence of genuine piety, and the diffusion of correct views in regard to the constitution and functions of the Christian Church. We cannot doubt that ignorance on the part of religious teachers does but minister to that pride, which is one of the real sources of sacerdotalism.

4th. *Finally, it is objected, that the men who have been evidently called of God to the ministry, and who have proceeded directly to their work, without going through any prescribed course of study, have actually proved the most efficient preachers of the Gospel, and have been most remarkably honoured in saving souls, and in extending the kingdom of Christ.*

With regard to this allegation, we are far from denying that the labours of some uneducated ministers have been signally blessed. We cannot forget that God chooses the "foolish things of the world to confound the wise, and the weak things to confound the things which are mighty." The preaching of men, who were described as "ignorant and unlearned," prevailed over the philosophy and rhetoric of Greece. We must be careful however not to state the matter too strongly in respect to the Apostles. They seem, in general, to have been men of good common education ; but their case can hardly be pertinently cited here at all, unless we choose to forget that they were inspired men. But if reference to the Apostles must be made, then which of them stands out, most conspicuously as a herald of the cross and a founder of churches ? Which of them laboured not only "more abundantly than they all," but more successfully too ?

The great teachers of the church in the patristic period were educated men ; some of them profoundly versed in philosophy, and great adepts in rhetoric as then taught. The reformers were men of learning—men who highly valued learning—men who made strenuous efforts to secure the closest union of learning with piety. And if we enquire concerning those evangelists who in more recent times have been most signally blessed in reviving the churches, we shall find that, with few exceptions, they were educated men—men who had received a special training for the work of preaching.

Let attention be here asked to the *kind of education* for which we plead. It is an education specially directed to the purpose of qualifying candidates for the ministry, for the work in which they will be engaged. The training of all educated men must no doubt have much in common. They must be all taught to think correctly—to understand and use correctly the instrument of language. But as their education proceeds, it will be specially directed towards the duties for the discharge of which they are being prepared. We wish then that the student for the ministry shall not only have acquaintance with the ordinary branches of a liberal education, so as to develop and enrich his mind ; but that he shall be trained in Theology, employing that term in the widest sense—in all those studies which specially qualify for preaching, and for the general work of the ministry. We are not satisfied with his knowing the languages, Mathematics, and Philosophy, if he is poorly acquainted with Systematic Theology, Church History and the interpretation of Scripture ; nor with

his knowledge of these important studies, unless he has been taught how to preach and to address himself to the other duties of a Pastor.

The importance of ministerial education will be seen if we consider :—  
*1st. That the Minister is an expounder of divine truth as found in the Holy Scriptures.* He is expected not merely to understand and to repeat a few fundamental truths of religion, but to explain the oracles of God, and to exhibit, as far as possible, the full meaning and contents of these inspired compositions. So clearly does this belong to the preacher's office that we may at present dispense with the proof of it. Consider then what is required in order to the intelligent exposition of Scripture. It will be necessary to know the languages in which the Scriptures were originally written. For how excellent soever modern translations may be—our own in particular—the expounder of Scripture who cannot consult the original for himself, must often be placed at a great disadvantage. He must in many cases have a feeling of uncertainty with regard to his expositions, which will detract from the authority with which he should be able to speak.

A well furnished expositor must know somewhat of Biblical Criticism and of the Principles of Interpretation :—must know these not merely for polemical purposes, but that he may satisfactorily deal with the Bible in explaining it to his own congregation. He must have some acquaintance with the manners and customs of the times and peoples of which the scriptures treat. Many parts of scripture, e. g., fulfilled prophecies,—cannot be illustrated unless he is conversant with profane history. Then, when we reflect that divine truth is a *system*, although not presented in scientific or systematic form in the Bible ; and that the public teacher of christianity must be able to deal with it as such, shewing the relation of one truth to another, or giving satisfactory reasons why it may not be possible so to do, a wide field of necessary study opens out before us. Nor will the earnest and intelligent student of the Bible find it possible to overlook the works of Systematic Theology, which have been written in our own and other languages ; for while the Bible alone is the *fountain* of revealed truth, his only real *authority*, he will be chargeable with exceeding presumption and egotism, if he regards the labour of pious and learned men for many centuries, as aids of no value towards discovering what the word of God really teaches.

*2nd. But the Christian Minister is a Teacher as well as a Theologian ;—* he must not only have an intimate and enlightened knowledge of the contents of Scripture, but as a public teacher be able, in the most effective way, to communicate instruction to others. Hence again the importance of his being an educated man. For suppose the disadvantage arising from his want of a critical knowledge of Scripture to be overcome, is it nothing that he is ignorant of those studies which teach how best to arrange his thoughts and set them forth, in order to instruct and edify, to convince and persuade ? Is it not important to successful public teaching that the principles of the language which we employ should be well understood, and that there should be *an* acquaintance with the laws and rules of logic ? Very few who have neglected these studies can be listened to with comfort in a discourse of any considerable length. And though you may find men, who, without any knowledge of logic or rhetoric or even grammar, speak more effectively than some who have had the regular course in these studies, it were foolish from such exceptional cases to infer, that a careful training in the laws of thought and language is of no service to a public speaker.

It were little to the purpose to remind us in answer that the apostle

attached no importance to the ambitious rhetoric of Greece ; that his speech was "not with enticing words of man's wisdom, but in demonstration of the spirit and with power" ; nay that he carefully abstained from the methods of the philosopher and of the rhetorician, lest the faith of his hearers "should stand in the wisdom of men rather than in the power of God." For the Apostle was raised to that high moral and intellectual elevation in which the mind puts forth all its power and operates, in the most effective manner, without ever thinking of the methods and processes which a weak self-consciousness keeps ever before us. His soul was full. The hand of the Lord was upon him ; and he had no need of present assistance from the rules taught in Athens or Alexandria or Tarsus. But even in the case of Paul, thus elevated by his eminent singleness of purpose and consecration to his Master's service—thus raised above himself by inspiration of the Spirit, it were quite unwarranted to conclude that all the advantages of study and discipline which the apostle had enjoyed were of no service to him in the manifestation of the truth. All his endowments and attainments were rendered subservient to his greater usefulness by that very Holy Spirit of God who removed the scales from his own eyes, and who qualified him for "going far hence among the Gentiles," to turn them from darkness to light and from the power of Satan unto God. Paul expresses no contempt for learning, though he utterly refuses to be put in the same category with the sophists and rhetoricians of Greece.

And if the Apostle did not depreciate learning, we are certain that the wisest and best and most successful of uninspired preachers have regarded it, when in alliance with piety and humility, as of great value. "Our great divines," says, Coleridge "were not ashamed of the learned discipline to which they had submitted their minds under Aristotle and Tully, but brought the purified products as sacrificial gifts to Christ ; they baptized the logic and manly rhetoric of Greece ; they made incursions into every province of learning and returned laden with the choicest plunder ; the scheme of the philosopher, the narrative of the historian, the vision of the poet were all rendered subservient to the one predominant object of their researches : the gold of idolatrous shrines was transmuted into a purer ore by their spiritual alchemy."

3.d. *The Christian Minister should be furnished as an Apologist* :—No book has been so much spoken against as the Bible, no system of doctrine so earnestly and persistently and learnedly impugned as Christianity. Since the time of Celsus and Prophyry, scarcely at any period, have there been wanting men, who have attacked the doctrines of revelation or the credentials by which revelation is attested. In the early ages of the church good service was rendered to the christian cause by the eminent men who came forth as Apologists—by Justin Martyr, and Tatian, and Athenagoras, by Tertullian, and Minucius Felix. And though Tertullian may in eigh against the philosophers as the "patriarchs of heretics," and may describe Plato himself as "omnium hereticorum condimentarius," there can be little doubt that the acquaintance of himself and his fellow apologists with these very philosophers was no insignificant part of their qualification for the work which they were raised up to accomplish.

The value of the works of our great apologists in modern times is almost universally recognized. And while we are far from ascribing the conservation of christian truth exclusively or even principally to the "Apologies," and "Defences," of the learned and philosophic men who have combated the infidelity of England, and France, and Germany, yet the great value of their labours ought to be ungrudgingly acknowledged.

But, then, it may be said, why not leave the vindicating of the Bible to the few, whose superior polemical talents and whose opportunities of acquiring great store of biblical learning especially fit them for the work of the Apologist? Why should christian ministers in general seek to do the work which might very well be left to Anselm and Aquinas, to Cudworth and Clarke, to Butler and Paley, to Campbell and Chalmers? We reply that were there but a few prominent antagonists of revelation, we might be satisfied with a few prominent defenders of it. But the fact is that avowed opposition to the truth is not a thing rarely to be met with. Infidelity has descended among the masses, and may be found everywhere. Perhaps there never was an age since the Saviour ascended to Heaven, in which the doctrines He taught have been more generally as well as more vehemently assailed, than in the present. We all know how prevalent infidelity and scepticism are, both in their extreme and in their more modified forms—both without the visible church and within it. And whilst unbelief does as it were move in a circle and repeat itself; yet its tactics and its weapons are not precisely the same in our day as they were in times past. The work of the Apologist is not, therefore, done. We must have men who can do for us now what was done by the great Apologists of the past for the generations to which they belonged. But not this only,—not only do we seek from God men who shall stand and do battle as they did: the evil has become so wide-spread that hardly can we regard any Christian minister as well prepared to hold his position, unless he has made himself acquainted with the principal phases of antichristian thought, and with the true methods by which it may be combated. But the “scribe well instructed in the kingdom of God,” must also be able to bring help to the doubting and the perplexed. It will not do simply to denounce unbelief, whilst he cannot, by his superior intelligence, commend himself as a “doctor dubitantium,” a teacher of those who much need his aid.

These are some of the arguments briefly stated, which we think may be fairly urged in support of the ground which we have taken, as to the education of the ministry.

With regard to ourselves we shall not dream of lowering the standard either of preliminary education for our ministry, or of that part of their training which has more immediate reference to the sacred duties, to the discharge of which they look forward. There is difficulty, it is true, in finding a sufficient number of students for the ministry—an evil from which we are suffering in common with nearly all the churches both here and elsewhere; but we shall greatly mistake if we expect to find this difficulty removed by modifying the standard of ministerial education. Cases there are, no doubt, in which the church will err if she refuses the services in her ministry of men who have not been able to go through the full course of training on which we usually insist; but nevertheless let all who love the church, and who wish to see a highly efficient ministry, sustain the efforts which may be made to give to our students the very best training which it is in our power to bestow.

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### AWAY.

AWAY! Away!—And how the strong hearted and strong limbed boy feels it in every nerve and muscle when the hour of his liberty has come, the school door opened, the teacher's authority for the day over, and he can push and rush and run for the sleighing, coasting, snowballing or skating in the merry winter time; or the rough and tumble foot-ball,

or manly cricket in the gay days of summer. What a joy careers in brain and body, all thro' him ; a great muscular inspiration at the word—away ! Or how he calculates, and thinks, and dreams, and wearies for the day when the promise of jaunt or journey is to be fulfilled. The new, the strange, and the far away delight his fancy. His ideal of more happiness is in new places and new faces ; and, poor lad, let him have his notion, and rejoice in these hopes in the days of his youth, for soon enough he'll taste a little wormwood in his best cup, and find a thorn in his sweetest rose. Let him alone, to try to find all trouble forgotten when away ; and blame him not harshly the while, for he is not indifferent to the pleasures of home tho' for a time he sighs to be away. It is not a wish, really, to part from parents and all the well beloved under the roof tree, but only he would like to get nearer to the unseen, and to enjoy what distance and story lend to his view. Away !—let him have it in joyous glee ; let him have it to the very fullest, with a hearty hurrah on the liberty of the present, and the high expectations of delight on flood or field. Let him have it, for soon enough he'll be a bondman to labor, and then, even in his vacation, even in that so called freedom, when the tool is laid aside, or the desk is unvisited, cold carking care will have some business in his beating heart, and be drawing its ploughshare on his brow.—Is it not well to have a true, earnest, generous sympathy with youth, and to have a young green heart even tho' the “almond tree” may flourish on the crown.

How different is the “away” of the emigrant, even tho' his hopes—and what emigrant has not hope,—gild his yonder land, and cheer him on by the glowing picture of success. It is something to have both animal and moral courage to take the exodus : and it is fortunate when there is a way as well as a will to follow after the prospective image of gold and silver that invites his devotion, and to make brave for toil or trial—but yet, unless, his soul be selfish and dead, the “away,” the hour of the reality that puts his moral mettle to the test is a cutting sword. He goes in search of the better, but he is leaving good behind as well. He is launching his bark, and baptizing it with a tear ; and he hopes and prays it may be landed—but it may be stranded,—and the “away” flutters on his lips like an eaglet on the edge of its eyrie, that must, and wants, and fears to, fly.—But far worse, still, is it with the involuntary exile, for his heart must beat like a muffled drum, his sad march to a foreign grave ; and as he goes, the Hebrew lamentation may be repeated over him, “weep ye not for the dead, neither bemoan him ; but, weep ye sore for him that goeth away, for he shall return no more, nor see his native country.”

There is the “away,” too, of him who goes to that “bourne whence no traveller e'er returns.” It is a journey appointed for all to take,—but all do not have the preparatory summons. It is to some the crash and smash of the collision : it is the instantaneous unwarning, tearing, roaring explosion of the ship on the deep sea, without time for the length even of the publican's prayer, and disjointed limbs of men and women, tell of death too truly and so awfully there ; or, that corpses have gone down, many a fathom down to ocean's undiscovered burial caves. There is no time given to say, or to bid farewell in such instances ; and yet many live and labor, and seek and sin, as if they were to have a tranquil translation, in their own time, to terminate their connection with sublunary things. The “away” of the man of God on his death bed, is the triumphant trumpet note of his soul's jubilee ; and save for the friends he holds so dear, he has no ties to unloose ; and the mother with her maidens and his, and the son reverently beside the couch of his sire, can bid God speed to his

"away," with a joyful sadness, or a sad joy, like as one loves to look and linger on that glorious sun that droops and drops behind the sea, so golden and calm, and to leave the night to bring up the sable, if not the sorrowful procession of its funeral. We take heart of cheer from the sure and certain hope of its resurrection from the other side; and so with friends away up among the majority in the great redeemed and Holy Catholic Church their "away" is certainly their gain; and it is very much to be questioned if it is, all things considered, really our loss, tho' the pious platitudes of weeping comforters must needs almost always have it otherwise.

Away!—and does not the noble race horse, much as he is cared for, love to be unbridled, unstabled, and uncurried, save by the sun and dews, and rains of heaven; and how he runs and rolls, and eats and sleeps his very full, and is all the better, the stronger and the happier for his summer holidays. And old Dobbin likes it too, and tries to kick up his old heels in the park, and play the colt again, as he is sent to take a month's recruiting by the the green sides of a comfortable watering place. And why not? for certainly many a horse has been more useful to the world than his owner. And Oscar likes to be unchained, and leave the kennel for a time, for ever if he had his own way—and what a time he has of it when there is no collar on his neck, and he can bound and bark, hunt his tail, and chase his shadow; now off in search of fun, and then back as if he would fain jump into his master's arms, and give him a comfortable, hug, and an amiable kiss of grateful companionship.

Now, there are far worse friends a boy may have, and far worse, and far meaner loves he may cherish, and far worse examples follow than those of a kindly horse; or of a companionable dog, with an eloquence in his wagging tail that has no hypocrisy in its profession of friendship; and who will go with him thro' disasters, poverty, and famine, even till death. That strange man Burns, the poet, somewhere in his letters, says, "that man is the god of the dog, and it would be well if man would but serve his God with as unflinching devotion as the dog does his." Yes, even a dog may teach a Christian a lesson!

As to the "away" business, I am long of coming to it, but then I am at it, too. Every one has his own kind of preliminaries to a start. Get the portmanteau and the key, and then the packing, to an old traveller, is a short work. Now, if I am to do anything in the way of keeping track of myself, the keys and buckles of the diary apparatus must be got hold of, and I must think a little, moralise a little, and even be prosy a little. Why, speaking of horses, even very good ones are stiff and stupid after some hard work; their paces are very short and stumbling, and very unlike making much of a journey, yet it is wonderful how they sometimes warm up, and get over the ground. Yes, both a writer and a critic may learn from a horse.—Now, who knows but a brain, that has had little intercourse with an ink-bottle for nearly a year, may get to work again, and an idle pen into motion again, if you will only have patience with me at the outset? I know, without any one telling me, that, one inch away in narrative has not been made; and then, what's the use of all that has been written? Burn it, and seek another beginning, as they say many a minister has done half-a-dozen times on one text! No, it's worth something just as a beginning, if nothing more. Of course, I can be told how to do the thing much better. For example, just to have jumped right into the Atlantic, always keeping a good ship between me and the sharks—easier done than keeping clear of the land ones. But, then, I have not done that; and, instead, have taken a roundabout way of finding the beginning for myself.

It is singular how the best laid plans are suddenly shattered ; but it is just the old—and the new—truth, that “Man proposes, and God disposes.” How busy the head was with things new and old, and a firm resolution for a winter’s hard work—no matter what or wherein—when gradually, then suddenly, it demanded a vacation. It said, without mistake, that head work is the hardest of all work. The man on his muscle cannot understand that, though he can sleep himself all right after fatigue, in twelve hours at most. Well, sickness gave place to inactivity, but that again had to give way to change of scene and climate. But whither ? I was fairly the vaif of the wind of circumstances, but neither believing in, nor recognizing chance. Chance ! how can there be faith in that : where can one find the “faithful and true” in it ? I got my ticket as a doomed man gets his sentence, but then resolved to brave it, follow it to its terminus, and look about for new circumstances. It took me to New York.

Shall I try to touch, in light and shade that Gotham ? In its position, as a seaport, it is admirable ; in its trade, immense ; in the taste of its public buildings, miserable ; in its finer shops, substantial and costly ; in its population, from the extremes of wealth and want, of virtue and vice. As old Rome gathered all the gods of the world within its walls, so New York gathers into it all the villainy of other countries, all the vices and licentiousness known on the earth, and tries to refine these into its ideas of civilisation. It is a mighty maelström, ever sucking in, and in many instances sucking in to perdition the thousands who give themselves within its reach. New Orleans, in all the aggravation of its former iniquity could not compare with it. Grant it that there are the righteous there, and the resolute for good too, but it seems as if impiety had got such a head way that the pulpit and the pew cannot stem it :—as to the press, it is one of the sorest evils, and adds to the current instead of restraining it. The great idea, and practice as well, of social life is bad, and it seems as if it must go on to worse. Even the churches have a stiff formal fashion in many cases ; a starchiness about the ministry ; a cold elaboration about the sermons ; and a polite respect, a kind of good mannered thing on the part of the audience. Of course there are exceptions, but comparatively few. I pass the political preachers, they call themselves preachers to the times. They want to be the Isaiahs and Jeremiahs of the christian dispensation, but though they have talent and wit enough, perverted them to the wrong day and place. It is very well, at the moment, to hear Beecher, for instance, but when you reflect, it feels a good deal like Sabbath profanation to be there. However, let New York, with its sorrows and its sins, its ministry and its minstrels, its virtues and its vices, its business and its badness, its hopes and its hazards, pass on in our panorama. Every one in this country is supposed to know it, or at least about it ; and only let me warn those who would go there that they will require to have on them a double suit of “the whole armor of God.”

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## Missionary Intelligence.

LETTER FROM REV. R. JAMIESON.

ENCOURAGING PROGRESS AT NANAIMO.

REV. R. F. BURNS,

My Dear Sir,—When I wrote last I said we had commenced a subscription list for the erection of a church. I have now the pleasure of inform-

ing you not only that we have commenced, but that we have completed, and occupied for two Sabbaths, a neat, comfortable little church, capable of accommodating about one hundred and fifty people. It occupies a very prominent and central position in town; and, for its handsome and church-like appearance, we are indebted to Messrs. Wright and Sanders, Architects, in Victoria, to whose unbounded liberality and untiring zeal our cause is deeply indebted. I am happy to say there will be little, if any, debt on the church. The cost is about eleven hundred dollars, including pulpit, nearly all the pews, painting and varnishing; and the committee have subscriptions amounting to eight hundred dollars; and, at the dedicatory services, on the 22nd ult., the collections reached ninety dollars. We had the privilege of Mr. Duff's presence, and faithful and earnest declarations of divine truth, to large and attentive congregations, at the "opening." Our good brother arrived that very morning, at one o'clock, having travelled forty miles in a canoe, with two Indians. By this course, he was only one sabbath from Westminster.

The church is small, but it is even more than sufficient for present purposes; and, I thought it better, in the very depressed and unsettled state of the colonies, to build according to our requirements and resources, and thus leave room for directing special attention to the, to you, very important subject of self-support. Our little church has been erected without being burdensome to any, and without the disagreeable necessity of the minister personally appealing to any for a subscription. This I esteem a boon of no small magnitude, after past experiences in these colonies, and elsewhere. I have had, so far, but to steer our little bark; and this position can be fully appreciated only by those who have had to steer, collect the fare and freight, furl and unfurl the sails, cook and serve out the provisions, wash the deck, and be constantly on the look out to pick up passengers and guard against breakers, and the sudden attacks of friendly as well as hostile tribes.

Yours very sincerely,

R. JAMIESON.

Nanaimo, 1st. August, 1866.

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#### INTELLIGENCE FROM REV. D. DUFF.

Letters have been received from Rev. D. Duff up to 24th August. There is little change in the circumstances or prospects of the colony. Mr. Duff says "I am indeed sorry that I have no place as yet for the term *progress*, in my communications regarding our work in this part. It is hoped and expected that times of backwardness and partial decline may be followed by a rising to increase and vitality both in church and state. I received a letter a few days ago from a miner in Cariboo, expressing regret that no minister has appeared this summer. I understand what regret means on the part of a few. For my own part, I would just as soon be in Cariboo, at least in the summer, as in New Westminster. But, to leave our station here unsupplied for a few months, would, no doubt, injure our position. The Methodists are expected to send out another, from Canada, to labour chiefly, or entirely, at the mines. One of their mission, the Rev. Mr. Robson, left this a few weeks ago, and may call on you if (D. V.) he arrives safe, as I took the liberty to request him. To-day I had a letter from Kootenay, in which the writer states that at the Chief Mining Camp on Wild Horse Creek, there were not more than 200, and there is neither clergyman, doctor, nor lawyer. There is about the same number of Chinese. The sabbath is better kept there than in Cariboo. Kootenay is one of our populated districts; 600 miles from



this, to which there is neither mail nor express, nor hardly a passable trail. When I received appointment to come out here, the town of Lilloet was regarded as giving good promise of advancing. Now the steamer from this to Douglas (a small town on the Lilloet route) has ceased to run; and, for the last two months, only an occasional trip has been made. I mention this to show the variations inseparably connected with the main pursuit of this colony."

Mr. Duff refers to the condition of the Presbyterian congregation at Victoria, V.I., and urges the importance of a minister of ability and experience being sent out.

In a later letter, Mr. Duff gives an interesting notice of the late Mr. T. McMicking. This shall appear in next number.

### REV. J. NISBET.—NOTES OF HIS JOURNEY.

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

My Dear Brother.—By the good hand of our God upon us, we have reached this place. Since I wrote to you from Fort Ellice, we have continued on our way, making very good progress, considering the flooded state of a great part of the way that we took. After leaving Fort Ellice, about a day's journey, we struck off on a road that was very little traveled till last season, when it was preferred on account of the abundance of water on it; while, on the other, it has been very scarce at places these past dry seasons; but this season there has been an abundance of rain. We were advised by the French party that I referred to in my last to take the road we did on account of its being two days shorter, and always an abundance of wood and water; and we have reason to be satisfied with the choice. Speaking of the French party, I may state that I succeeded in getting 2 cwt. of pemmican for them; but the officer in charge preferred that I would buy it myself, and settle with them, as they had nothing but goods to pay with, and they take furs only, and he did not wish to give credit, so I paid for the pemmican, and the French paid me with dry goods, at Fort Garry prices. Thus I had the satisfaction of saving a score of persons from absolute want, for game was very scarce.

It took more than two days to make a scow and cross the carts, and get ready for starting from the Assiniboine, to go up by the Qu'Appelle Valley. We continued to come up to the French party at every camping place till the sabbath after leaving the Assiniboine. On that day they started off, while we remained to enjoy the rest and services of the Lord's day. But we had the better of them; for the creeks we had to cross were greatly swollen by the rain on Saturday and previous days; but when we started they were fallen very much, and we crossed with ease, except one where we had to make a float with wheels and oil cloth, and get over as at the Little Saskatchewan. We have passed over a great deal of beautiful rolling and hilly country: fine valleys, with good soil; but lacking in timber. We have seen no trees of any size larger than a fence pole since leaving the west bank of the Assiniboine.

On Friday afternoon last we arrived at the famous Saskatchewan (south branch), and a noble stream it is. But how can such a river be crossed without bridge or large boat? I shall tell you how we managed. We spied a small canoe made of two buffalo skins stretched on a frame work of willows lying on the west bank of the river. A canoe was extemporised of willows and an oil cloth, and this served to fetch the small craft just named. This was our only craft for the conveyance of all our stuff. A cart load was put in at a time, and three men paddled it across, starting at a point considerably above where they intended to land, on account of

the strength of the current. By Saturday evening, eight cart loads had been crossed. We enjoyed, as usual, the rest of the Lord's day; and, thereon, three friends came to us from this place, having heard of our near approach. One of these turned out to be Mr. G. Flett; the other two have settled themselves, and are farming about 50 miles below this place; and they came to invite us to settle beside them. They are not pure Indians, but are allied to the Indians.

When we saw these friends, and especially Mr. Flett, we thanked God, and took courage. The two friends from the east had to return home on Monday morning; but Mr. Flett remained, to help in the work of crossing the river, in which he was of great service. The balance of the stuff was soon crossed, and the question then was how are the carts, cattle, and horses to be got over? For the first, the wheels were all taken off the carts, and they were laid flat, and bound together with willows, thus forming a raft 32 feet by 16 feet; on this raft the cart boxes were placed, and bound also with willows. When all this was done, crossing had to be delayed till the evening, as it was blowing too fresh to allow of steering so bulky a body across. Meantime, the ladies and children were ferried over, and we had tea on the north bank. Tea over, it was calm, and the crossing of the raft was proceeded with. Four men were placed on the raft, to wield two large oars and two poles; and two were placed in the canoe, with a towing line that was attached to the raft, and the whole was brought across with comparative ease—landing, however, a good deal farther down stream than was desired. The raft was soon broken up, and cart boxes and wheels on "terra firma" once more; and the setting sun warned us to our camp.

I have just heard that there is a chance to send to the settlement early to-morrow morning, so I must break off my narrative, and give you something practical, for it is now past ten o'clock at night. I may only say further that yesterday morning the horses and cattle were all safely crossed, by swimming—all following two that were led by lines after the canoe.

As soon as possible, Mr. Flett, Mrs. N., her travelling companion, and myself, came on to this place, leaving the carts to follow. We reached the fort at 6 p.m., and were welcomed by the gentleman in charge, and two other officers of the company, from Edmonton. We had service in the evening, when, I suppose, all the men about the fort who understand English were present: there might be 20 in all (for I did not particularly count). We have had service again this evening, when I also baptized an infant for the officer in charge, although he is connected with the Episcopal Church; but he was satisfied to have the baptism without sponsors. One young man (a harness maker in the fort), who seems decidedly pious, spoke to me to-day. He ascribes his conversion (under God) to the perusal of a tract that was given him about 18 months ago. He seems zealous for the truth, and anxious to obtain good religious books for his own benefit and that of others.

But I must tell you the progress that has been made towards the selection of a locality for our future residence. Mr. Flett has visited all the desirable points. He sent me a long letter to meet me by the way, and which I got stuck upon a pole by the way, a day before coming to the South Branch, as the person who had it in charge had taken a different road from that by which we came. In that letter he describes the reception he met with from the Indians whom he visited: some entirely hostile to a mission; some indifferent; and none inviting us. But Mr. F. was listened to by them, and wherever he went he had singing and prayer, accompanied by exhortation, with them all. The fact is that the chiefs

hope to get large payment for the lands on which we may settle ; but this we shall not give to any. Our plan must be to pitch upon a place eligible for settlement, and when the Indians are disposed to leave their children for instruction, one place will suit them just as well as another, considering that they are very seldom to be found on what they call *their own lands*. The two most eligible places are each within two days' journey of this. Each has recommendations ; but the one from which the two friends came, already named, seems in every respect to be the more desirable. This is the opinion of the gentlemen here, one of whom, in particular, knows every place in this whole region well. Before deciding, I mean to visit these two places, and others, in company with Mr. Flett, leaving our people camped a few miles from this until our explorations be over.

I am happy to say that Mr. Flett's views on the plan of carrying out a mission are exactly my own ; and our work will chiefly be visiting different bands of Indians at their camps and hunting grounds. The place we may select will be only a base of operations, from which we hope to extend in various directions. In fact, we may take up claims at more than one point at the very outset. If the recent Synod has appointed an additional missionary we shall find plenty of work for him.

I hope to have an opportunity of writing to you more fully when we return from our exploration ; at present, you must accept of this imperfect letter, as the person may be out of reach if I do not send at once. Errors you must correct, as I have not time to go over it again.

Wishing you every blessing in your work, and craving a continued interest in your prayers,

I am your dear brother,

JAMES NISBET.

Carleton House, N. Saskatchewan, 18th June, 1866.

Our party are all in good health, thank God.

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#### RED RIVER—FAMILY AFFLICTION.

We are in receipt of a letter from Rev. John Black, dated 18th September. The letter refers chiefly to the prospects of the mission on the Saskatchewan. The point fixed upon as the head quarters of the mission is about 50 miles below Carleton House, opposite the mouth of Sturgeon River. All agree that it is in every respect the most eligible place for the mission. Mr. Black communicates the sad intelligence, that since the arrival of Mr. and Mrs. Matheson, they have lost their two little boys, both dying within four days. Mr. Black says, " Mr. and Mrs. Matheson both bear up wonderfully under the trial ; and we may hope to see some good purpose served by what is such an affliction to them." The summer had been rather unhealthy, and a good many children had died. The crops were abundant, and, after a good deal of wet weather, there had been a favourable time for ingathering. The Protestants were to hold thanksgiving services on the 3rd October.

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#### MISSIONS OF OTHER CHURCHES.

FREE CHURCH OF SCOTLAND.—The Missionary Record for October, contains interesting notices of the labours of the Missionaries both in India and in Caffraria. In both fields several of the Missionaries had been engaged in evangelistic tours, preaching the gospel as they had opportunity, and disseminating in various ways the good seed. The work done is thus generally described by Rev. P. Rajahgopaul, one of the Missionaries in India.

“My plan of operation is this: I fix a few convenient centres, and from these I radiate to the distance of three, four, and five miles, taking the villages between. When I have worked around one centre, preaching in ten or twelve villages, I go to the next, and do the same work. I proceed in the same manner from centre to centre, till I travel the whole talook, giving the ignorant idolatrous multitudes a fair opportunity, by conversation, preaching, and distribution of tracts and Scripture portions, of knowing Christ, whom to know is eternal life. Though the gospel has been in operation in Madras for upwards of a century, and though upwards of fifty accredited agents are busy preaching Christ in and around the city, there are multitudes of villages in the neighbourhood that have never been trodden by a Missionary, and multitudes who have never heard the saving name of the Redeemer.”

In Caffraria, the Rev. Mr. Laing, had made a Missionary tour among the Fingoes in the Transkei, a region to which a number of the converted natives had from time to time removed. Mr. Laing formed a kirk session, and made up a communion roll containing 52 members. Mr. Laing reports that there is every prospect of Missionary success in the region which he had visited.

**FEMALE EDUCATION.**—Is making rapid progress in all the Presidencies in India, both in town and country difficulties are being overcome, and prejudices removed.

**UNITED PRESBYTERIAN CHURCH.**—The Rev. Alex. Robb, has completed the translation of the Old Testament Scriptures into the Efik language for the natives of Old Calabar. He has long laboured at this work with diligence and zeal. The Rev. John Campbell writing from Lucea, Jamaica, gives an account of the illness and death of Mr. J. G. French, a gentleman who had been of great service to the cause of Christ in Jamaica, and whose removal is mourned both by minister and people. He died rejoicing in hope.

**IRISH PRESBYTERIAN CHURCH.**—An additional Missionary, the Rev. Mr. Rea, has been ordained, and will shortly proceed to India. Mr. Moller, a German, has been engaged as a lay assistant in the Mission at Ahmedabad. Mr. Wright one of the Irish Missionaries at Damascus, gives an interesting account of his visit to a poor village, Maara, about sixteen missions from Damascus, and of the examination of the Mission School there. He urges the need of an additional Missionary, and of more native agency.

**ENGLISH PRESBYTERIAN CHURCH.**—The recent intelligence from China is encouraging. There is gratifying progress at Chin-Chew, while at Ampour there has been a remarkable change from hostility to good will in the part of the people. At Takao in Formosa, the Mission premises have been completed, and Dr. Maxwell and his assistants are carrying on the preaching of the gospel in the surrounding towns and villages.

At Peking, Rev. W. C. Burns carries on the work of translation. He has been engaged on the second part of the Pilgrim's Progress in the mandarin colloquial. He has also completed the translation of the Book of Psalms in a simpler style.

Mr. Burns in every letter pleads for constant prayer on behalf of China, and for a large re-inforcement of suitable labourers. It is a startling fact that the number of missionaries has not increased of late years. Last year there were only 102 missionaries in China, whereas in British India, with only half the inhabitants, there were above 500. There are thus, in proportion to the population, ten times the number of missionaries in

India that there are in China. Assuredly China has been less cared for than any part of heathendom. Forty-four missionaries were all that Britain had labouring in China last year. These belonged to the following societies :—

|                                   |    |
|-----------------------------------|----|
| London Missionary Society .....   | 12 |
| English Presbyterian Church ..... | 9  |
| Church Missionary Society .....   | 9  |
| Wesleyan Missionary Society ..... | 6  |
| Baptist Missionary Society .....  | 4  |
| Methodist, New Connection .....   | 2  |
| Other Societies .....             | 2  |

This year the English Presbyterian Church has sent out the Rev. David Masson; and another valuable auxiliary in Miss Horn, now married to Dr. Gauld, has joined the Mission at Swatow. Both of these are from Aberdeen. The English Presbyterian Church Mission now stands second in point of numbers among the societies of this country that have missions in China. All her missionaries are from Scotland, and, save one, all are licentiates of the Free Church.

### THE AMERICAN BOARD OF FOREIGN MISSIONS.

The annual meeting was held at Pittsfield, Mass., on Tuesday 25th September. The strangers attending were over 2,000. Dr. Hickok preached on the Divine Idea of the Christian Life. During the year, seven new labourers have been sent out, but of these only one was ordained. Ten returned Missionaries (six ordained,) have gone back to their fields. The Board is out of debt, and a balance in hand of upwards of \$6000. The following is a summary of the operations of the Board :

#### MISSIONS.

|                          |     |
|--------------------------|-----|
| Number of Missions ..... | 20  |
| “ “ Stations .....       | 104 |
| “ “ Out-stations .....   | 421 |

#### LABOURERS EMPLOYED.

|   |         |
|---|---------|
| Number of Ordained Missionaries (5 being physicians) ...    | 139     |
| “ “ Physicians not ordained .....                           | 4       |
| “ “ Other male assistants .....                             | 8       |
| “ “ Female assistants .....                                 | 168     |
| Whole number of labourers sent from this country .....      | —314    |
| Number of Native Pastors .....                              | 62      |
| “ “ Native preachers and catechists .....                   | 266     |
| “ “ School teachers .....                                   | 290     |
| “ “ Other native helpers .....                              | 197—815 |
| Whole number of labourers connected with the missions ..... | —1127   |

#### THE PRESS.

|                                 |            |
|---------------------------------|------------|
| Establishments .....            | 2          |
| Pages, as far as reported ..... | 13,649,826 |

#### THE CHURCHES.

|  |               |
|--|---------------|
| Number of Churches (including all at the Hawaiian Islands) ... | 194           |
| “ “ Church Members (do. do.) so far as reported ...            | 24,630        |
| Added during the year .....                                    | (do. do.) 881 |

#### EDUCATIONAL DEPARTMENT.

|   |     |
|---|-----|
| Number of Training and Theological Schools .....      | 16  |
| “ “ Other Boarding Schools .....                      | 77  |
| “ “ Free Schools (omitting those at Hawaiian Islands) | 395 |

|  |         |
|--|---------|
| Number of Pupils in Free Schools (omitting those at H. I.).. | 10,057  |
| “ “ Pupils in Training and Theological Schools.....          | 318     |
| “ “ Pupils in Boarding Schools.....                          | 526     |
| Whole number of Pupils .....                                 | —10,901 |

## General Religious Intelligence.

### ITEMS OF GENERAL RELIGIOUS INTELLIGENCE.

**CHARGE OF ARCHBISHOP OF DUBLIN.**—A charge lately delivered by Dr. Trench, Archbishop of Dublin, has been largely commented on by the Press. It is eloquent, but it vindicates High Churchism, and is, at the same time, insulting to the Presbyterians of Ireland. The charge is not fitted to do good to the Irish establishment.

**DR. PUSEY.**—Dr. Pusey is reported to be engaged on another volume, on the subject of the union of the Romish Church and the Church of England. The title of the forthcoming volume is, “Cannot Rome give Authoritative Explanations which the English Church can accept?”

**THE UNION QUESTION IN SCOTLAND.**—The union question is being discussed in various Presbyteries both in the Free Church and the United Presbyterian Church. An interesting discussion took place in the Presbytery of Glasgow. Resolutions proposed by Dr. Buchanan, after having the preamble modified, were unanimously adopted. It is probable that in a majority of Presbyteries of the Free Church similar resolutions will be adopted. They are decidedly in favour of the union, but recommend that the committee should ascertain and set forth still more explicitly the extent of agreement and disagreement between the two churches, in regard to principles held as to the Headship of Christ, and some other points, including the law and practice of the two churches as to public worship, and the Sustentation Fund. In a few Presbyteries in both churches a less favourable feeling as to the union is manifested.

**PRESBYTERIAN CHURCHES IN BRITAIN.**—*Free Church*: The Rev. A. Cameron, Editor of the *Family Treasury*, has been ordained as minister of the congregation at Marytown. The Rev. G. Reith has been called as colleague to Dr. R. Buchanan of Glasgow. *United Presbyterian Church*: The Rev. P. Rutherford has been ordained as minister of the South U. P. Church, Falkirk. The Rev. A. J. Gunion has been inducted into the pastoral charge of St. Andrew Square, U. P. Church, Greenock.

**RELIGIOUS REVIVAL AT KILSYTH AND CUMBERNAULD**—For some time a work of revival has been going on at Kilsyth and Cumbernauld, and has extended to the country round. Many miners and others are reading the Bible and attending public worship, who were never in the habit of doing so before. The work has been carried on chiefly through the agency of laymen.

**MUNIFICENT SUBSCRIPTION TO REV. MR. SPURGEON.**—The large sum of £20,000 has been promised to Mr. Spurgeon by a lady, for the purpose of founding an orphanage in connection with the Metropolitan Tabernacle.

**SUCCESSOR TO REV. DR. EDGAR.**—A special meeting of the Irish Assembly is to be held for the purpose of electing a Professor in place of Dr. Edgar. Dr. Watts, formerly in Philadelphia U. S., is most likely to be appointed.

**CENTENARY OF THE METHODIST CHURCH IN AMERICA.**—The Methodist Churches, in the United States as well as in Canada, are now engaged in the celebration of the centenary of the introduction of Methodism into this continent. Much interest attaches to the services, and the special contributions raised promise to be very liberal.

**MADAGASCAR.**—The Queen of England and the Queen of Madagascar have just concluded a treaty of alliance. Among other things the treaty provides that “British subjects in the dominions of her Majesty the Queen of Madagascar shall

be allowed freely to exercise and teach the Christian religion, and to erect and maintain suitable places of worship, to be recognized as the property of the Queen of Madagascar, who shall permit them to be applied for ever to the special purposes for which they shall have been built. Full religious liberty is also granted by the Queen of Madagascar to all her own subjects. The Queen of Madagascar further engages that British subjects shall, equally with her own subjects, enjoy within her dominions, full and complete protection and security for themselves and property, and that a British resident shall be received in her capital."

PREBYTERIAN CHURCH IN THE UNITED STATES.—The work of division goes on in several of the southern and border cities. It is said that the congregation of Dr. Stuart Robinson, in Louisville, Kentucky, is divided on the action of the late Assembly,—180 members going with the Pastor, and 116 adhering to the Assembly.

#### KINGX COLLEGE—DONATIONS TO LIBRARY.

Rev. J. MacTavish :—A copy of the New Testament in the Irish language and character, and a copy of the Highland Society's report on the Poems of Ossian. Rev. John Gray of Orillia, the Spanish New Testament, by Rev. Dr. Rule; Memoirs of the Rev. Dr. Robert Finley, Princeton, N. J. New Testament, New English translation, by Campbell, Doddridge, and Macknight. Life of Frey, the converted Jew. Gault's Essay on Popery. Buchanan's Psalms.

Rev. Mr. MacLachlan of Beaverton :—The life and sermons of Dr. McKinlay, of Kilmarnock, Scotland.

Thomas Dallas, Esq., Orillia :—Two volumes of Waker's Presbyterian Biography.

Mr. John Campbell, B.A. :—The valuable work of Sismondi on the Popish Crusades against the Waldenses.

Rev. Dr. Willis, and a few friends :—

The Albert N'Yanza, Great Basin of the Nile. By Baker. 2 vols.

Essays. Critical and Imaginative. By Professor John Wilson. 4 vols.

Philosophy of the Plan of Salvation.

#### DONATIONS TO THE MUSEUM.

Rev. John Gray :—Very old copy of the Latin Vulgate; early editions of Johnson's and Bailey's Dictionaries.

Thomas Dallas, Esq. :—Edinburgh Courant for November, 1745; very curious.

Mr. Urquhart, druggist, Oakville :—Four silver coins in good preservation of Queen Anne and the Georges.

Rev. A. Cameron, Ardersier.

Nine commemorative coins, purchased at the Tomb of Napoleon I.

Four silver coins, and two Romish medals.

### Home Ecclesiastical Intelligence.

CALLS.—The following calls have been given :—

Perth, Rev. W. M. Roger.—Farnham, Rev. W. Scott.

ST. SYLVESTER.—The Rev. J. Hanran was sometime ago inducted as Pastor of the congregation of St. Sylvester, C.E.

NASSAGAWEYA.—The Rev. J. Little has been ordained and inducted as Pastor of the congregation of Nassagaweya.

FITZROY AND TORBOLTON.—On the 3rd of October, the Presbytery of Ottawa met in Torbolton for the ordination of Mr. Tait, and his induction

into the united congregation of Fitzroy and Tarbolton. The state of the weather was not favorable, still the church was well filled with a respectable and interested audience. Mr. Aitken of Smith's Falls preached an excellent sermon, which not a few of the hearers were anxious to induce him to publish. After the usual solemnities, in connection with the setting apart "by the laying on of the hands of the Presbytery," Mr. Fraser, in the absence of Mr. Gourlay, addressed the Pastor, and Mr. D. Wardrope, the people.

After the religious exercises of the day, the Presbytery, Session, and several other friends were entertained to dinner in the hospitable mansion of John Smith, Esq; and thereafter, several members of Presbytery, with the young minister and a number of his friends in Fitzroy Harbor spent the evening at the residence of George Learmouth, Esq., merchant.

Mr. Tait's welcome by his people, was of the most cordial nature; and it may be mentioned as one pleasing illustration of this fact, that the first half year's salary was paid to him on the day of his induction.

OSPREY.—The Rev. R. Knowles has been ordained and inducted as pastor of the Congregation in Osprey. His post office address is Feversham.

TECUMSEH.—A new church was opened at Tecumseh, South Station, on Sabbath 7th ult. The services were conducted by Rev. J. Milligan of Laskey, Rev. Mr. Hayes, and Mr. P. Musgrave, who had supplied the stations during the summer. There was a Soiree on Monday evening, on which occasion appropriate addresses were delivered by Rev. W. Fraser, of Bond Head, Rev. Dr. Aylesworth, Rev. Messrs. Hill and Hays. The collections on both occasions amounted to nearly \$100. We are glad to hear of the prosperity of the congregation of Tecumseh.

KNOX COLLEGE, OPENING OF SESSION.—The annual session of Knox College took place on Wednesday 3rd October. The introductory lecture was delivered by the Rev. Professor Caven. The lecture, which was very appropriate and able, will be found in another column. A large number of ministers and other friends of the College were present. The Principal, who had returned a few days before from Britain, presided. Dr. Burns also took part in the proceedings, as did also the Rev. D. Inglis of Hamilton, Moderator of Synod. The session has opened auspiciously. The number of students is scarcely so large as last year; but several have not yet come up.

SCHOLARSHIPS.—The scholarships at University College offered to young men studying with a view to the ministry, were competed for by a number of students who have commenced their studies with a view to the ministry, and were awarded as follows:—*First year*; Mr. W. Armstrong, Mr. W. Kay, Mr. J. Ewen. *Second year*; Mr. J. Scrimger, Mr. R. M. Thornton, Mr. W. D. Ballantyne. *Fourth year*; Mr. James Barron. In addition to these, the Board awarded sums of money to Messrs. G. Baptie, H. H. McPherson, and P. Drummond, in consideration of the appearances made by them at the examination.

MONTREAL.—A large and influential meeting was held in Knox's Church on Wednesday 26th September, for the purpose of bringing before the congregations of the several churches in Montreal, the two important subjects of Home Missions, and the proposed Presbyterian College in Montreal. An effort is to be made to bring the endowment up to \$20,000, or more.



## PROCEEDINGS OF PRESBYTERIES.

**PRESBYTERY OF TORONTO**—This Presbytery met on the 4th October, the business was not of public interest. The trial discourses of the Rev. R. Knowles were heard with approbation; and his ordination and induction appointed to take place at Osprey, on the 31st October. The next meeting takes place in Toronto on the first Tuesday of November, at 11 a.m.

J. MITCHELL, *Clerk.*

**PRESBYTERY OF STRATFORD**.—The last ordinary meeting of this Presbytery was held at Stratford, on the 25th day of September last. The Rev. John Fotheringham, Moderator. There were eleven Ministers and four Elders present. A call from the congregation of Knox's Church, Mitchell, to Mr. Walter M. Roger, Probationer, signed by eighty-seven members and twenty-four adherents, was sustained, and a committee was appointed to prescribe ordination trials for Mr. Roger in the event of his acceptance of the call.

Mr. Beattie's resignation of the congregation of Mornington was taken up. Messrs. Mundell and Burnett appeared on behalf of the congregation, and presented a paper from said congregation, intimating that it was their desire that Mr. Beattie should withdraw his resignation, and remain as their pastor. Mr. Beattie agreed to withdraw his resignation, and the Presbytery assented thereto. On the report of a committee appointed to meet with the congregation of Hibbert, it appeared that steps have been taken to increase the stipend of the Minister of said congregation.

Mr. A. A. Drummond having tendered his resignation as Moderator *ad interim* of Burns' Church, East Zorra, Mr. Thomas McPherson was appointed Moderator of the session of said church.

WILLIAM DOAK,  
*Presbytery Clerk.*

**PRESBYTERY OF MONTREAL**.—This Presbytery met within Knox Church, Montreal, on the 26th and 27th of September last. A call from the congregation of Farnham in favour of the Rev. W. Scott was sustained. A petition for a moderation in a call from Martintown and Williamstown was received, and a special meeting of Presbytery appointed to be held at Martintown for this purpose, on the 1st Wednesday of November. Four theological students received certificates to appear before the Board of Examination; and five more young men appeared and made application to be received as students under the care of the Presbytery. After conference with them the Presbytery agreed to recommend them to prosecute their studies at McGill College, with a view to the ministry. A petition was received from Kennebec praying that Mr. A. Thompson, probationer, be ordained as a missionary to that place. It was agreed to grant the prayer of said petition, and subjects of trial for ordination were prescribed to Mr. Thompson. A sub-committee was appointed to mature the arrangements for the support of a theological College in Montreal. It was agreed that Kirk Sessions within the bounds report at next ordinary meeting of Presbytery on the remit of Synod aient representative elders. Missionary meetings were appointed to be held in Congregations within the bounds in the same manner as last year. Missionary appointments were made to several stations. A report of the Presbytery's Home Mission field was prepared for the Synod's Home Mission Committee. On motion made by Mr. Clark seconded by Mr. Gibson it was agreed that this Presbytery comply *simpliciter* with the regulations of the Synod's Home Mission Committee. After a good deal of routine business, the Presbytery adjourned to meet within Cote Street Church Montreal on the fourth Wednesday of January next at ten o'clock A. M.

A. YOUNG,  
*Presbytery Clerk.*

**PRESBYTERY OF KINGSTON**.—This Presbytery met in Chalmers' Church, Kingston, on the 9th of October. Several Session Records were examined and attested. Those Sessions which failed to present at this meeting their records, including Commission Rolls and Baptismal Registers, were enjoined to do so at the next,

The committees appointed to examine students within the bounds, reported that Mr. Aull had passed a satisfactory examination, and had received a certificate; but that Mr. Forster did not make his appearance.

Application was made from the Session of Napanee, for aid from the central fund, to the extent of one hundred dollars, (\$100). The Presbytery for several reasons agreed to recommend the Home Mission Committee of the Synod to assist the congregation to the full amount asked.

In connection with the examination of the Financial Statement the Presbytery resolved to hold Presbyterial visitations in all the congregations within the bounds, the entire work to be overtaken in three successive years. Arrangements were made for holding four of these meetings during the fourth week of October. In the matter of the petition from Allan settlement presented at last meeting, no action was taken, as no appearance was made on the part of those interested. A Commission was appointed, consisting of, Rev. D. Wishart, Moderator, Rev. W. McLaren, and Mr. Seymour, Elder, to moderate in a call in Allan settlement, along with any other station that they may consider advisable to be united with it in a permanent pastoral charge.

Mr. Wilson, Commissioner of the Presbytery's Home Mission Committee, reported respecting mission operations within the bounds, during the past six months.

The following Committees were appointed to arrange for Missionary Meetings, not yet provided for, viz:—Messrs. Chambers, Commissioner, Gray and Scott, for meetings in Napanee, and places east of it; and Messrs. Wishart, Commissioner, Turnbull, McLaren, and McMechan, for meetings in Picton, and places west of Napanee.

#### THOMAS S. CHAMBERS,

Presbytery Clerk.

**PRESBYTERY OF HAMILTON.**—This Presbytery met in Knox's Church, Hamilton, on the 9th of October, and was attended by 14 ministers, and 3 elders. There was no business before the court of much importance. The following apportionment of the Presbytery Fund among the several congregations within the bounds was adopted, namely:—

1st. The stations of Kilbride; Port Colborne; Welland and Crowland; Pelham, and Silverhill, are appointed to contribute \$2 00 each. per annum.

2nd. The congregations of Sutherland Street, Caledonia; Nairn Church Grimsby; Dunnville; and St. Anne's; \$3 00 each.

3rd. Jarvis; Binbrook; and Waterdown, \$4 00 each.

4th. Port Dover; Caledonia; Oneida; Ancaster; Thorold; and Beverly; \$5 00 each.

5th. Dundas, and St. Catharines; \$6 00 each.

6th. Knox's Church, Hamilton, \$8 00; and McNab Street, and Central Churches, Hamilton; \$10 00 each.

The Presbytery certified two Students to Knox College, namely, Mr.— Abraham, in the 2nd year, of the preparatory course, and Mr. Jas. P. Baikie, in the 2nd year, in Theology; Messrs. Inglis, Simpson and McColl, form the Presbytery's Committee for the examination of Students, Mr. Inglis being Convener.

The prosperity of the Station of Silverhill during the past season, under the care of Mr. Jas. P. Baikie, was gratefully acknowledged, and hopes were entertained of its continued growth, provided the Presbytery be able to furnish the amount of supply that is required.

The Rev. John Rennie, of Dunnville, laid his resignation upon the table of the Presbytery. Inadequacy of support was the sole reason given for the steps taken. The Presbytery in connection therewith appointed an adjourned meeting to be held in Dunnville, on the first Tuesday of November, at 7 o'clock, p.m.

Several Kirk Session Records were examined and attested.

J. PORTEOUS,

Presbytery Clerk

PRESBYTERY OF COBOURG.—This Presbytery met at Cobourg, on Tuesday, the 16th October; the Rev. Peter Duncan, Moderator. There were present, nine Ministers, and four Elders. The principal business transacted was the drawing up of the following scheme of Missionary Meetings, to be held during the coming winter :—

| GROUP.        | PLACE OF MEETING   | DATE OF MEETING.  | DEPUTATIONS.  |
|---------------|--|---|---|
| COBOURG.....  | PERRYTOWN,<br>OAKHILLS,<br>PORT HOPE,<br>COBOURG.  | Mr. Waters to make arrangements, as to time of meeting.   | Rev. Messrs. Roger, William Blain, Peter Duncan, and Col. Haultaine.  |
| COLBORNE..... | GRAFTON,<br>VERNONVILLE,<br>COLBORNE,<br>BRIGTON.  | Mr. Smith to make arrangements, as to time of meeting.    | Rev. Messrs. Alexander, McKenzie, Macwilliam. Mr. Smith, <i>Convener</i> .  |
| PETERBORO'... | SPRINGVILLE,<br>LAKEVALE,<br>PETERBORO',<br>LAKEFIELD,<br>WARSAW.                        | On the week of the meeting of Presbytery.                 | Rev. Messrs. Laing, Thom, Lochhead, Waters, Duncan, and Alex. Fraser, Esq. Mr. Roger, <i>Convener</i> .                     |
| MILLBROOK...  | MILLBROOK,<br>CENTREVILLE,<br>MT. PLEASANT,<br>BETHANY,<br>OMEMEE.                       | Second week of February, 1867.                            | Rev. Messrs. Roger, Blain, and Lochhead, Mr. Roger, <i>Convener</i> .   |
| BOBCAYGEON..  | FENELON FALLS,<br>SOMERVILLE,<br>MINDEN,<br>KINMOUNT,<br>BOBCAYGEON,<br>SHERIFF'S COR'S. | Second week of February, 1867.                            | Rev. Messrs. Ewing, Paterson, and Thom. Mr. Paterson, <i>Convener</i> .   |
| NORWOOD.....  | NORWOOD,<br>HASTINGS,<br>OLNEY,<br>CAMPBELLFORD.   | Second week of February, 1867.                            | Rev. Messrs. Smith, Macwilliam, Alexander and McKenzie, to Percy; Mr. Duncan, to Campbellford. Mr. Smith, <i>Convener</i> . |
| BALTIMORE...  | COLD SPRINGS,<br>BALTIMORE,<br>BETHESDA,<br>ALNWICK,                                     | Second week of November, 1866; beginning on Monday, 12th. | Rev. Messrs. Smith, Alexander, Laing, Duncan, and Alex. Fraser, Esq. Mr. McKenzie, <i>Convener</i> .                        |
| KEENE.....    | KEENE,<br>WESTWOOD.  | Mr. Blain to make arrangements.                           | Rev. Messrs. Blain, Ewing Mr. Blain, <i>Convener</i> .  |

A petition was presented by Mr Sanderson, on behalf of the station of North Smith, praying that Mr. Thom may be permitted to supply the station at North Smith during three Sabbaths of the month; on the fourth Sabbath, to supply the people at Harvey. The Presbytery agreed to defer the consideration of the petition until the next regular meeting of Presbytery, and to summon all the parties concerned, viz : the congregations of Lakefield, Warsaw, and North Smith, and the people desiring supply at Harvey, to appear for their interests at the next meeting of Presbytery.

Mr. Thom tendered his demission of the pastoral charge of the station of Warsaw, at present in connection with the congregation at Lakefield. The demission was laid upon the table, and the clerk was instructed to cite all parties to appear for their interests at the next meeting of Presbytery.

Mr. Paterson was appointed to give two Sabbaths to the stations at Minden and Kinmount, and to dispense the communion at Kinmount, sometime during the coming winter.

It was agreed, that each Minister in the Presbytery give one Sabbath to the mission stations under the care of the Presbytery, sometime before the close of the college—the appointments to be made at next meeting of Presbytery.

It was ordered, that the Records of all the Sessions within the bounds be produced at the next meeting of Presbytery.

After the transaction of some routine business, the Presbytery adjourned, to meet at *Peterboro'*, on the *third Tuesday of January*, at the hour of eleven o'clock, A.M.

D. WATERS, *Presbytery Clerk*.

It is expected that the notice given above, will be considered sufficient, and that ALL Sessions will make it their business to see that their records are produced at the next meeting of Presbytery.

**THE PRESBYTERY OF HURON.**—This Presbytery met in Goderich on the 10th October. The Business was mostly of a nature uninteresting to the public. Mr. Hastie's ordination was fixed for the 23rd proximo at Bluevale. It was decided to follow the same course this year as to Missionary Meetings as that followed last year.—The 3rd Sabbath of January was the day fixed for the exchange of pulpits, and the following is the exchange proposed.

Rev. A. D. McDonald, to Hullet and Manchester; Rev. S. Young, to St. Helen's and East Kinloss; Rev. R. Leask, to Goderich; Rev. R. Ure, to Clinton; Rev. Jas. Duncan, to Harpurhey; Rev. M. Barr, to Warrensville and Frances-town; Rev. J. Ross, to Thames Road and Kirkton; Rev. H. Gracey to Brucefield; Rev. J. Logie, to Egmondville; Rev. Wm. Graham, to Brick Church, Bayfield, Road; Rev. J. Ferguson, to Bluevale, Wingham and Eddie's; Rev. J. Hastie, to Wroxeter and Howick; Rev. G. Brown, to Melville Church, Amleyville, &c.; Rev. A. Grant, to Knox Church, Kincardine; Rev. J. Fraser, to Huron and Ashfield; Rev. W. Inglis, to South Bruce and Greenock; Rev. Alex. McKay, to North and Centre Bruce; Rev. Wm. Matheson, to Riversdale, &c.; Rev. A. G. Forbes, to Culross and Kinloss; Rev. Adam McKay, West Church, Kincardine and Pine River; Rev. A. D. McDonald, to Bethany Church; Rev. J. Ferguson, to McKillop No. 2; Rev. J. Hastie, to Knox Church, Amleyville; Rev. R. Leask, to Blythe and Knox Church, Morris.

A Special Meeting of the Presbytery of Huron, will be held at Bluevale, on the 23rd proximo, at eleven o'clock.

A. D. McDONALD, *Presbytery Clerk*.

**PRESBYTERY OF GUELPH.**—This Presbytery met on the 16th ult. Rev. J. Little passed his ordination trials, and his ordination was appointed to take place on 31st October. Rev. H. Leutinger was examined with a view to ordination, and his ordination appointed to take place at Berlin. Arrangements were made for having Missionary sermons preached the 1st and 2nd Sabbaths of January, and Missionary meetings held during the first half of the same month.

**PRESBYTERY OF LONDON.**—This Presbytery met on the last Tuesday of September. An account of the proceedings will appear in the next number. In the meantime, we may mention, that Mr. Sutherland has accepted the call to Fingal; and Mr. Warden, that to Bothwell. Mr. Fayette's resignation was accepted; but it was agreed that he should still be continued as a Missionary of the church. Mr. W. H. Simpson was licensed to preach the Gospel. Mr. Proudfoot gave an interesting account of the organization and progress of the congregation at Chicago. There is now a communion roll of fifty six members, four elders, and ten trustees. The Presbytery expressed great satisfaction at the result of Mr. Proudfoot's mission, and agreed to record their thanks to Rev. J. B. Duncan, for the valuable aid rendered in connection with the organizing of the congregation.

## DISTRIBUTION OF PROBATIONERS.

FROM OCTOBER 28TH., 1866, TO JANUARY 27TH., 1867.

| Names of Probationers | Oct.   | Nov. 4 Sabbs.    | Dec. 5 Sabbs.        | Jan. 4 Sabbs.    |
|-----------------------|--------|------------------|----------------------|------------------|
| Rev. Frederick Bates  | P. 4.  | P. 1, K. 2 3 4.  | K. 1 2 3 4, M. 5.    | M. 1 2 3 4.      |
| " J. Donaldson.       | Hu. 4. | Hu. 1 2 3, L. 4. | L. 1 2 3 4 5.        | St. 1 2 3, P. 4. |
| " Allan Findlay.      | H. 4.  | H. 1, St. 2 3 4. | St. 1 2, G. 3 4 5.   | On. 1 2 3 4.     |
| " Robert Fleining.    | Cob. 4 | Cob. 1 2 3 Gy. 4 | Gy. 1 2 3 4 5.       | Gy. 1, G. 2 3 4. |
| " James Hume.         | Ot. 4. | Ot. 1 2 3 4.     | Ot. 1 2 3 4, B. 5.   | B. 1 2 3 4.      |
| " Samuel Jones.       | L. 4.  | L. 1 2 3 4.      | L. 1 2, Hu. 3 4 5    | Hu. 1 2, L. 3 4. |
| " Ewen McLean.        | On. 4. | On. 1 2, T. 3 4. | T. 1 2 3, Gy. 4 5.   | Gy. 1 2 3 4.     |
| " Ch. McKerracher.    | T. 4.  | T. 1 2 3, B. 4.  | B. 1 2 3, Ot. 4 5.   | Ot. 1 2 3 4.     |
| " William Reeve.      | Gy. 4. | Gy. 1 2 3 4.     | Cob. 1 2 3 4, K. 5   | K. 1 2 3 4.      |
| " W. H. Simpson       | L. 4.  | L. 1 2 3 4.      | L. 1, P. 2 3, H. 4 5 | H. 1, Cob. 2 3 4 |
| " J. H. Thom.         | G. 4.  | G. 1 2 3, L. 4.  | L. 1 2 3 4 5.        | L. 1 2 3 4.      |
| " Alex. Thomson.      | M. 4.  | M. 1 2 3 4.      | M. 1 2 3 4 5.        | M. 1 2, Ot. 3 4. |
| " Walter Wright       | B. 4.  | B. 1 2 3, On. 4. | On. 1 2 3, T. 4 5.   | T. 1 2, L. 3 4.  |

N. B.—The figures indicate the sabbaths; the letters indicate the presbyteries: e.g. L. London; Hu. Huron; H. Hamilton; St. Stratford; G. Guelph; Gy. Grey; P. Paris; T. Toronto; On. Ontario; Cob. Cobourg; K. Kingston; B. Brockville; Ot. Ottawa; M. Montreal.

There are 54 vacant congregations reported, and 13 probationers. The attention of Preachers and Clerks of Presbyteries is directed to the resolution of Synod (see page 34 of printed minutes), "That during the winter half-year all probationers on the roll be put at the disposal of the Home Mission Committee, for Home Mission work, for a third part of the time." The above scheme is made out with this enactment of Synod in view. The number of groups of Missionary Stations in each Presbytery, as reported in the last Home Mission Report, is added to the number of vacant congregations reported; and these, together, made the basis of distribution.

J. DICK, *Convener of Committee.*

### REMINISCENCES OF THE ORIGIN OF TWO PRESBYTERIAN COLLEGES IN CANADA.

It is often regretted that we have not more definite and accurate information respecting the origin of many institutions, literary and theological. And, although our country is but new, and our theological institutions of recent origin, yet those who have been connected with their rise are fast passing away to the bourne whence no traveller returns. It is then desirable that each should contribute what he has in his hands towards the general history of the Institutions of the Presbyterian Church in Canada. And this is all the more necessary, as several errors have appeared in accounts already published. In the year 1831, the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, was formed. Previous to that period, however, the "United Presbytery;" or, as it was called from 1832, "The United Synod of Upper Canada," was formed; and, at an early period of their history, had before them the subject of establishing a Presbyterian Theological Institution for Upper Canada. I find, by an address of a Committee of the "United Presbytery," in 1830, that they then numbered 15 ministers in Upper Canada. At that time, according to the census, the Presbyterians were computed at some 30,000; so that we have increased about *twelvefold* in 30 years; as the census of 1861, though defective, and not giving the entire Presbyterian population, yet gave in over 360,000. In the

year 1835, several ministers of the United Synod joined the Synod of Canada. And, in the year 1836, the Toronto Presbytery resolved to overture the Synod of the Presbyterian Church in Canada, praying for the establishment of a Theological College. At the Synod held in August, 1838, the Presbyteries of Hamilton and Toronto overtured the Synod on the same subject; and the Synod resolved that it was their duty forthwith to originate such an institution, and appointed a committee to prepare a scheme for this object.

The United Presbyterian Church in this country at an early period engaged in the work of training up young men for the ministry. This work was first carried on by the Rev. W. Proudfoot, of London, and afterwards by Dr. John Taylor, of Toronto, both good scholars and able theologians. Perhaps some brother may give reminiscences of the origin and progress of the United Presbyterian Hall.

The Commission of Synod of the Presbyterian Church of Canada, in 1839, published an address. (See it in "The Christian Examiner and Presbyterian Magazine," 1839, p. 302), recommending that immediate steps be taken to raise \$80,000 or \$100,000 for the endowment of a Literary and Theological College; and stating that it would be easy to do so, as the Presbyterian population was computed at 100,000. If it was then considered easy to raise \$100,000, how much easier should it not be now, when the adherents of the Canada Presbyterian Church were computed at 220,000 in 1861, and their wealth has also greatly increased since 1839; being, probably, SEVERAL TIMES as much as it was then. The object of the proposed college was twofold: to furnish education to the rising youth of our people, on scriptural principles, and to rear native ministers to supply our spiritual destitution; the latter being the chief object in view. They say that the Church of Scotland has always been distinguished for the scholarship of her ministers; and so have most of the churches that have sprung from her in Europe and America. In the year 1840, the United Synod was incorporated with the Synod of Presbyterian Church in Canada. There were then 76 ministers on the roll of that Synod. At the Synod held in Toronto, July, 1840, instructions were given to Presbyteries to take steps to collect funds for the endowment of Queen's College, Kingston; and a formula was prepared to be signed by the professors when appointed. One of those who laboured most faithfully and successfully in raising the endowment for Queen's College, was the late Rev. Alexander Gale, then of Hamilton, C.W.

Meantime, several young men, brought up in Canada, had devoted themselves to the service of the Lord, in the work of the Gospel Ministry, before any college was provided for their instruction. Mr. Angus McColl, now of Chatham, C.W., began his education for the ministry about the beginning of the year 1835, with Dr. John Rae, Head Master of the Hamilton Grammar School; a teacher eminent for scholarship, and ability in imparting instruction. In February, 1838, he was joined by Mr. Robert Wallace, now of Drummondville, C.W.; and, in September, by Mr. John McKinnon, late of Carlton Place, C.W., who had spent the year 1837 at the Oneida Institute, N.Y. Then followed Messrs. Balmer and Durno,\* George Bell (now of Clifton), and Lachlan McPherson (Williams).

The students were placed by the Synod under the supervision of the Hamilton Presbytery, who occasionally examined them, and took a general oversight of their progress and welfare. Towards the end of Febru-

\* Messrs. Balmer and Durno died at Hamilton.

ary, 1842, the students previously studying at Hamilton removed to Kingston; and, on 7th March, 1842, Queen's College was opened under the management of the Principal, Thomas Liddell, D.D., and Rev. P. C. Campbell, A.M., Professor of Classical Literature and Belles Lettres.

The college began with the following theological students: Angus McColl, John McKinnon, Robert Wallace, George Bell, Thomas Wardrope (Ottawa); William Bain (Perth); and John Corbett. Others joined ere long; namely: Patrick Gray (Kingston); Alexander Wallace (Huntingdon); and Lachlan McPherson. There were others, also, in the Literary Department, who afterwards became theological students; such as William S. Ball (Guelph); &c. I find, by my diary, that most of these continued together during three sessions; namely: 1842, 1842-43, and 1843-44. This little band of praying students formed a very happy brotherhood, much attached to each other, and to their professors; applying themselves closely to study, and seldom taking relaxation, save perhaps a good long walk together on a Saturday afternoon. Now and then, some of the theological students would meet together at the house of some mutual friend for the enjoyment of music and genial intercourse, so promotive of elasticity of spirit, health and happiness. The writer also occasionally enjoyed a sail in a boat, with some friend, across the bay; a trip to Fort Henry, or a drive into the country, to visit some relative of his city friends; and, also, sometimes made an evening visit at the house of some kind friend, where he enjoyed free interchange of thoughts and feelings on various literary, social, and religious topics, very much to his profit, both as to expansion of mind and establishment of character. Young men, during their course of study, need relaxation; and nothing tends more to the advancement of their education in its highest sense than the enjoyment of good select society; such as will give ELEVATION AND EXPANSION to their views, and ease and grace to their manners. The leading families of our church, where the colleges are situated, would confer a great boon on the rising ministry, and on our church and country as well, if they would kindly and prudently open their houses to the theological students, and thus assist them in becoming acquainted with society. For a time the writer also spent an hour, of a Friday evening, reading the Septuagint, along with a fellow student, at his father's house; and then enjoying, with the family, the refreshing cup of tea, and the no less exhilarating social converse. Even now, after more than twenty years, he looks back with interest to the pleasant hours thus spent amid the toils of almost incessant study and mental labour. One great defect was the absence of all gymnastic or calisthenic exercises. Frequently has the writer left the college work, after hours of closest application, with a severe pain in his head, and a sense of great weariness and exhaustion, only to walk slowly and quietly home, to resume his wearing mental toil, conscious that a game of ball or cricket would have been of incalculable advantage both to body and mind, yet prevented by the fear that such a liberty would have been considered *unbecoming* his dignity, as a student for the ministry; or, by the fact that such was the general view taken of PUBLIC OPINION by his fellow students, and that they never attempted to transgress in this matter. Now, he is deeply convinced that such exercises would both develop and strengthen the physical powers and mental energies, and enable students far better and much longer to endure the wear and tear of close mental application. Many valuable lives are lost or shortened, and their usefulness greatly curtailed, by want of attention on the part of their teachers and professors to their physical education. Happily, much more attention is given to this now than formerly. Some

of the students were wont to give Lectures, occasionally, on Temperance, in Kingston, or neighbourhood; and two of them established Sabbath Schools, in connection with the Central Sabbath School of St. Andrew's Church (Dr. Machar's).

One of these was at Point Henry, the other at Portsmouth;—while other students taught in Dr. Machar's Sabbath School, even as most of them had taught in Mr. Gale's Sabbath School, Hamilton. They also attended a weekly Sabbath School Teachers' Meeting for prayer, and the study of the lesson of the School. The writer formed a prayer meeting among a few families. Thus the student had some practice in the work of which they had devoted their lives,—and derived spiritual profit themselves from such efforts to lead others in the way to the Heavenly Sion. Indeed of all the reminiscences of college life, and of the whole period of his preparation of the ministry, none are so delightful as those connected with efforts to advance the cause of the Redeemer and the Salvation of Souls.

The more advanced students formed a Literary Society or Debating Club;—called the Dialectic Society of Queen's College. The Society held weekly or fortnightly meetings; an essay was read by one of its members previously nominated; each selecting his own subject. The essay was briefly *criticised*, and the discussion of a topic also previously appointed them took place. Leaders on each side were appointed and they chose alternately their helpers for the debate. An Umpire or Chairman was also chosen whose duty it was to decide which gained according to the merits of the discussion, or the weight of the arguments adduced. The writer derived great advantage from the society. He was thus led to examine many subjects more carefully than he would otherwise have done, and the impressions made upon his mind and memory when excited by discussion, have been permanent.

The Professors also invited the students to breakfast, dinner or tea, at their houses,—and endeavoured to combine instruction with recreation. Dr. Thomas Liddell, formerly of Lady Glenorchy's Chapel, Edinburgh, was a kind genial, fatherly man to whom his students were much attached. He had no original course of Lectures prepared when he came to Canada, and during one term he used various manuals such as Bishop Marsh's Lectures on Biblical Criticism, Mosheim's "De Rebus Christianorum Ante Constantinum," &c., with notes from various sources. Professor Campbell was considered very attentive to his duties, pains-taking and thorough in his drilling in the various departments over which he presided. Professor Williamson, (Professor of Mathematics, Chemistry and Astronomy) was esteemed at once able and absent minded; forgetting time and place in his abstruse calculations, and learned exposition of his sciences. Sometimes he would take his students and his instruments out on the ice of the Bay, and keep them there till they were wearied and almost numb with cold. At other times he might be found after a shower in catching frogs in his garden for his experiments in another department. Yet he was considered by all a most amiable and excellent man. Thus quietly and profitably this first little band of Theological students were passing their time, meeting daily in the plain rooms of a hired house, when an event occurred in Scotland which produced a change in the relation of several of them to their "Alma Mater," That event was the disruption of the Church of Scotland, May, 1843, which has told upon the interests of vital Christianity to the end of the earth.

Perhaps no event since the expulsion of the 2,000 Non-conformist Puritan Ministers has been so important in its character, and so marked in



its influence, as that movement, springing as it did from the deepest conviction of the ablest and most earnest minds of Scotland, that the purity and spiritual progress of the church was of more importance than the favour of men, or worldly ease, comfort and prosperity,—*yea, that duty to Christ, and the UPHOLDING of his HONOUR were PARAMOUNT to all OTHER CONSIDERATIONS.* The self-sacrifice of those ministers who formed the Free Church of Scotland, has been abundantly owned by the Head of the Church, who has honoured that church in greatly reviving earnest Christianity at home and abroad, and in granting her open doors of usefulness among the Heathen and the Jews.

The mighty wave of spiritual influence, which then carried everything before it in Scotland, could not but reach our shores, as we were so closely connected with the Church of Scotland. Hence, on Friday and Saturday, 19th and 20th April, 1844, Dr. Robert Burns, of Paisley (one of the deputation of the Free Church Ministers appointed to visit North America; consisting of Drs. Cunningham and Burns), visited Kingston, and addressed the public. These meetings six of the seven theological students attended, and announced to Dr. Burns their intention to separate from the Established Church of Scotland, and to join the Free Church; at the same time requesting professors to be sent out to them from Scotland, to organize a Free Church Theological College in Canada.

In calling his students to account for attending Dr Burns' address, Dr. Liddell cudeavoured to draw forth their feelings of sympathy with him in the disappointment which he experienced in finding his little band of students deserting him so soon after his arrival in Canada. He stated that the now far-famed College of Princeton, N.Y., began with seven theological students; that he did not feel discouraged by the smallness of our number, but that he could not bear the thought that those to whom he had become attached, as his students, should leave him. However, conscience, and a sense of duty to Christ, impelled us onwards, though respecting our professors, and unwilling to give them pain. Hence, we took our stand according to our conviction. The six students that thus came out were Angus McColl, John McKinnon, Robert Wallace, and Lachlan McPherson, of the Hamilton students; and Thomas Wardrope and Patrick Gray. In July, 1844, the disruption of the Synod of Canada took place; and, during the following autumn, the Rev. John McNaughton, of Paisley, and Rev. Andrew King, of Free St. Stephen's, Glasgow, were sent out by the Free Church, as a deputation to visit the Presbyterian Churches in Canada, &c. By request of the Synod, Mr. King (now Dr. King, of Halifax Presbyterian College, N.S.) consented to remain for a time, and act as Interior Professor of Theology and Hebrew, in the new Theological College of the Free Presbyterian Church of Canada.

Accordingly, on Friday, 8th November, 1844, Knox College, Toronto, was organized; the professors being Rev. A. King, as above, and Rev. Henry Esson, Professor of Moral and Mental Philosophy, Classics and General Literature. The first band of students, at Knox College, were five of the students that left Queen's College; namely, Angus McColl, John McKinnon, Robert Wallace, Patrick Gray, and Lachlan McPherson; also, John Scott (London, C.W.); John Black (Red River); John Ross (London Road); William R. Sutherland Ekfrid; W. S. Ball (Guelph); W. J. McKenzie (Baltimore, C.W.); David Barr (Mobile, Ala.); Andrew Hudson, and David Dickson, who returned to Ohio, soon after getting his education; 14 in all.

In an article on Knox College in the Record, November, 1864, it is stated

that Thomas Wardrope was one of the first students of Knox College. This was incorrect, as he had settled, previously, at Ottawa, as Head Master of the Grammar School; and was afterwards settled as pastor of the Presbyterian Church in that place.

Professor King was very highly esteemed by his students, as a most able and faithful labourer in the master's service. His prelections in Theology were *rich and racy*, and delivered freely without manuscript. They seemed to spring up spontaneously from a well stored mind that had thoroughly mastered the science of Didactic Theology. He took as the basis of his Lectures, the "Westminster Confession of Faith," and gave a most luminous and impressive exposition of its various articles. His manner was frank and warming, and his spirit kind and cordial towards his students, leading him to take the deepest interest in their welfare; while his conscientiousness led him to deal most faithfully in all his relations with them. He sought to impress on their minds the duty of preaching the simple Gospel, advising them ordinarily to select the *plainest* statements of the way of salvation, and earnestly to plead with men to be reconciled to God.

Professor Esson greatly endeared himself to his students by his warm, loving disposition, and his earnest desire to promote the happiness of all with whom he came in contact. His manner was very animated, and his style discursive. He delighted to dwell on the wisdom and goodness of God, displayed in all the work of his hands as well as in the government of the world and the church. His mind seemed a vast store-house of varied learning, and so enthusiastic was his temperament, and so delighted was he to impart instruction, that he often forgot when the class hour had expired, and had to be reminded of it by some of the students holding up their watches to let him know.

During the first session of Knox College the students formed prayer meetings in various localities in the city. The fourteen students of Knox's uniting with the six students of the Congregational Church, under the care of Dr Lillie, and dividing the city into ten districts, then going two and two in each district, they visited weekly nearly all the families, and distributed religious tracts among them, and occasionally engaged in conversation, reading the Scriptures and prayer with them. This resulted in the Toronto City Mission, which for years did good service to the cause of God and humanity, under the humble, self-denying and successful labourer of that devoted city missionary, Mr. William Johnston.

During the summer of 1845, Dr. Burns returned to Canada, having received a call to become pastor of Knox Church, Toronto. He was also appointed for the time, Professor of Theology in Knox College. Of his earnest and devoted labours on behalf of the College and the Church generally, it is unnecessary for me to speak at present, as they are so well known throughout Canada, and happily the venerable father is still spared in our midst. With him was associated a devoted fellow labourer, who has long since been called to enter upon the joy of his Lord, the Rev. William Rintoul, Professor of Hebrew and Exegetical Theology. He was a man of respectable scholarship, upright and honourable in all his dealings, amiable in disposition, quiet and dignified in his manner and conversation, orderly and systematic in the arrangement of his time and labours. He had for years been most faithful in the discharge of all his duties as a pastor at Streetsville, rising early and generally devoting the mornings to study, and the afternoons to visiting among his people and other kindred work. He was always the same, whether in the pulpit or in society, the same grave, wise, conscientious man, earnestly desirous of promoting the glory of God, and the best interests of the church and of society.

He was loving and affectionate in his family relations, and a kind and generous friend of the students. During the second session, the College met in the "*Ontario Terrace Academy*," Front Street, the Academy and Boarding House being under the supervision of that able and judicious man, and faithful minister of Christ, the Rev. Alexander Gale. During this session there were present twenty-two students, and for several years they have ranged from fifty to sixty in attendance at the various classes, and studying for the Gospel Ministry, in connection with the Presbyterian Church.

I do not intend to enter farther upon the history of Knox College, but would refer to an article on this subject in the November No. of the Record, 1864. On 9th September, 1845, and not in April, 1844, as lately stated in the Record, the first three students sent forth by Knox College were licensed to preach the Gospel by the Presbytery of Toronto, the Rev. Dr. Burns presiding; namely, Messrs. McColl, McKinnon, and Wallace.

Such then was the origin of two Presbyterian Colleges in Canada: Queen's College University, Kingston, and Knox Theological College, Toronto; the latter of which has sent forth 146 students—considerably over 100 of whom have become pastors in the Presbyterian Church in Canada. Three of them are now labouring in the Far West, in the regions extending from the Red River to the Pacific Ocean; and some of them have gone to the West Indies, and other lands, while several of them are engaged in the Home Mission work in Canada. Eight or nine have died, and entered on a more glorious course of study than any pursued on earth, even the contemplation of all God's works and ways, especially his grace and love, in his own immediate presence, and under the unclouded smiles of His own face, where every mystery shall be made plain, and where all His people shall be "LIKE HIM; FOR THEY SHALL SEE HIM AS HE IS." Many of those who passed through Knox College are favourably known as able, earnest, energetic, and acceptable labourers in the Lord's vineyard. I believe the Revival movement, which resulted in the Disruption, has accomplished most important purposes; not only honouring and exalting the Headship of Christ, and the sacredness of conscience, in matters of religion; but also rousing the church from her lethargy, and leading her to put forth far greater and more earnest efforts to meet the wants of her own adherents at home and abroad, and to fulfil her high commission by preaching the gospel to the ends of the earth.

A more earnest spirit has also, for years, pervaded the Synod of Canada in connection with the Church of Scotland. And, in common with many others, I feel that it is now the duty of the two Synods to endeavour to unite and form one large Presbyterian Church for all Canada. The hand of the Great King is pointing both churches and nations in this direction; and is thus preparing the way for the fuller manifestation of his glory, even as He brought about the union of the nations under the Great Roman Empire, before His advent among men. Were such a union effected, we might have several colleges at various points convenient for our students to attend; as, *Morrin College*, Quebec; the new *Theological Hall*, Montreal; *Queen's University*, Kingston; and *Knox College*, Toronto; from which might soon be sent forth an increasing number of well trained, and we trust devoted labourers, to meet the growing wants of our rising country, and of that section of British America extending from Canada to the Pacific. When once the Confederation of the British Provinces is effected, we might then also unite with the Presbyterian Churches of the Lower Provinces. United, we would have more than 500 ministers under one Gene-



