

who came out in 1817, that he laboured for several years in the Second Associate Congregation of Dunblane, Scotland, and that "He obtained a settlement at St. Catharines; but, after labouring for a short period, he resigned his charge, intending to return to this country, on account of Mrs. Henderson's health. He, however, died soon after, in Canada." Here there is an identification of the late Rev. Alex. Henderson, of Fitzroy Harbour, with the Rev. Alex. Henderson, formerly of St. Catharines, who is still alive, and a minister at Perth, Scotland. All that is said of the Rev. James Pringle, is: "On the 19th of January, 1849, Mr. Pringle was ordained at Centre Road. Concerning this last mentioned station, I am unable to give any information." We notice this for the purpose of telling Mr. Pringle, kindly, that the responsibility for so curt a statement lies with himself. He is singularly sparing in his correspondence, and unaccountably hides his light under a bushel.

It will easily be understood that the portions of the book which relate to strictly heathen regions are of quite a different character, and possess an interest peculiar to themselves; but, on these we must not particularly enter. The whole work, however, which is very beautifully got up, has our cordial recommendation; and, we believe, will be welcomed by many on this side of the Atlantic.

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*The Princeton Review for July, 1867.* Edited by C. Hodge, D.D. Philadelphia: P. Walker. Sold by Rev. A. Kennedy, London.

The July number of the *Princeton Review* comes with the usual amount of sound and solid theological literature. The following is a list of the articles: 1. The Hebrew Word, "Yashabbh;" 2. The Aim of Christianity for those who accept it; 3. Schaff's History of the Christian Church; 4. A Philosophical View of Faith; 5. The General Assembly.

In the review of the proceedings of the General Assembly, the editor dwells at considerable length upon the proposed union of the Old School and New School Presbyterian Churches. To the proposed plan of union he is opposed, and does not believe that any honest Old-School man can approve of it, if he regards it in the light in which the reviewer presents it. Some important *via va* are presented as to the sense in which the Confession of Faith is accepted by those who are called upon to declare their assent to it. But into a consideration of these we are not now able to enter.

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*Valedictory Discourse, delivered in the Canada Presbyterian Church, in St. Catharines, on Sabbath, 24th Feb. 1867.* By the Rev. R. F. Burns, D.D.

We have been prevented, by press of Synodical documents, from noticing, in the *Record*, sooner, the sermon now before us, preached by Dr. R. F. Burns, to his former congregation, in St. Catharines, before his removal to Chicago. The text is Philippians, 1., 27.: "Only let your conversation be as it becometh the gospel of Christ," &c. After an appropriate introduction, he proceeds to explain and enforce the conversation becoming the gospel, under the three heads of "Steadfastness," "Striving," and "Unity." The sermon abounds in passages of great eloquence, and breathes throughout a spirit of tenderness and affectionateness. We regret that our space will not allow of our transferring to the pages of the *Record* some paragraphs of Dr. Burns' discourse.

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*The Priest: The Roman Catholics' Rule of Faith.* By the Rev. William Inglis.

Under this title we have a discourse, of twenty pages, on the text: "Prove all things; hold fast that which is good." 1. Thess., v., 21., delivered in Erskine Church, Woodstock, on the 7th April. We have to thank the author for the discourse, which treats with great acuteness and skill a subject of very great importance—a subject, too, which does not generally receive from Protestants, the attention which it deserves. We commend the discourse to the notice of our readers. They will find it well deserving of their careful perusal. Could we put it into the hand of a Romanist, we should gladly do so, convinced that it would prove a "Short Method" with the Roman Catholic who would carefully and impartially weigh its statements and reasoning.