

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
 - Pages damaged/
Pages endommagées
 - Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
 - Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
 - Pages detached/
Pages détachées
 - Showthrough/
Transparence
 - Quality of print varies/
Qualité inégale de l'impression
 - Continuous pagination/
Pagination continue
 - Includes index(es)/
Comprend un (des) ind(x)
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
 - Caption of issue/
Titre de départ de la livraison
 - Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
					✓						

THE
HOME & FOREIGN RECORD
OF THE
CANADA PRESBYTERIAN CHURCH.

No. 10.

OCTOBER, 1873.

Vol. XII.

CONTENTS :

Mary's Choice.....	273	French Evangelization—Col. on 2d Sab. Oct.	288
The Young People.....	274	Thanksgiving Day.....	289
The State of Religion.....	279	Home Mission Operations of the Church ..	289
Hist'l Researches by Rev. J. Campbell, M.A.	277	Report of Sabbath Observance Committee.	292
MISSIONARY INTELLIGENCE.			
Missions of Free Church.....	279	PROCEEDINGS OF PRESBYTERIES.	
" United Presbyterian Church ..	270	Presbyteries of Brockville, Cobourg, Onta- rio, Toronto, Durham, Bruce, Paris, and Manitoba	293-298
" American Presbyterian Church	281	OBITUARY NOTICE.	
A Glance at Missionary Work in Japan....	282	Rev. James Harris	298
Religious Revival in South Africa	283	CORRESPONDENCE.	
Christianity in the South Sea Islands	283	Missionary Visit to Metis	290
Progress of the Gospel in Mexico.....	284	NOTICE OF PUBLICATION.	
Missionary Results in India.....	285	Pulpit discourses	302
Presbyterian Church in Spain.....	285	—	
GENERAL RELIGIOUS INTELLIGENCE. 286			
HOME ECCLESIASTICAL INTELLIGENCE			
Calls, Inductions, &c.....	287	Moneys Received	303
		Moneys Received by Mr. W. King.....	304
		Receipts for Record	304

MARY'S CHOICE.

"Mary.....sat at Jesus' feet, and heard His Word."

Let mine be Mary's happy choice,
While at Thy feet, my Lord,
I listen to Thy gracious voice,
And hear Thy Holy Word ;
And while it whispers to my heart
Of that blest home where now Thou art,
My Saviour ! let my spirit prove
The depths of Thine exceeding love.

Ah ! here alone my soul can find
Her true and lasting bliss ;
Could every earthly joy combined
Yield gladness such as this ?
Ah, no, apart from Thee, my Lord,
And the rich treasures of Thy word ;
No earthly pleasure to my heart
Can real happiness impart.

But in Thy blessed word I find
A calm and deep repose ;
The only source of joy and strength
My wearied spirit knows.
Lord, with Thy loving kindness blest,
In Thee my troubled heart finds rest ;
Thy word of promise whispers peace,
And sorrow's dark forebodings cease.

O Heavenly Shepherd ! feed me still
 In pastures so divine ;
 And ever to obey Thy will
 My wandering heart incline.
 And while I hear Thy gracious voice,
 Which bids my inmost soul rejoice ;
 My Saviour ! may my spirit be
 Filled with absorbing love to Thee.

Dr. Malan, of Geneva, translated by Jane E. Arnold.

THE YOUNG PEOPLE.

One of the great practical problems which the Church at the present day has to face, is the children and young people of the Church, and how best to bring them under Church and christian influences. The difficulty is not confined to one Church, or to one country ; it is generally felt and acknowledged. Social bonds are less strict than they were in former generations, and while very much is being done through Sabbath schools and otherwise for the young, yet they are, especially young men, less closely connected with the church, in its services and work, than they were formerly, and than it is desirable they should be. Influences of various kinds are at work to bring about this result ; and the Church itself has been to blame in the matter. Indeed in the United States the children have been so far overlooked in their relation to the Church, that in many quarters even the baptism of the young has become almost obsolete. In large congregations, the number of infant baptisms is exceedingly small. In other quarters, while the baptism of children is not neglected, the baptized children are left to occupy an undefined position, and to grow up as if they had no relation to the Church, and were under no obligations or responsibility. It is of great importance to the Church, that ministers and parents should be aroused to a sense of their duty, and led to avert by all the means in their power, the danger to which we are exposed from this quarter.

We call the attention of all interested in the subject to the following seasonable and suitable remarks which we take from a late number of the *London Weekly Review*. The article is headed "OUR CHILDREN," and is as follows :—

"The visible Church, which is also catholic or universal under the Gospel (not confined to one nation as before under the law) consists of all those throughout the world that profess the true religion, *together with their children.*" (*Confession of Faith, chap. xxv., sec. 2.*) The passages of Scripture on which this section is founded are clear and unequivocal. 'For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.' (Acts ii. 39). 'And I will establish my covenant between me and thee, and thy seed after thee in thy generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee' (Genesis xvii., 7). The children of 'those throughout the world that profess the true religion' are recognised by the Bible and our Standards as members of the visible Church. The duty of the Church towards these children is thus clearly defined :— 'Children born within the pale of the visible Church and dedicated to God in baptism, are under the inspection and government of the Church ; and are to be taught to read and repeat the Catechism, the Apostles' Creed, and the Lord's Prayer. They are to be taught to pray, to abhor sin, to fear God, and to obey the Lord Jesus Christ. And when they come to years of discretion, if they be free from scandal, appear sober and steady, and to have sufficient know-

ledge to discern the Lord's body, they ought to be informed it is their duty and their privilege to come to the Lord's Supper.'—(*Directory for Publick Worship, chap. ix.*) And yet the question has arisen in our times, 'How can we induce our children to attend the house of God?' The question implies that there *are* children, and *many* children, members of the visible Church, in our professedly godly families, who rarely or ever attend the house of God, or wait upon the public ministry of the Word, in company with their parents. God's ministers are everywhere becoming alarmed at the startling fact. Whilst a large proportion of the children of this country, including, of course, those in godless families, are outside of the Sabbath school, it is also an alarming fact that so many of those who have been dedicated to God in baptism, members of the visible Church, are growing up in neglect of the public preaching of the Word. How is this evil, of which so many complain, to be remedied? We propose to answer this question.

"1. The whole Church—ministers, elders, and members—must be aroused to a thoughtful consideration of this subject. If the Church is permitting the young to slip away from the public preaching of the Word, she is failing in an essential feature of her high and holy calling. 'Feed my lambs' is enjoined upon every minister of the Lord Jesus Christ, as truly as it was upon Peter; but how can he feed them in the public ministrations of the Word, if they are not found in the house of God on the Sabbath? The natural and Divine order is for the sheep and lambs to be fed together; they must lie down in the same 'green pastures'; they must be led by the same 'still waters.' It is a fundamental truth that Scriptural education is the main agency to be used in the work of training the young for God's kingdom and glory. Children believe what they are taught to believe. Teach the child to love and honor the sanctuary, and 'when he is old he will not depart from it.' The Psalmist says, 'Those that be planted in the House of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age.' Any arrangement that tends to draw away children from the House of God is to be deprecated. Hence the Sabbath-school should not be made a substitute for the church. If in any instance the school is so conducted, with respect to its teachings or any of its arrangements, as to prevent the young from attending the church, or to become regarded by scholars or teachers as an equivalent for the public worship of God in His sanctuary, assuredly in such a case there has been a sad mistake. It is sometimes argued that attendance at the Sabbath-school and then at the church are too exhausting for a child. Is not this, for the most part, a mistake? Is not the Sabbath-school almost a pleasant recreation? Notice the children as they come out of any well conducted school. You see no tired, jaded looks among them. They are as full of life and buoyancy as when they left home in the morning; they are just as ready and as fitted, physically and mentally, for attending the church as if they had come fresh from home; indeed, in many instances, more so. For there is an enlivening and a hallowed influence under the faithful instructions of a good teacher, which awaken the faculties, and makes them more ready for hearing and receiving the Divine message from the lips of the ambassador of Christ. Can the Church be guiltless, then, if she fails to bring her children to the house of God?

"2. The Ministers of the Gospel must ever keep this subject in view. They must not divorce the injunction, 'Feed my sheep; feed my lambs.' Sermons ought generally to have some adaptation to the young, some

application of affectionate and pointed interest, some allusions to awaken youthful attention. The habit of preaching sermons occasionally to the young, as a class, has much to commend it, especially in the ordinary course of pastoral duties. Should not every minister, in the preparation of his sermon, remember that children are to be among his hearers? Though he cannot perhaps make his whole discourse such that they can follow it, yet surely he can bring some of its paragraphs within the range of their intellectual vision. And he may rest assured of one thing: no part of his discourse will be so acceptable to the whole congregation, or receive such universal attention, as those passages which were intended especially for the little ones, and which the young appropriate as their own. It has been alleged that one reason why so few children attend the church is that the preaching in our day is not adapted to their capacities; but facts will show that there never was a time in the history of the Church when the preaching of the Word was so well adapted to awaken and hold the attention of the young as the present. More sermons are preached and published for the young now than at any former period; besides, sermons now are shorter than they were thirty or forty years ago. We were accustomed to listen to sermons from an hour to an hour-and-a-half in length, and yet we did not, even in these circumstances, manifest so much weariness as many of the restless, nervous youth of these days do under a sermon of half-an-hour. It is a mistake to attribute wholly to the want of adaptation in the modern preaching the reason for the non-attendance of the young upon the services of the sanctuary.

"3. The praise in the Sabbath school ought to be conducted so as to be in harmony with that used in the Church. When this is the case, the children will feel that this is a part of the service of the Church in which they can join, and unite their sweet voices in praise with the congregation. What a farce it is to bring children, with their sweet gleeful voices, to the house of God, to be silent listeners to a choir performing the praise in the church!

"4. Christian parents must be awakened to a true sense of their responsibility, for they chiefly must remedy the evil. The child or youth is frequently not in the house of God because the parent does not absolutely require it. The child pleads that the Church services are tedious, that he will fall asleep, or some other reason—anything so as not to go to the house of God. Parents yield to the objections of their children, go to the house of God alone, sit in the pew with the place for their children vacant, and expect the pastor to be the means of their conversion, if they think on the subject at all. To the want of parental authority may be traced much of the waywardness and indifference of the children to the Church. Many a youth is allowed by blind and unwise affection, or by parental indifference, to neglect and forsake the house of God. God's ministers must seize the sword of the Spirit, and strike quickly and often, until the dangerous feeling on the part of the parents is corrected. The boys who thirty or forty years ago sat with their parents in the family pew and worshipped God, are to-day the honored and useful men in the various walks and callings of life; whilst many of those whose parents permitted them to forsake the family pew and to neglect the house of God have already gone to ruin, or are on the highway to it. Let parents be taught to obey the Word of God, and there will be no complaint that the children of the Church are not to be found in the sanctuary. God said concerning Abraham, 'I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment.'"

THE STATE OF RELIGION.

In giving the report of the Committee on the State of Religion, in our last number, we had to leave out, in consequence of want of space, the concluding part of the report, which embraced the recommendations of the Committee. As these form in reality the most important part of the report, we now give them, simply remarking that while the recommendations are specially addressed to Presbyteries, Ministers and Sessions, they should have a special interest for all. For this important matter, for the improvement of the State of Religion, in other words, for the spiritual advancement of ourselves and others, and for the glory of God and the honor of the Saviour, there is a responsibility lying on each of us.

RECOMMENDATIONS.—1. That the General Assembly repeat its request to Presbyteries and Sessions to give increasing attention to the State of Religion; to hold conferences and give addresses on the subject, and diligently use any means which may seem to them fitted under the blessing of God to produce increased interest and activity in the cause of the Lord Jesus Christ.

2. That Ministers be reminded of the importance of discriminating preaching, not only that which carefully distinguishes between truth and error, between the spirit of christianity and the spirit of the world, but that deals also with the prominent present necessities of the Church and of ordinary society; the importance of giving special discourses on such subjects as "Temperance," "Sabbath Observance," "Family Religion," "Steadfastness of Character and Life," "The Danger of Worldly Prosperity and Natural Enjoyment," and "A Firm Adherence to the truth as it is in Jesus, in opposition to prevalent Infidel Opinions."

3. That Presbyteries and Sessions be recommended to consider the propriety of occasionally holding continuous religious services, as a means of arresting the attention of the careless, and bringing those who are the subjects of grace more deeply under the influence of the truth; on the principle that continuous attention to any subject will naturally bring the mind increasingly under its power, or that a private christian may derive spiritual benefit from occasionally setting apart a longer period than usual for the study of the Scriptures and intercourse with God in prayer, and also on the ground that God has given encouragement in His Word to expect an increased manifestation of His salvation under a persevering use of the means of grace. Such continuous services might either embrace a short season preceding and following the usual time of observing the ordinance of the Lord's Supper, or be held at any other suitable season. The separated attention to the truth at such seasons, and the quiet and wholesome quickening which God might be expected to give, would form an important protection against the danger arising from the contact with the world, and also against that arising from the delusion and error so prevalent in society.

HISTORICAL RESEARCHES, BY REV. JOHN CAMPBELL, M.A.

The connection of the Rev. Mr. Campbell with the RECORD having ceased from the time of his appointment to the chair of Church History and Apologetics in the Montreal College, we are at liberty to call attention to the historical investigations which have for some time past occupied his leisure hours. All of them have lain in the direction of a critical and scientific connection of Sacred and Profane History, and have met with the approbation of distinguished British scholars in the departments of history

and comparative philology. Mr. Campbell's last article on the "Horites," which has attracted a good deal of attention, is thus reviewed in "The *Rock*," the organ of the evangelical party in the Church of England.

"THE HORITES AND THE RECENT ORIGIN OF MAN."

"In an age like the present, in which an epidemic of Biblical scepticism unhappily prevails, it was not to be supposed that God would leave his people unprovided with weapons of proof wherewith to do battle against the insulting and audacious foe. Such was Petra, such were the exhumed palaces of the old Assyrian kings, and such, more recently, was the famous Moabite stone, each and all of which bore invaluable testimony to the perfect trustworthiness of the chief historical books of the Bible. Of late years much discredit has been cast upon the accuracy of the Scripture genealogies, especially as regarded the origin, antiquity and dispersion of the human race. Here unquestionably are subjects of immense difficulty, especially when they are complicated with endless myths and traditions; to say nothing of imperfectly deciphered monuments which the unbeliever has always been eager to turn to his own account. Now, however, we have every reason to believe that in certain passages of Scripture—hitherto almost entirely overlooked, or at all events imperfectly explored—there exist materials whereby the believer's faith may be confirmed, and the taunts of the scoffer turned upon himself.

"These remarks have been elicited by the perusal of an essay of some forty pages, by that distinguished scholar, the Rev. John Campbell, M.A., of Toronto, which has just appeared in the *Canadian Journal of Science, Literature, and History*. It is entitled "The Horites," whom the Biblical Student will remember as a Canaanitish people, to whom a remarkable prominence is given in the Pentateuch. They dwelt in Mount Seir, and are first heard of in Genesis xiv. 6, where they are numbered among the peoples whom Chedorlaomer defeated. In a subsequent chapter (Genesis xxxvi.) a remarkably minute recount is given of the families of this people, which is again repeated in the first chapter of the First Book of Chronicles, with some slight variations in the spelling of individual names. This long Horite genealogy could not have been recorded in vain, and yet it would have appeared almost purposeless, if the Horites themselves had been nothing but the obscure race of uncivilized troglodytes that almost all previous writers have agreed in regarding them. 'How strange,' Mr. Campbell exclaims, 'that these miserable cave-dwellers have so much of Scripture allotted to them! What then is the Divine purpose in giving such a genealogy?' Here then is the question to which Mr. Campbell undertakes to reply. 'Having,' as he says 'opened a door at which many before him have knocked in vain,' he then, by a most careful induction of historical and geographical facts, proceeds to show that the Horites were a pre-eminently noble and distinguished race, leaving distinct traces in Palestine and other lands, and that one family—a notice of which is found in a somewhat obscure or disguised form in the 2nd and 4th chapters of the First Book of Chronicles—furnishes a link of connection with other histories than that of the Bible. For the establishment of these propositions, Mr. Campbell brings a vast amount of patient research and varied learning, ranging, as his enquiry does, over the annals, traditions and mythologies of Phœnicia, Chaldea, Arabia, Persia, India, Asia Minor, Greece, Italy, as well as of the Celtic and German peoples. As not a word is wasted in these learned and exhaustive researches it is quite impossible to abridge or condense them. We can, therefore, only refer the Biblical scholar to the essay itself, while

for the benefit of our ordinary readers, we will transcribe the important conclusion at which Mr. Campbell—fairly, as we fully believe—has arrived. Says he, ‘The various traditions of civilized peoples have carried us back to the days of Abraham, and to the lands in which he sojourned—Palestine, Egypt and the region lying between—and pointed them out as the time when and place where, man, a second time beginning to fill the earth, laid the foundation of his present prosperity. The facts I have given, through the connections established between the Scripture narrative and tradition, are a besom to sweep into the waste basket of literature the utterly unfounded hypotheses of Bunsen and others, which throw the commencement of Egyptian history thousands of years into the past. * * * * * They say to the ethnologist, the student of language, the comparative geographer and the historian—as they point to the eastern life of nearly four thousand years ago—there is the long forgotten field in which your studies must begin if they are to be successful! And, more important than all, they tell the Gentile of a Divine hand, not simply leading him as well as the Jew through the early period of the world’s history, but placing on record, briefly as becomes the littleness of things human in view of the Divine, yet comprehensively, the roll of his forgotten ancestry. Spite of all questions regarding the Books of Chronicles, the Bible still proves itself the true and faithful word, the great standard of historic fact, as well as of spiritual truth and life.’

“These are noble words, and will, we cannot doubt, cheer the hearts of God’s people, in this cold, vain-glorious and unbelieving age, in which a few ‘oppositions of science falsely so called’ are too often welcomed by the sceptic as ‘confirmations strong,’ while the most striking ‘proofs’ of the faithfulness ‘of Holy Writ’ are systematically ignored. But wisdom will, ere long, be justified of all her children.”

It is, we believe, Mr. Campbell’s intention, as far as leisure may be found, to persevere in his investigations, and finally to present in a form available to the ordinary reader, the restored picture or sketch of the long and obscure period extending from the days of Abraham to the commencement of authentic history.

Missionary Intelligence.

MISSIONS OF FREE CHURCH.

INDIA.—The Rev. Dhanjibhai Nauroji, of Bombay, who, with Dr. Wilson, is in charge of the native Church of Bombay, writes, in the *Free Church Record*, a very encouraging letter giving an account of his visit to Surat and other places in Gujarat. He mentions that one missionary, Mr. Taylor, had, during the last month, baptized 58 persons, forty being adults, while there were many more seeking baptism. He says, “I was present at some of these baptisms, and never shall I forget the impression made on me then. The whole of the district round Borsud is ripe for the gospel. The lower classes are not only eager to hear its blessed message, but to receive and acknowledge it by a profession. When I reached the town of Annund, where Mr. Taylor has a school, and where a most devoted native brother, whose name you must have heard, Desai-Bhae, a great friend of Gungarum, is laboring, I halted there. No sooner had believers in that town heard of my presence among them, than they turned out in a body to give me a wel-

come (kushalta), and immediately we had a meeting, though it was their working time. The missionary read a portion of God's Word (Matt. iii. 2), made remarks, chiefly on the necessity and importance of *continual baptism with the Holy Ghost and fire*, which baptism the Lord Jesus alone can give. It was refreshing to see how attentive those simple-minded people were. In the afternoon, the believers of a village at a little distance from Annund heard I was there, and though it was a rainy, stormy day, yet, to my surprise and joy, a great many men and women came to the place. The room in which the missionary had put up was soon cleared of everything, and we all squatted on the floor. The Church met. The first thing the Church did was to raise the voice of halleluiah, and such singing as must have gladdened the angelic host, and raised their halleluiahs too. A portion (Acts ii. 41-47) was read and expounded. After the meeting, some of us sallied forth to go to some of the heathens of the place, to proclaim to them the message of life. I was very much touched to see, just as we were leaving the room, that the women got together, and began to sing and pray among themselves. Whence is it that these once ignorant heathens, degraded to the lowest depth, could now have life, and light, and strength and energy to engage themselves in such heavenly exercises? Let the infidel solve this problem. When I was leaving this interesting place, the dear brother who labors there sent word to nine villages, where believers are, to attend the Assembly of Saints (at Mr. Taylor's, on the banks of the Maki River) at the town of Borsud, and, to be sure, on the evening of Saturday, carts full of men, women, and children drove up from different directions; some coming from long distances. The following day we had the Communion, and oh! dear friend, if you had been there, your heart would have rejoiced greatly on that occasion. But enough. Pray for these people, and us all.

The same missionary, writing to a brother missionary now in Scotland, gives very hopeful intelligence as to the progress of missionary work in Bombay and throughout Western India, chiefly through the agency of native laborers.

MISSIONS OF THE UNITED PRESBYTERIAN CHURCH.

OLD CALABAR.—On the 6th July, Dr. Robb with six other missionaries sailed from Liverpool for Old Calabar. The work there proceeds slowly but hopefully. Mr. Goldie, who was about leaving on account of his health, gives an account of the baptism of an adult. The widow of an influential man, lately deceased was also to have been received into Church membership; but her heart failed her at the last, her faith not being strong enough for the trials which she anticipated. Mr. Goldie states as an interesting and a hopeful matter, that the out-stations were beginning to make collections each Sabbath.

INDIA, JEYPORE.—Dr. Valentine and Mr. Traill are carrying on a good and hopeful work in Jeypore. Mr. Traill says:—On Oct. 27th I baptized two adults and three children. One of these men was Kamar Ali, a Mohammedan (of the highest rank, according to their estimation). He is the uncle of Husain Ali, our catechist, a man of about 45 years of age. When H. A. went to his native country, Ulwur, a year ago, on a preaching tour, most of his friends looked on him with disdain, and refused to keep company with him. Another uncle of his, Isulam Ali, in opposition to the wishes of his people, desired to hear exactly, and for himself, the reasons

that led to this change. He gave them, and they seem to have taken hold on him ; for on the return of his brother, Kamar Ali (the man I baptized, who was absent when Husain Ali went to his home), he told them all that he had heard. This, and the fact that his friend, whom both respected, had forsaken the crescent for the cross, made him resolve to come and see his friend and his friend's padre, and to hear more for himself. I had only been in Jeypore about three weeks when he found his way to inquire. I found him able to read Urdu, Persian, etc., very well indeed. He at once commenced to read the Gospel of John ; and he came day by day to me, and I unfolded to him the message of love and mercy. I found that though he was "well read" for a Mahomedan, he knew little of his religion, save the form. He could read the Koran, but he had no definite idea of its meaning. When he came to see himself in the light God looked on him,—to know something of sin, etc.,—he felt persuaded that all his rites were useless. He had many doubts and difficulties to get over, but the truth seemed gradually to get a lodgment in his intellect and heart. He was anxious to receive baptism, and thus make an open confession of his faith in Christ. This he received on the day above mentioned. We trust he will long witness a good confession for his Lord and Master. He is now giving me assistance in the school by teaching Persian and Urdu. He goes also to the bazaar to preach occasionally with the others.

The other adult was a Bengali Bahu, by name Bipin Beliari, a lad about 16 years of age. He came here with his brother-in-law some 10 months ago, and has since got work in the Executive Engineer's office. After three month's reading of the New Testament in Hindi, his knowledge greatly increased, though at first it was very defective. I gave him baptism with much pleasure, for, so far as man can judge, he has got a living hold of the truth.

I baptized also his brother-in-law's two children, a girl of four years and a boy of two.

In the evening we all, 20 in number, sat down to the table of the Lord. Eight of these were European and the rest our native Church. It was a most delightful occasion. It was most interesting to look round that little circle. We thought it was a large circle. I wish I could send you home a rough history of each. Three sat down there for the first time—the two newly baptized, and one who had left the Roman Catholic Church. We look on her much in the light of the other two. After service in Hindi, I dispensed the elements, and I feel sure our Lord was present with us in the breaking of bread. After we had partaken of the elements, Dr. Valentine addressed us, first in English, and then in Hindi. Looking back on that love feast, we feel it was good for us to be there.

MISSIONS OF AMERICAN PRESBYTERIAN CHURCH—CHINA.

The communion of the Lord's Supper was celebrated in the First Presbyterian Church of Canton on last Sabbath, the 20th of July. It was our privilege to receive on this occasion to the communion of this Church on the profession of their faith in Christ, ten persons, as further results of the gracious work of God in our midst. This makes twenty-seven persons that have been received into this Church during the last eight months. Some twelve have expressed the purpose to apply to the Session to be received at our next communion. Beside these twelve there are some twenty others that we know of, and with whom conversation has been held, who are seriously considering the subject of religion and their soul's salvation.

Of those received at this communion, five are men and five are women. One of them is an aged woman of eighty years of age, who heard the gospel for the first time two years ago. The Lord opened her heart at once to receive Jesus as her Saviour, and for these two years, though not fully instructed in the sacred Scriptures, yet she has clung to this one deep feeling wrought in her heart, to trust in Jesus to save her soul. It is a singular incident in her case that her daughter, who is a Buddhist nun, has been willing for her mother to seek Jesus, and to profess his name before men. She brought her aged mother to the church on the communion Sabbath, and she was present during all the service. She continues to support her mother, and she has made provision for her funeral expenses, arranging it, however, that the services are to be Christian, and that she is to be buried in the cemetery of our Mission.

With others the case has been very different. One woman has had to encounter the opposition of her husband. One man has had to leave his mother, and face the bitter opposition of his wife and uncles. On the day appointed for his baptism, they hid his dress coat and his shoes, hoping thereby to prevent his coming to the church. But he came in his old shoes and common clothes. In another case, where both parents were coming out together to confess their Saviour, their son, who principally supports them, and his wife, strongly opposed the removing of the idols out of the house. But the father took them all down and put them in the fire. We praise the grace of God which enabled them to forsake all for Christ, and to profess his name in the face of such opposition. Those who encountered the greatest opposition had known the gospel for many years—they were therefore acting intelligently. One of the men has been a teacher of different missionaries for fourteen years. He has been under deep convictions for two years, and only now, in connection with deep and earnest prayer in his behalf, has he had grace to take up his cross and follow the Saviour. At the previous communion when it was urged upon him to confess Christ, no matter what opposition he might encounter, he said in deep agony of soul, "His cross is too heavy for me to bear." We hope he will be prepared to be a native helper. Two of the women, we hope, will become Bible women. One of them gives special promise of usefulness.

A GLANCE AT THE MISSIONARY WORK IN JAPAN.

In Japan, where progress, political, social and religious has been so rapid, something like a reaction has set in. Those who had given most close attention to the state of matters in Japan, looked for some thing like reaction: and it has now come. Less encouragement is now given to missionary labors. Missionaries and christian men are to be dismissed from the schools, and men employed who will ignore Christianity, and teach on the Sabbath, &c. The real causes are outside missionary work altogether. Self interest on the part of officials, suspicion of foreigners, and, as much as anything, the prejudice of political and commercial men have combined to bring about this result. But as it was not unlooked for, so it does not dishearten the friends of Christianity in Japan. One who is well acquainted with the subject says:—

"Meanwhile our missionaries in Japan show no sign of discouragement. Some of them even rejoice that their sphere is to be restricted to missionary work proper; that their success is to depend not on civilizing influence, but upon the direct inculcation of Gospel truth, even though under difficulties.

They urge with renewed earnestness the sending of more laborers into the field, in order that they may acquire the language and be ready for that great work which no temporary reaction can seriously impede. At the same time thoughtful minds in Japan cannot fail to appreciate the great benefit already conferred upon them by missionaries; for example, the stupendous work of Dr. Hepburn, in preparing his Japanese and English Dictionary, must be acknowledged as one of the greatest and most valuable contributions that have been made to the progress of Japan.

“Let us hope and pray that similar labors of love may be multiplied till the whole nation shall acknowledge Christianity as the richest boon.”

RELIGIOUS REVIVAL IN SOUTH AFRICA.

At the Free Church Commission of the General Assembly, Dr. Duff, the Moderator, gave an interesting account of a revival which has taken place in South Africa. He stated that they had received gratifying intelligence of a most remarkable religious revival which had taken place in the mission district, under the charge of Mr. Allison, of Pietermaritzburgh. Mr. Allison in writing to the Committee said:—“A few weeks ago the members of the church at Impolweni, were brought under deep solicitude on account of their spiritual state and want of zeal before Almighty God. Solemn meetings were held in which their short comings were mutually confessed and deprecated. A week of united prayer was decided upon. Whole nights were spent upon the hills near the station in sending up their wonted cry for a renewing baptism of the Holy Spirit. The result has been shown in 53 being added to the Church—a considerable number of them from heathenism—leaving still a few more of this class in a hopeful state of mind.” Dr. Duff also referred to the satisfactory state of things at the Central Seminary Institution at Lovedale, where the natives had contributed to the support of the Institution an amount of between £500 and £600.

CHRISTIANITY IN THE SOUTH SEA ISLANDS.

The Rev. Dr. Nisbet, of Samoa, addressing a committee of the Assembly of the Presbyterian Church of Victoria, gave an interesting account of the mission work of the London Missionary Society in the South Sea Islands. He stated that he had been a missionary in Polynesia for about thirty years. Sixty years ago every island in Polynesia was under the spell of heathenism. There were now about 400,000 Polynesians who professed Christianity, who had been reclaimed from heathenism, and from many of whose islands cannibalism had been extirpated. Had Christian missions been a success in Polynesia? It must be borne in mind that these missions were still in their infancy. Their converts were children. It could not be expected that they would develop the same exalted standard of moral excellence and moral stamina which might be expected among Christians in civilized white communities. In these latter communities Christianity was the growth of many ages. The Samoan group comprised ten islands, large and small, having a population of 35,000. European missionaries took up their abode in these islands 36 years ago. Then the Samoans were a heathen, barbarous people, without any written language. Heathenism had been rooted out from among the Samoans as a people. The 35,000 Samoans were a professedly Christian people. Ordinances of religion were observed, and there were schools in every village. The people were a church-going

people, both on Sundays and week-days. The Bible had been translated into their language, and they had an increasing Christian literature. From Samoa the Gospel was being sent to regions beyond, and the voluntary Samoan contributions to the cause of Christianity averaged upwards of £1,000 a year. About 80 Samoan students were now in the training institution there, which institution sent forth some 20 students yearly. These students had spread far and wide for the purpose of teaching Christianity among the islands of the Pacific, and their teaching had been very effective. He then alluded to the kidnapping trade. From one of the Pacific islands lately occupied by the missionaries, a thousand inhabitants had recently been taken away. Since one of their teachers had been stationed at another of these islands, about three years ago, 80 men had been taken from that island by labor expeditions. He could hardly trust himself to speak about the abominations of this labor traffic. At last, however, this traffic was to receive its death-blow. Polynesia had great and special claims on the churches of Australia; and he might state that it was for the commercial interests of Australia to open up and maintain a trade with the Polynesian islands. The Samoan imports and exports alone ranged from £50,000 to £100,000 a year. If Australia reaped the benefit of Polynesian earthly things, surely Australians should endeavor to make the Polynesians partners of their spiritual things. With regard to New Guinea, he said that a mission had lately been established on that island, on which there was a population numbering at least 1,000,000. A very encouraging beginning had been made there. There were other large islands near New Guinea, which it was hoped speedy efforts would be made to Christianize.

PROGRESS OF THE GOSPEL IN MEXICO.

“THE CHURCH OF JESUS IN MEXICO.”—This is the name which the Mexicans themselves have adopted for the new organization of those who have lately come out from the Papacy. Its origin is thus referred to in *The Register*:—“In God’s good providence, and evidently by the power of the Holy Ghost, a great Mexican movement has taken place, and a certain proportion of the people of Mexico themselves have risen up in the character and with the sublime heroism of reformers. As one grand result of that movement, ‘the Church of Jesus now stands before us’—an earnest, organized body of believers, already in possession of certain houses of worship, and with an increasing number of congregations—stretching out her hands to us for help. It is distinctively a Mexican movement—an independent national Church, having sprung from amongst the people themselves and not super-imposed upon them by any influence from without, it is thus a grand result and proof of the working of the Spirit of God. ‘The Church of Jesus’ is Protestant, for she is a Church reformed from Romish heresies and superstitions. She is a Church loyal to the written Word of God; expressly avowing her rejection of tradition as a co-ordinate authority, and in all her teachings and practices embodying the spirit and power of the famous saying of Chillingworth: ‘The Bible, the Bible alone is the religion of Protestants.’ She is a Church loyal to Christ as the Head, having renounced the supremacy of the Pope; loyal to Christ as the one only Priest, having put away the mediators many; loyal to the Holy Spirit in His several offices of grace and power, expressly teaching that through Christ we have access to the Father in one Spirit, by means simply and directly, without anything else intervening, of personal trust and reliance; and loyal to the

Divinely instituted ordinances of the Church of God, as witness the simplicity and purity of her public worship, her *two* sacraments, and her chosen ministry."

MISSIONARY RESULTS IN INDIA.

The result of missionary work done in India is thus stated by a correspondent of an English newspaper, "Between 1861 and 1871 the number of Christians has more than doubled in Bengal, while the communicants have increased nearly threefold. In Central India the native church has multiplied by nearly 400 per cent. ; in Oude by 175 per cent. ; in the Northwestern Provinces it has nearly doubled ; in the Punjab and Bombay it has increased by sixty-four per cent. ; and the total increase for all India is sixty-one per cent. The increase during the previous ten years, from 1851 to 1861, was only fifty-three per cent. The missionaries calculate that, assuming an uniform increase of sixty-one per cent. for each ten years, the number of native Protestant Christians in India will amount in 1950 to 11,000,000, and in A. D. 2001 to 130,000,000. They have established, in a startling and unexpected manner, that Christianity is a really living faith among the natives of India, and that it is spreading at a rate which was altogether unsuspected by the general public."

MISSIONARY WORK IN NEW GUINEA.

The New Guinea Mission of the London Missionary Society, as reported in the *Chronicle*, now gives a summary of eight stations established successfully from the headquarters of the mission at Cape York, the northernmost point of Australia, which is separated from New Guinea by Torres Straits. Of these stations six are on islands in the straits, and two on the mainland of New Guinea. The work already accomplished on these islands by the native teachers who have volunteered for this mission work is said to be wonderful. These teachers have been warmly welcomed by the islanders, and have acquired great influence over them for good. Infanticide is discontinued, and the islanders are giving up their long-cherished feuds. In no case were more than two teachers left at a station, except at Redscar Bay, on the mainland, where the missionaries found a village called Manumann, about twelve miles from Redscar Head, near the middle of the Bay and at the mouth of a large river. The natives seemed friendly, and it was thought best to depart from the original plan of establishing the teachers by twos, and to place all the remaining teachers, six in number, at Manumann, where in a short time they would be able to put up a good house, aid each other in acquiring the language, and lay the foundation for a flourishing mission.

PRESBYTERIAN CHURCH IN SPAIN.

The Madrid correspondent of the *True Catholic* gives an account of the completion of the Presbyterian organization in Spain, under the title of the "Spanish Christian Church." In the earlier stages of the Reformation movement there were two Presbyterian centres in Spain—one in the South, supported by the Edinburgh Spanish Evangelization Society ; the other at Madrid. They had separate Confessions of Faith, but founded, more or less, on that of the Westminster Confession, and separate rules of Church government. In 1871 the two met at Seville, and effected a union on the

understanding that they might use either of the forms existing, until the Spanish Christian Church agreed upon a Confession of Faith, a Code of Discipline, and a Directory of Worship to be adopted permanently by all. The number of congregations in connection with this Church in 1871 was only ten; last year it comprised sixteen different congregations, four of which were in Madrid.

The General Assembly held its annual sitting this year in June, in the Spanish capital, when Senor Cabrera, of Seville, preached a sermon at the commencement of the proceedings to the delegates assembled from various parts of the country and a numerous auditory. The number of congregations represented was fourteen, and this included four new congregations; but six of those who sent delegates last year were unrepresented, owing to different causes—the unsettled state of the country probably being one of them. The Confession of Faith was the principal work of the Assembly in 1872. The Code of Discipline chiefly engaged its attention this year, but some other business also came before it affecting the more complete organization of the Church for the future; and it was arranged that the whole country should be divided into four Presbyteries, the Churches of Andalusia gathering around Seville, those of Catalonia, Arragon, and the Balearic Islands having Barcelona for their centre; whilst two Presbyteries were assigned to Madrid, one embracing the churches north of the capital to Santander, and the other, those south as far as Carthagena and Alicante.

During the sittings of the Assembly in Madrid, social meetings were held in private houses for Christian conference and mutual edification, and much common sympathy and regard were manifested, both there and in the provinces, among Protestants of different persuasions. The Episcopalian minister at Seville preached in Cabrera's pulpit to enable his Presbyterian brother to attend the Assembly; and this is represented to be quite usual in Spain, the Spanish Protestant fully understanding, amidst their ecclesiastical differences, the unity of the Church of Christ, in opposition to the false, boasted unity of the Church of Rome.—*N. Y. Observer.*

General Religious Intelligence.

EVANGELICAL ALLIANCE.—The meeting of the Evangelical Alliance which begins on 2nd inst., will, it is believed, be one of great interest. Many distinguished persons, both ministers and laymen, have arrived to take part in its proceedings. The programme is an extensive one, apparently almost too extensive to be overtaken in a satisfactory way. But we doubt not the conferences will be both pleasant and profitable. Several distinguished Professors and scholars from the continent are among the visitors. Some friends from the old country have already been visiting Canada; we trust that others will find time to visit us. —

THE ENGLISH WESLEYAN CONFERENCE.—Special interest has been connected with the Annual Wesleyan Conference which has recently been held in Newcastle. The denomination, if not growing largely in number, is growing in influence, and is coming into closer accord with the non-Episcopal Churches in England. This year the Conference received a deputation of non-conforming Ministers. On the education question the Conference has taken more definite ground, declaring its conviction that school-boards must be established everywhere, and that an undenominational

school must be placed within reasonable distance of every family. The number of members connected with the Wesleyan Church in Great Britain is now 348,580 persons, being an increase of 1,730 during the year.

SCOTTISH MUNIFICENCE.—Mr. Baird, of Auchmedden, an extensive ironmaster, has paid over to trustees the sum of £500,000 to be applied for religious purposes in connection with the Church of Scotland. His object is "to assist in providing the means of meeting, or at least, as far as possible, promoting the mitigation of spiritual destitution among the population of Scotland, through efforts for securing the Godly upbringing of the young, the establishment of parochial pastoral work, and the stimulating of Ministers and all agencies of the Church of Scotland, to sustained devotedness in the work of carrying the Gospel to the homes and hearts of all.

To the schemes of the Free Church the large sum of £35,000 has been paid over by the trustees of Sir David Baxter. The amount is to be invested as capital, and only the yearly interest allowed in each case.

INTERESTING JUBILEE MEETINGS.—Interesting jubilee meetings have been held at Fala and at Limekilns, the Ministers in whose honor the meetings were held being the Rev. Mr. Cooper, of Fala, and the Rev. Dr. Johnston, of Limekilns, both in connection with the United Presbyterian Church. At the meeting at Limekilns, the Earl of Elgin presided, and among the speakers were Dean Stanley, Hon. Thomas Bruce, and Dr. Willis, formerly of Knox College.

ROMAN CATHOLIC SCHOOLS IN THE UNITED STATES.—The Roman Catholics are making great efforts to establish parochial schools at all feasible points throughout the United States. Thirty-four young men lately arrived in New York to serve as teachers in Roman Catholic Schools about to be established in different parts of the country.

Home Ecclesiastical Intelligence.

CALLS, &c.

Rev. W. A. McKay, of Cheltenham, has received a call to *Baltimore and Coldsprings*; Rev. D. Sutherland has received a call from the congregations of *Percy and Campbellford*; Rev. R. D. Fraser, M. A., is called by the congregations of *Cookstown, &c.*; Rev. John Laing, M. A., has received a call from the congregation of *Dundas*; Rev. K. McDonald has accepted a call to *Alexandria*; Rev. John Lees has accepted a call to *Westville and Middle River, Nova Scotia*.

The announcement in our last issue of a call from Free St. George's, Glasgow, to Rev. Dr. R. F. Burns, was incorrect. We were misled by paragraphs which appeared in several newspapers.

INDUCTIONS.

Rev. D. G. McKay, at *Port Elgin and Dumblane*; Rev. P. Currie, at *Cutross*; Rev. D. McIntyre at *Osnabruck and Colquhoun*; Rev. M. Turnbull has been licensed and ordained as missionary to the *Upper Ottawa*.

CHURCH OPENED.—The handsome and commodious church erected by the congregation of the Rev. P. Wright, Ingersoll, was opened for public worship on the 14th ult.

KNOX COLLEGE.—The contracts for the various departments of work in connection with the new buildings for Knox College have been entered into. The tenders, which have been accepted, amount to something over 73,000. This however does not include the price of the site, \$10,000; heating, which may amount to \$4000; architect's charges, &c., &c. The total amount may be from \$90,000 to \$100,000. The amount is large; but we believe the members and adherents of the church are willing to give what is required and, from what has been proved by the visits of Principal Caven and Professor Gregg to the various parts of the Church, we feel confident that they are able. The subscription list amounts at present to nearly \$60,000. But a large part of the church is still untouched. No doubt arrangements will be made for a thorough canvass of the Church for this object. The work is now commenced, and money will be required at once. We trust that in every congregation that has been visited a local treasurer will be appointed, and the first instalment collected and remitted. Some subscribers may be able to pay more than the first instalment. If they do so, it will be felt by the Committee to be a favor, and will save interest. We hope next month to give our readers a view of the new College Buildings.

MANITOBA COLLEGE.—It has been agreed to remove the location of the College to Winnipeg after this year. Finance and Building Committees have been appointed. The prospects are favourable.

WINNIPEG LADIES' SCHOOL.—A Board of Directors for the Ladies' School was appointed on the 21st August, and it was agreed to proceed at once with the erection of a new brick building. Plans have been prepared and the work will be immediately proceeded with.

FRENCH EVANGELIZATION—COLLECTION ON 2nd SABBATH OF OCTOBER.

By appointment of General Assembly, the collection in behalf of the French Evangelization Fund is appointed to be taken up on the second Sabbath in October, (Sabbath the 12th inst.)

During the past year a larger amount has been expended on purely missionary work than heretofore. Ten French Students attended College last session. There were two besides, not French, but preparing to labor in Roman Catholic fields. One French Student was prevented by ill-health from attending, another was engaged teaching. Two are pursuing a course of study at McGill College. During the present season, E. D. Pelletier returned home on account of his health, but is back again to resume his studies. A. B. Crouchet has been teaching and doing missionary work at Joliet. M. Paradis and Telesphore Brouillette have been prosecuting the work in New Brunswick. Charles Brouillette has been stationed at New Glasgow, supplying a vacant congregation there, and visiting among the French families in the surrounding country. Calvin Amaron has been laboring at De Ramsay; Charles A. Chavey in the Gatineau District. Philip Blouin and Theodore Bouchard have been doing colporteur and missionary work along the north shore of the St. Lawrence, from Quebec to Tadousac. Our expenditure last year was close upon \$3,000. We have effected a considerable reduction in the expenses for travelling, books, clothing, and board. Our expenditure this year will be increased by the much needed addition to the hitherto very inadequate salary of our valuable French Professor. The summer reports of the Student Missionaries have not yet

come to hand. Any incidents of special interest which they contain, may hereafter be communicated. It is very desirable that the collection be taken up on the day appointed. In congregations where Missionary Associations have been formed it is hoped that a liberal appropriation will be made at as early a date as possible. Sabbath Schools and Bible Classes are earnestly asked to contribute. We would commend the workers and the work to the prayers and liberality of all our congregations.

R. F. BURNS, *Convener.*

THANKSGIVING DAY.

Thursday, 16th day of October, is the day appointed by the General Assembly as a day of thanksgiving for the favorable harvest, and for the blessings which, as a people, we enjoy. The day will be observed by the Protestant inhabitants of these Provinces generally; and we trust that, not merely in form, but in reality, it will be a day of thanksgiving to the Almighty and Gracious Author of all our mercies. There is much in connection with God's dealings with us during the past season that should call forth our gratitude to Him. The fears which were entertained, in the early part of summer as to the fruits of the earth, were soon dispelled. God gave us rain from heaven, and a fruitful season, filling our mouths with food and gladness. Pestilence has not been allowed to ravage our borders. Peace and quietness have prevailed in our land. Our work as a Church has been carried on, not without tokens of a blessing from the great Head of the Church; while our personal and domestic comforts have been continued, notwithstanding our great unworthiness. It is true, indeed, that there are many things amongst us that may well humble us in the sight of God. May we be led to penitence, confession, and reformation! But realizing our own unworthiness, and humbling ourselves before God on account of the sins with which we are chargeable, let us, as becomes us at such a season, with our souls and all within us, bless the name of God who hath hitherto been mindful of us, and who will bless us still. Let us remember also that a thank-offering at such a time is becoming. Let us honor the Lord with our substance, and with the first fruits of all our increase. We have His promise that an abundant blessing shall not be withheld from those who so honor Him.

HOME MISSION OPERATIONS OF THE CHURCH.

We published in last number of the *Record* the report of the Foreign Mission Committee. The report of the Home Mission Committee is too long for publication in our pages; but we wish to give the readers of the *Record* some idea of the work which we are called upon to carry on, and which is increasing and likely to increase from year to year. This can perhaps be best done by the following summaries, the first relating to the Mission Stations under the charge of the Committee, not yet in a self-sustaining position; and the second relating to the supplemented congregations; for both are connected in one scheme, and supported from our Home Mission Fund:

I.—SUMMARY OF MISSION STATIONS.

Mission Fields.	Aid Required.	Preaching Stations.	Average Attendance.	Families Adhering.	Communicants.	Attendance at Prayer Meetings.	Attendance at Bible Class and Sab. School.	Num. of Sabes. supplied.	Amount per Sabbath promised by Stations.	Amount paid by Stations during the year.	Amount paid for Bldg.	Home Mss. Grant per Sabbath for Year.	Amount paid by H. M. Com. during the Year.
1. Montreal.....	10	19	1905	362	151	98	192	371	\$ 32 50	\$ 1346 00	\$ 80 00	\$ 90 00	\$ 694 50
2. Ottawa.....	13	30	880	180	277	40	45	270	\$ 35 50	\$ 680 50	\$ 200 00	\$ 51 00	\$ 470 93
3. Brockville.....	2	3	190	52	47	..	..	85	\$ 6 50	\$ 210 00	..	..	\$ 4 50
4. Kingston.....	9	26	1175	444	409	..	90	287	\$ 25 00	\$ 654 50	..	..	\$ 17 50
5. Cobourg.....	3	9	195	154	184	12	50	57	\$ 4 00	\$ 124 50	\$ 150 00	\$ 0 00	\$ 272 15
6. Ontario.....	5	2	450	140	168	160	..	97	\$ 4 00	\$ 244 00	..	..	\$ 0 00
7. Toronto.....	11	6	1284	267	274	..	450	470	\$ 20 30	\$ 1448 55	\$ 4300 00	\$ 14 90	\$ 620 50
8. Simcoe.....	9	9	1035	254	328	20	..	139	\$ 17 00	\$ 1051 48	..	..	\$ 59 90
9. Hamilton.....	3	5	323	144	177	25	165	150	\$ 11 00	\$ 608 00	..	..	\$ 312 00
10. Paris.....	1	1	50	20	30	..	..	26	\$ 5 00	\$ 130 00	..	..	\$ 0 00
11. Guelph.....	5	8	89	89	48	..	..	50	\$ 3 00	\$ 217 00	..	..	\$ 28 00
12. Stratford.....	2	2	134	45	24	27	..	67	\$ 5 00	\$ 208 00	..	..	\$ 150 85
13. London.....	6	8	485	177	152	16	155	535	\$ 18 00	\$ 708 00	..	..	\$ 177 00
14. Chatham.....	5	7	235	95	111	60	145	135	\$ 15 00	\$ 617 00	\$ 100 00	..	\$ 17 50
15. Huron.....	3	4	325	110	75	20	50	84	\$ 13 00	\$ 414 00	..	..	\$ 287 40
16. Bruce.....	0	2	1500	354	279	..	..	116	\$ 39 00	\$ 813 00	..	..	\$ 221 00
17. Durham.....	4	4	929	283	305	20	22	108	\$ 18 50	\$ 542 50	..	..	\$ 0 00
18. Owen Sound.....	3	2	No Report.	161	..	..	..	64	..	..	..	..	\$ 4 00
19. Manitoba.....	7	10	..	..	130	..	161	..	..	..	..	..	\$ 134 50
20. Stations under H. M. C.....	3	6	..	..	..	..	..	..	..	..	..	..	\$ 4598 00
21. B'ish Columbia.....	1	..	..	..	..	..	..	..	..	..	..	..	\$ 157 50
Tota.....	111	256	11215	3281	3113	496	1525	2906	\$ 277 80	\$ 9993 83	\$ 7230 00	\$ 181 65	\$ 11117 38

PRESBYTERIES.

II.—SUMMARY OF CONGREGATIONS RECEIVING SUPPLEMENTS.

PRESBYTERIES.	CONGREGATIONS.	Churches.	Families Adhering.	Communicants.	Attendance.	Amount of Salary paid by Congregations.		Amount paid by H. M. Committee.
						\$	c	
Montreal.....	9	12	273	616	1296	2795	00	1136 66
Ottawa.....	3	3	183	250	445	1209	00	200 00
Brockville.....	1	1	60	79	150	500	00	33 00
Kingston.....	4	4	223	297	580	1415	14	450 00
Cobourg.....	4	5	146	213	525	1300	00	629 50
Ontario.....	4	5	195	270	690	1500	00	555 00
Toronto.....	5	7	274	432	755	2520	29	303 60
Simcoe.....	2	3	125	142	260	950	00	160 00
Hamilton.....	5	5	212	397	640	2140	00	437 50
Paris.....	1	1	43	63	115	400	00	50 00
Guelph.....	2	3	106	148	285	850	00	63 50
Stratford.....	2	2	127	241	500	864	50	175 00
London.....	6	8	255	361	934	2200	00	540 00
Chatham.....	2	2	88	150	420	450	00	250 00
Bruce.....	2	3	128	116	340	677	89	100 00
Owen Sound.....	1	1	60	87	180	400	00	133 60
Durham.....	4	5	199	300	605	920	00	182 50
	57	70	2832	4197	8769	21084	03	5317 66

From the above it will be seen that 97 Mission Stations, out of 111, have received aid, to the amount in all of \$11,117.38; while 57 congregations have received supplement to the amount in all of \$3,317.66. The Presbytery of Manitoba received altogether \$4,598.00, a considerable expenditure, but absolutely necessary in order to provide, in even the poorest way, for the supply of the many families now pressing into that Province. The total amount received for Home Mission purposes last year was \$19,022.63, and the expenditure including expenses was \$18,693.42, leaving a balance to the credit of the fund of \$329.21. This is exclusive of an amount of \$2,220.27 received by the students of Knox College, and used in the support of missionaries in remote and destitute places; and of a considerable sum received and expended in the same way by students of the Montreal College.

The total number of missionaries employed in the course of the year was 104, not including probationers employed in supplying vacant congregations, who were in number 36.

The Home Mission field should be regarded as the peculiar work of our Church, and we trust that this year, and from year to year, there will be an increase in the contributions for this interesting and important department of the Church's work. The half yearly allowances are now due, while the treasury is not only empty but overdrawn. Where funds are in hand for this object, it is requested that they be forwarded to the treasurer without delay.

REPORT OF THE COMMITTEE ON THE REPORT OF THE SABBATH OBSERVANCE COMMITTEE.

The Committee appointed to consider the Report of the General Assembly's Committee on Sabbath Observance, and accompanying papers, beg to report as follows :

I. The Committee call the attention of the Assembly to the following encouraging facts presented in the Report :

1. The fact has been elicited that on our lines of railway the Sabbath traffic has been considerably abridged, being, in the case of many, confined merely to cases of temporary and extreme urgency ; while in no case has any attempt been made to call in question either the civil or sacred law, or to justify the evil on any other ground than that of the exigencies of commerce, and in all cases the desire has been expressed by the managers of railway companies to confine it within the narrowest possible limits.
2. Legislative action has been begun with a view to control the Sabbath traffic on lines of travel under the management of the Government, and in several instances the judicial authorities have spontaneously interfered to enforce the existing law.
3. The parties more immediately interested as Railway employees have, with remarkable unanimity, entered upon an agitation, both in the United States and Canada, to enforce their claims to the enjoyment of the day of rest.
4. The cordial co-operation of most of the religious bodies in Ontario has been secured in the movement.
5. In several important localities, Associations are ready formed for the purpose of enforcing the civil law, and elevating the tone of public opinion on this important matter.

II. The Committee, at the same time call the attention of the Assembly to the great extent to which the evil of Sabbath desecration still prevails, especially in connection with many of our railway lines, and they would give special prominence to the fact that the main difficulty in the way of the suppression of this form of the evil arises from the connection of several of our Canadian Railways with the great thorough routes of American travel, and the large extent of Sabbath traffic on these lines.

III. The Committee would submit to the Assembly the following recommendation .—

1. That the Assembly continue the appointment of a Committee on Sabbath Observance, with instructions to continue their efforts in the direction in which such gratifying results have been already secured.
2. That the Committee be instructed to continue negotiations with other religious bodies in the Dominion, and with prominent parties in important centres of influence, with a view to secure the formation of a General Organization, with local branches throughout the Dominion, for the purpose of enforcing the existing law, and elevating the tone of public opinion on this important matter, by the diffusion of information through the circulation of suitable literature, and the agency of the public press.
3. That in view of the international aspects of this question, the Committee be instructed to open negotiations with Churches in the United States with which this Church is in correspondence, and with other Associations there, having similar objects in contemplation, for the purpose of securing concert of action in both countries in suppressing this form of Sabbath desecration.
4. That the Assembly recommend their Standing Committee to extend the range of their efforts so as to include all other prevailing forms of Sabbath desecration.
5. That a Pastoral letter be addressed to the members of this Church calling for their active co-operation in this matter, that a Sabbath be appointed for the purpose, and Ministers enjoined to bring the claims of the Sabbath before their congregation, and make it the subject of special prayer.

6. That the Committee be empowered to draw from the Assembly Fund to defray the necessary expenses of these negotiations—it being, however, distinctly understood, that no action be taken by the Committee, and no Funds of this Church appropriated for public prosecutions to enforce the civil law, this being left exclusively to the Associations whose formation is contemplated.

All of which is respectfully submitted.

A. B. SIMPSON, *Convener.*

[The above Report should have appeared in the appendix to the minutes of Assembly but was accidentally overlooked.]

Proceedings of Presbyteries.

PRESBYTERY OF BROCKVILLE.—This Presbytery met at Osnabruck on Sept. 19th, and ordained the Rev. D. M. McIntyre, pastor of Osnabruck and Colquhoun settlement. Mr. Hastie presided and addressed the people; Mr. Douglas delivered the charge to the Minister, and in the absence of Mr. Taylor, who was unavoidably detained, Mr. Hastie preached. There was a large attendance, and the pastor received from the people a very hearty reception. Stipend promised \$650 per annum with manse and glebe, and payment to be made half yearly in advance.

In terms of a petition from Dunbar, Mr. McIntyre was appointed to moderate in a call there on Monday, 29th Sept., and a special meeting of Presbytery was appointed to be held at Prescott on Oct. 1st. at 2 p. m., to sustain it.

Arrangements were made for the ordination of the Rev. E. D. MacLaren, M. A., B. D., as Missionary, at Merriekville, on Sept. 23rd, at 2.30 p. m. Mr. Traver to preside and deliver the charge to the Minister, Mr. Glendinning to preach, and Mr. Douglas to address the people. J. HASTIE, *Pres. Clerk.*

THE PRESBYTERY OF COBURG.—A *pro re nata* meeting of this Presbytery was held on the 1st of September. A unanimous call from the congregations of Baltimore and Coldsprings, signed by 237 communicants and 104 adherents, in favor of Mr. A. W. McKay, of Cheltenham, in the Presbytery of Toronto, was laid on the table. The salary promised is \$900.00 per annum, with the use of a manse and glebe. The call was sustained and ordered to be transmitted to the Presbytery of Toronto.

The Presbytery held its regular Quarterly meeting at Port Hope on the 9th of September.

The Committee appointed to regulate the assessment of congregations for the Assembly Fund, submitted a report which was adopted. Congregations were ordered to remit by the end of October to the Rev. Wm. Reid, Toronto, the sums for which they are severally assessed.

The Presbytery's H. M. Committee reported that in their opinion it will be desirable that each Minister and Session within the bounds be enjoined to arrange for the holding of Missionary Meetings in their several congregations, at such time and in such manner as may to them seem best. The Committee also strongly recommended that Ministers or Elders composing deputations, be instructed to bring before congregations the work of our own Church, as reported at last Assembly, or gleaned from other recent sources—dealing largely with established facts. And further, that deputations be advised to draw attention to the wider aspects of mission work throughout all the Churches; as well as to the duty of Christians to aid in the Lord's work. The report, with its recommendations was adopted.

Mr. Ewing gave a report as to the financial condition and prospects of the congregations of Fenelon Falls and Somerville. The report, was on the whole, of a favorable nature. The report was received, and in connection therewith the Presbytery proceeded to revise the list of Mission Stations and supplemented

congregations. After careful and minute enquiry, it was found necessary to ask that the grants in aid be the same for the ensuing year as for the present.

The case of Kendal, in connection with which various papers were laid before the Presbytery, occupied the attention of the Presbytery. After lengthened deliberation, it was unanimously agreed to reconsider at next meeting of the Presbytery, the decision come to at last meeting in reference to the petition from Kendal. The Clerk was instructed to cite parties to appear for their interest at next meeting of the Presbytery.

Mr. Bennett gave notice that he would move at next meeting that this Presbytery overture the General Assembly to appoint a Committee to consider if no better Home Mission Regulations can be adopted than those at present on the Statute Book of the Church.

The Presbytery then took up the consideration of Mr. Windell's resignation of the Ballyduff portion of his charge. Commissioners were heard, and a petition was presented from a body of members and adherents of the C. P. Church, residing in the Townships of Manvers, Clarke, and Darlington, asking for supply of preaching in connection with Ballyduff. After hearing parties, it was unanimously agreed that in the meantime Mr. Windell's resignation lie on the table, as also the petition already referred to and that a Committee be appointed to visit the congregations of Cartwright and Ballyduff, and the locality from which the said petition has originated, to take specially into consideration the question of arrears due to Mr. Windell, and to report at next regular meeting.

Mr. Duncan reported that he had moderated in a call at Percy and Campbellford on the 9th of August. The call, which was laid on the table, was found to be in favor of Mr. Donald Sutherland, probationer, to be signed by 97 communicants and 56 adherents, and to be accompanied with the promise of a salary of \$750.00 per annum, with the use of a Manse. The call was sustained and ordered to be transmitted to Mr. Sutherland.

The Presbytery next took up the consideration of financial returns of congregations. Mr. Bennett submitted an elaborate analysis of the returns for the past year, as also a series of resolutions on Congregational Finance, which was remitted to a Committee; said Committee to report at the next Quarterly Meeting.

PRESBYTERY OF ONTARIO.—This Presbytery met at Prince Albert on 2nd day of September. The business was chiefly of a routine character, and not of general interest. A variety of reports were given of the fulfilment of appointments previously made for various objects. Among others, Dr. Thornton reported his discharge of the duty assigned him, of prosecuting the call from Enniskellen and Cartwright to Rev. D. Stewart, of Lancaster, before the Presbytery of Montreal. Extracts from the minutes of said Presbytery were read, intimating the decision in the case. The induction of Mr. Stewart was appointed to take place at Enniskellen on 17th September.

A Committee was appointed to prepare a scheme for holding missionary meetings throughout the bounds, and to report at next meeting of Presbytery. A Committee was appointed to examine Mr. E. W. Panton on the various subjects assigned as parts of trials for license, to meet during the period of adjournment. The Committee subsequently reported that they had examined him on the various subjects, and were well satisfied. The report was received and adopted. Mr. Panton gave in the discourses previously prescribed, all of which were approved. The whole of his trials being sustained; the Moderator put the questions of the formula for the licensing of preachers, and then suitably addressed him in regard to the important office of a preacher of the Gospel. Mr. Panton was then licensed in due form.

Favorable reports were given of the Mission field. It appeared that in all the principal stations the Lord's Supper has been dispersed, and prosperity was indicated by an advance, in most cases, of the contributions raised. Sunderland

and Vroomanton had advanced very greatly under the zealous labors of Mr. Panton. Lindsay engaged a large share of the attention of the Presbytery, and a Committee, previously appointed to visit, reported that the prospects generally were more favorable. Mr. Hodnett had been supplying for some time, and was requested to continue until next quarterly distribution of probationers.

A letter was read from Mr. Kennedy, pressing the acceptance of his resignation, for some time on the table; also, extract of the minutes of the session of Dunbarton, setting forth reasons why the resignation should not be received at present. The Presbytery concurred in the views taken by the session, and, understanding that Mr. K's reason for urging his resignation was not that his health was more impaired at present, but his impression that the congregation would suffer thro' his inadequate performance of duty (an impression not shared in by others), concluded to take no action in the premises at present. Renewed expressions of sympathy were conveyed to Mr. Kennedy, with offers of aid in his work when he shall make known that it is required.

The Presbytery met, according to appointment, at Enniskillen on 17th, when an appropriate sermon was delivered by the Rev. E. Coekburn, from 2 Cor. v. 20. Mr. Thom, in the absence of Mr. Peattie, the Moderator, presided, and put the questions of the Formula, which, being satisfactorily answered by Mr. Stewart and the congregation, Mr. S. was inducted into the pastoral charge of the congregation of Enniskillen and Cartwright. Mr. Stewart was then, in the absence of Mr. Smith, appropriately addressed by Dr. Thornton; and the congregation, in a very practical and pungent manner, by Mr. Edmondson. Mr. Stewart received a cordial welcome from the congregation.

A Social Meeting was held in the evening, at which the newly inducted minister presided. Suitable and interesting addresses were delivered by various ministers, and the evening was spent very pleasantly.

It may be stated that half a year's salary was paid in advance. Steps are also being taken for the erection of a manse.

PRESBYTERY OF TORONTO.—The ordinary meeting of this Presbytery was held in the usual place on the first Tuesday of the past month. A formal report was given of the death of Mr. Glassford, minister of Vaughan and Albion; also of the death of Mr. Thomas Young, an elder of Georgetown and Linchouse; and a committee was appointed, consisting of Messrs. Reid, Dick, Pringle and Ewing, to draft a minute expressive of the mind and feelings of the Presbytery in regard to the said deaths; the minute to be submitted at next ordinary meeting. A commission was read from the Colonial Committee of the Free Church of Scotland, in favor of Mr. Robert Gray, a licentiate of said Church; and it was agreed to receive him as a probationer of our Church. A letter was read from Mr. A. Carrick, declaring his acceptance of the call from Orangeville; and expressing his willingness to be forward with his trials for ordination in the month of October, if a meeting should be appointed for hearing the same. It was therefore moved and agreed to hold an ordinary meeting, in the usual place, on Wednesday, the first of said month, at 2 p. m., with a view to hear Mr. Carrick's trials, and also to take up any other pressing business. An extract minute was read from the Presbytery of Cobourg, transmitting a call from Baltimore and Cold Springs, to Mr. W. McKay, minister of Cheltenham and Mount Pleasant, and appointing Mr. Wm. Donald to support the call on behalf of said Presbytery. The call was laid on the table, together with reasons of translation; and it was agreed to appoint Mr. Adams to preach at Cheltenham and Mount Pleasant on the 7th inst., also to summon commissioners to appear for their interests; and that they, and commissioners from the Presbytery of Cobourg, be required to be forward at the meeting above mentioned, namely, on the 1st of October, when the call will be disposed of. It was further agreed that in the evening of the same day, and at half-past seven o'clock, the Presbytery meet in Knox Church, for the purpose of inducting Mr. Wm. McLaren as Professor of Systematic Theology in Knox College, agreeably to instructions received and read from the General Assembly—

Mr. Reid to give an address to the Professor elect. A memorial and petition was read from the congregation of Mount Albert and the mission station of Vivian, representing their desire to have a settled minister among them as soon as possible; offering in the meantime a salary of \$400, and asking the Presbytery to apply to H. M. Committee of the General Assembly for a supplement of \$200 in their behalf. The Presbytery agreed to apply accordingly. And other matters which were also applied for were left over for future consideration. Various other items of business were taken up and disposed of, but they do not require public notice.

PRESBYTERY OF DURHAM.—This Presbytery held an ordinary meeting at Durham on Sept. 16th and 17th. Reports were given in of the dispensation of the Lord's Supper in the stations, according to appointments made at the previous meeting. The Reports spoke very favorably of the condition and progress of the Stations.

Mr. Blain, as Convener of the Committee appointed to draft a scheme of missionary meetings to be held in course of the ensuing winter in the several congregations and stations, submitted such a scheme, which was considered and adopted.

A petition was presented from Chesley, praying for disjunction from this Presbytery with the view of being united with Salem Station in the Presbytery of Bruce, in support of which Mr. John McLaggan was heard. The prayer of the petition was granted, subject to the approval of the General Assembly.

The Presbytery engaged in conference, the subject, which was introduced by Mr. Duff, being, "Our duty to the children of the Church." It was agreed that the subject of conference at next meeting be—"The devotional part of the services of public worship,"—to be introduced by Mr. Park.

Mr. Crozier, according to notice given, moved, "That the Presbytery take steps to the end that the Stipend of each of its ministers be not less than the sum of \$600.00 per annum." The motion was agreed to unanimously. In regard to the first steps to be taken in the aforesaid matter, after discussion a motion by Mr. Duff was carried, which was as follows:—"That with a view to tabulate the results of congregational interest in the affairs of the Church for general distribution, the Moderator of each Session be requested to furnish at next meeting of Presbytery the average amount given per member, and if possible per family, for stipend, and to such and all of the several schemes of the Church.

A letter was read from the Finance Committee of Assembly, informing the Presbytery of the sum assigned to it as its share of the amount required for the Assembly Fund, and the Clerk made a statement of what was required of each congregation, according to membership, in order to make up said sum. In the calculation made the congregations only having been included, it was resolved that the stations also be taken into the account, and the clerk was instructed to apportion the amount accordingly, and notify each congregation and station of the sum required of it upon that calculation.

A lecture upon a passage of Scripture was delivered by Mr. James Bryant, student, which was approved of.

The Home Mission Report was given in by Mr. Crozier, and received and considered in detail.

Session records were ordered to be produced at next meeting.

W. PARK, *Pres. Clerk.*

PRESBYTERY OF BRUCE.—This Presbytery held an adjourned meeting at Port Elgin, on the 13th of Aug., for the ordination and induction of the Rev. D. G. McKay, and for the transaction of ordinary business. The Rev. John Anderson preached an excellent discourse from Luke iv, 18. Mr. Tolmie, Moderator presided, and narrated the steps taken in the call to Mr. McKay, and put to him the questions of the formula, and having received satisfactory answers to the same, the Presbytery proceeded in the usual way to ordain and induct him into the pastoral charge of Port Elgin and Dumblane. The newly ordained

pastor then was addressed in suitable terms by Mr. Straith, and the people were addressed by the Moderator and by Mr. Scott, of London. At the close of the service the usual token of welcome was accorded to Mr. McKay by the members and adherents of his congregation. The Presbytery then resumed business; Mr. McKay having expressed his willingness to sign the formula, his name was added to the roll of Presbytery, and he took his seat as a member of Court.

The Committee appointed to visit Underwood gave in their report from which it appeared that a resolution was passed by the people of Underwood expressing their preference to remain in connection with Tiverton to being united with Centre Bruce. A petition from the latter congregation was laid on the table and commissioners heard asking for the moderation in a call and also for a supplement of \$200 to assist in supporting a minister at least for the first year. The Presbytery agreed to grant the prayer of the petition, and instructed their member of the Home Mission Committee to make application to the H. M. Committee in terms of the petition.

A circular letter from the Assembly's Committee was read, setting forth that the amount required for the Assembly Fund from this Presbytery was sixty-one dollars and eight cents, and asking for returns by the end of October.

It was resolved that Mr. Straith be appointed to mature a plan for assessing the congregations of the Presbytery for said fund, and submit the same to next meeting of Presbytery.

The Presbytery held a special meeting at Teeswater on the following day (14th Aug.) for the induction of the Rev. Peter Currie. The Rev. Wm. Ferguson preached a suitable discourse from 1 Thes. v.: 12, 13. The Rev. D. Cameron, Moderator, *pro-tem* narrated the steps taken in the call to Mr. Currie, and addressed to him the questions of the formula; and he having returned satisfactory answers to the same, the Moderator, in the name of the Presbytery, did then induct Mr. Currie into the pastoral charge of Culross congregation, and the brethren gave him the right hand of fellowship. Thereafter Mr. Currie was addressed in suitable terms by the Moderator, and the congregation was addressed very appropriately by Mr. D. Davidson. After public worship Mr. Currie having intimated his willingness to sign the formula, his name was added to the roll of Presbytery.

PRESBYTERY OF PARIS.—The Presbytery of Paris met on Tuesday, 23rd September, within Chalmers' Church, Woodstock.

Minutes of congregational meetings, held at Burford and Mount Pleasant, requesting the Presbytery to continue the services of the Rev. Thos. Alexander for another year, from 1st October, were read, and, on motion, the request was agreed to. The Clerk was also instructed to make application for a continuance of the grant (\$100) from the Home Mission Committee.

In reference to an application made by the Burford Congregation for aid in the erection of a place of worship, it was agreed to recommend the Board of Management of said congregation to begin a subscription list for the building of a church, and report prospects and progress at a future meeting of Presbytery.

A letter was read from the Convener of the Synod's Committee, on the State of Religion, intimating the readiness of said Committee to give ministerial aid in conducting protracted religious services, to such Sessions and Congregations as should apply to the Convener.

A letter was read from the Rev. D. McKuer, of the Presbytery of Platte, U. S., intimating that at a meeting of said Presbytery, held on the first Tuesday of September, Mr. John Gillespie had been restored to the office of the ministry, in connection with the Presbyterian Church of the U. S.

The sum appointed the Presbytery to raise (\$236 32) for the Assembly fund for the current year, was distributed to the different Congregations, with instructions that the several amounts should be transmitted the Agent of the Church before end of October.

It was agreed that the remit of last Assembly, anent Union with other

Presbyterian bodies in the Dominion, should be considered at next meeting of Presbytery; and Sessions and Congregations were instructed to report on the same, at or before said meeting.

WILLIAM COCHRANE,

Presbytery Clerk.

PRESBYTERY AT MANITOBA.—The Presbytery held its usual quarterly meeting at Winnipeg, on the 10th and 11th days of September. The following are the principal items of business:—Springfield was erected into a congregation, having two preaching stations, one in the Township of Springfield, and the other in the Township of Sunnyside. An adjourned meeting of Presbytery was appointed to be held at Winnipeg, on the evening of the 2nd Tuesday of October, for the purpose of moderating in a call to a Minister, should the people then be found prepared to proceed. A petition was received from certain parties on the East side of the River, at Kildonan, praying for the opening of a preaching station on that side of the River. A special meeting of Presbytery was appointed to be held at Kildonan, on the 2nd Tuesday of October, for the purpose of dealing with the matter. It was agreed to press upon the Home Mission Committee the necessity for an increase of salary for the Missionaries laboring in this Presbytery. Mr. McNabb, having served for four years as a Missionary in this Province, tendered his resignation on the ground of ill health. The Presbytery, after expressing their regard for Mr. McNab. and regret at the prospect of his leaving, accepted of his resignation, and appointed a committee to draw up a suitable minute, expressive of the mind of the Presbytery. Mr. Moodie was appointed to supply White Mud River District, till another Missionary be sent. It was agreed to continue Mr. Donaldson at Headingly, till supply arrive for the town, and afterwards to transfer him to Springfield and Sunnyside.

The Moderator was appointed to confer with the Governor, with the view of having the 16th of October appointed as a day of Thanksgiving, in accordance with the appointment of the General Assembly.

A. FROZER, *Presbytery Clerk.*

Obituary Notices.

THE LATE REV. JAMES HARRIS.

Another of the fathers and founders of Presbyterianism in Canada has passed away from among us. On Saturday, the 14th September, the Rev. James Harris, in the eightieth year of his age, died in Toronto, in which he was the first Presbyterian Minister. Mr. Harris was a native of Ireland, and a Licentiate of the Presbytery of Monaghan, one of the Presbyteries of the Secession Church. He arrived in Canada in the year 1820, and by the advice of the Rev. W. Smart, of Brockville, made his way as speedily as possible to Toronto, then called York. At that time there were only two settled congregations in Toronto—*one Episcopalian under the charge of Dr. Strachan, afterwards Bishop of Toronto, and the other Methodist.* Then, also (as appears from a statement prepared by Mr. Harris, and appended to the Life of Dr. R. Burns), there were, so far as he knew, only two Presbyterian Ministers in the whole region west of Kingston—the Rev. Robert McDowall, of Ernestown, who came to Canada 1798; Rev. Wm. Jenkins, who came in 1817. Mr. Harris commenced to preach in Toronto on the first Sabbath of September, 1820, and continued to conduct services for a year and a half in a schoolroom, when a church was erected for the congregation, at the sole charge of his father-in-law, the late Mr. Jesse Ketchum, whose large-hearted Christian liberality is so well known in Toronto, Buffalo, and elsewhere. Mr. Harris was ordained as pastor of the congregation on the 10th July, 1823. The ordination services were conducted by

the Rev. W. Smart, Rev. Wm. Jenkins, and Mr. Scholfield, Elder. The late Dr. Boyd, of Prescott, was to have assisted, but, having taken passage by water, was prevented by adverse winds, from reaching Toronto in time. When the Communion was for the first time dispensed on the 14th Sept., 1823, the number of members was twenty-eight. Mr. Harris continued to labor as pastor of the congregation, thus originated, till 1841, the year of the Disruption of the Presbyterian Church in Canada. In the meantime St. Andrew's Church had been established in Toronto in connection with the Church of Scotland. When the Disruption came, the members of St. Andrew's Church, who sympathized with the Free Church of Scotland, united with the congregation of Mr. Harris, who then retired from its pastoral oversight. The united congregation assumed the name of Knox Church, of which the late Dr. Burns was the first Pastor, and to which Dr. Topp now ministers. Although retiring from a stated pastoral charge, Mr. Harris did not cease to labor in the preaching of the Word. As opportunity offered, he continued to preach the Gospel to congregations needing his aid; and many of these gratefully remember the valuable services he rendered to them. He still continued to take a deep interest in all the movements of the Church. Knox College occupied a special place in his regards. To this institution for several years he generously contributed a scholarship for the encouragement of candidates for the ministry. He held also the office of Elder in Knox Church, and faithfully discharged the duties of his office, especially in visiting and comforting the sick and the afflicted. During the last few years his health was gradually failing, but he was confined to his house and to his bed only for a week or two previous to his death. He lived the life and died the death of the righteous. None, who knew him well, could fail to esteem and respect him as a man of genuine, and unaffected piety, like Nathaniel, an Israelite indeed, in whom there was no guile; and like Barnabaz, a good man, and full of the Holy Ghost, and of faith. He died in a good old age, from the close of which he could look back with satisfaction to the marvellous progress of the Church whose foundation in this land he helped to lay; as he could look forward, with bright hope, to a happy reunion, in the better country, with those who had shared with him the toils and hardships connected with the establishment of Presbyterianism in Canada.

Correspondence.

A MISSIONARY VISIT TO METIS.

In fulfilment of a promise of a good many years' standing, I set out on a visit to Metis on the 1st day of August. I need not describe our passage down the St. Lawrence. This trip is one, the pleasures of which are ever new and fresh, whether we are winding our way among the Thousand Islands, or skirting the well cultivated farms, which, for a great part of the way, press closely up to the river, or are boldly careering down the rapids. We remained over a Sabbath in Montreal, and attended two of the churches. Almost all of the families were out of town, and the attendance in consequence was not large. We passed on to Quebec in one of the magnificent steamers which ply between the two cities, and were met at the wharf by a friend, whose house, although his family had left for Cacouna, was our comfortable resting-place for a couple of days.

We started for Metis on board the Southern, a fine steamer of splendid dimensions—the mate of the Northern which was stranded a short time before, on her first trip down the river. We passed her, as she still lay on the beach, and the thought suggested by her position was certainly one of wonder how she could have got ashore in such a situation, almost close to a wharf, and a lighthouse. Our experience of the Southern was in every way satisfactory. The cabins and staterooms were large and airy, and the motion of the engine scarcely perceptible. If this fine vessel is continued on the same route next season, I doubt not she will become a favorite boat. We left Quebec about 3.30 in the afternoon, and on going on deck in the morning, we found ourselves in view of the fine scenery at Bic. We afterwards passed Father Point, where vessels generally receive and discharge their pilots; and by 9.30 we were off Metis. As there is no wharf, we had to disembark from the steamer,—a process, however, which their excellent arrangements rendered not in the least difficult,—and land by a sail-boat. Once landed, we found friends on the shore, and soon reached the Manse, which is about a mile and a half from the point where passengers land. We met with a most warm welcome from our excellent and self-denying missionary, Mr. Fenwick, and his mother, who resides with him. The Church and Manse stand quite close to the river,—if river it can be called, it being here about 40 miles wide—high-water mark being almost close to the fence which surrounds the Manse and Churchyard. It was a pleasure to walk among the rocks, and enjoy the smell of the salt water, and watch the numerous vessels making their way up or down the noble river. While walking out on the beach for the first time, I came upon a real specimen of the genus *Phoca*, which had received its death-wound, and retired to the rocks to die. The treasure-trove was duly taken possession of, and was expected to yield some gallons of oil.

During the few days preceding the Sabbath, I accompanied Mr. Fenwick to various corners of his diocese, and saw several members of his flock. I had also the pleasure of meeting several families who had gone to Metis for the summer, and among others, one of the Professors of McGill College, who finds Metis a pleasant summer retreat for himself and family. We visited the Falls of Metis (Grand Metis), really well worth seeing, and the works on the Intercolonial Railway, which crosses the Grand Metis above the Falls by a very fine bridge, the foundations of the last pier of which they were preparing to lay at the time of our visit. On the Sabbath, I preached in the church to a good congregation, and in the afternoon accompanied Mr. Fenwick to a Sabbath School three or four miles from the church, in a settlement where the Presbyterian element almost entirely prevails. I had the opportunity of addressing not only the Sabbath School—teachers and scholars—but a considerable number of parents and others who were present. I had great pleasure in meeting with so many, both at the church and the Sabbath School. Metis is really an interesting settlement, extending seven or eight miles along the St. Lawrence, and reaching through three or four concessions back from the river. Many of the farms are owned by the occupiers, others are still held at a small annual payment, according to the seigniorial system. Some of them are well cultivated and in good order, while others exhibited few marks of improvement. No doubt there has been, in the past, rather a want of energy and enterprise, probably in part occasioned by the isolated situation of the people, and the want of a market for their produce. But the Railway, which will soon be in operation, will, no doubt, introduce a change, and give a stimulus to

industry of every kind. The land is not bad, and in many places the crops were fair—the potatoes especially looked remarkably promising.

The division, which took place some years ago, and which has now settled down in the establishment of a Methodist congregation, in addition to our Presbyterian one, while the settlement is not too large for one pastor, undoubtedly has been an evil. But the division has now taken place, the people have taken their position either in the Presbyterian or in the Methodist connexion; and it would be most undesirable that they should be left without supply of ordinances. At the same time there is little prospect of any great or rapid increase, either in the number, or in the financial ability of the people. Mr. Fenwick has connected with him 40 families, and something upwards of 50 communicants; and although these numbers are comparatively small, it would be most undesirable that anything should be done to discourage either the missionary or the people. Mr. Fenwick has labored most diligently, not only discharging the duties of a Christian missionary, but seeking in various ways to stimulate the energies of the people, to enlarge their views, and educate and elevate their taste. He has also been a most diligent advocate of the temperance movement. At Metis, as at too many other places, drinking has proved a great and extensive barrier to the progress of religion and morality.

It was with regret that I left Metis on the morning of Monday, the 11th, and parted with our hospitable friends at the manse. We made our upward journey as far as Quebec by land; and the scenery is so fine that we really enjoyed it quite as much as the trip by steamer. Besides, we were enabled to see more of the country and to form a better idea of it. From Metis to Rimouski, a distance of something above 30 miles, we travelled by one of the carriages of the country, which many of our readers will know as a *buckboard*. It is really a very comfortable vehicle, and suits the roads well. Almost the entire distance to Rimouski, the road runs along the shore of the river, and is perfectly level and smooth. We passed through a succession of French parishes, Ste. Flavie, Ste. Luce, and Rimouski. In each pretty village, the prominent object is the large church. Would that these churches were connected with a purer faith, and were the means of setting forth a more simple and scriptural gospel! At Rimouski we got on board a car attached to a construction train on the Intercolonial Railway, and proceeded by it to Trois Pistoles. Through Bic, the scenery is grand, and the railroad winds in a very picturesque way, through narrow defiles, and round rugged hills and rocks. Every village almost is beautifully situated, and we doubt not, when the railroad is in operation, many will resort thither for summer quarters. We spent the night at Trois Pistoles, I believe in the same hotel where the Rev. Wm. Rintoul died, when on his way to Metis in 1851. Starting in the morning, after a drive of five miles, we got on board a regular train of the Intercolonial which proceeds to Cacouna, Riviere du Loup, connecting there with the Grand Trunk. It was our intention to proceed directly on, but kind and hospitable friends at Cacouna constrained us to abide for a week. The week was one of great enjoyment. While here, I had an opportunity of visiting the grave of Mr. Rintoul, at Riviere du Loup, as well as of meeting with his widow and daughter, who were spending the summer at Cacouna. I preached twice on Sabbath at Cacouna, glad to relieve Dr. Cook, on whom the burden of supplying during the season mainly rests. On the Monday, I met, for a short time, with Principal McVicar, who had been preaching at Riviere de Loup,

and organizing a congregation there with good prospects of success. From Quebec we returned as we had gone, by steamer; and arrived at home in due time in safety, through God's goodness.

W. R.

Notices of Publications.

PULPIT DISCOURSES.—EXPOSITORY AND PRACTICAL, AND COLLEGE ADDRESSES, &c.

By *M. Willis, D.D., LL.D., formerly Professor of Divinity, and Principal of Knox College, Toronto. London: James Nisbet & Co. Toronto: Messrs. Willing and Williamson, and other Booksellers.*

Dr. Willis' volume of sermons and lectures has been eagerly looked for, and will be welcomed by many of the author's friends in Canada. It will be welcomed, not only on account of the author, and as a memorial of an able and faithful minister of the word, now no longer amongst us, but it will be welcomed also on account of its intrinsic merits. The volume, which is a well got up one, containing four hundred and fifty pages of good legible type, contains nineteen sermons, with three College addresses, and half a dozen pieces on various subjects, but all worthy of preservation. Most of our readers have had opportunities of hearing Dr. Willis, and are familiar with the sound exposition, the full doctrinal statements, the vigorous and sustained reasoning, and the eloquent and powerful appeals to the conscience and the heart, which characterized the preaching of the former Principal of Knox College. The sermons in the volume before us are in the author's best style; and many, while they read them, will have vividly before them the able preacher to whom they often listened with admiration. In the present day, when so many dilute the Gospel of the Grace of God, and either ignore, or but faintly set forth the grand fundamental truths of the Word of God,—when science, falsely so called, takes the place, in many quarters, of the simple gospel, such a volume cannot but be useful as furnishing models to young ministers of what sermons should be.

Our space will not allow of our entering into a minute examination of the several discourses, but we append their titles and texts. 1. The Parable of the Labourers, (Matt. xx. 1-16); 2. Rest for the Weary, (Matt. xi. 28); 3. Conversion and Baptism of the Ethiopian, (Acts viii. 26); 4. Mediatorial Prerogatives of Christ, (John v. 21); 5. The Messiah's Work and Reward, (Isaiah liii. 11); 6. The Communion of Christ's Body and Blood, (John vi. 55); 7. The Fruit of the Spirit, (Gal. v. 22, 23); 8. Peculiar Privileges of Believers, (2 Cor. i. 21, 22); 9. The Sovereignty of God in Revivals, (Luke x. 21); 10. Election no Discouragement to Faith, and no excuse for Inaction, (2 Thess. ii. 13-17); 11. Walking with God, (Gen. v. 24); 12. Noah's Faith—Promise of the Seasons, (Gen. viii. 20, 22); 13. Christ the Covenant of the People, (Isaiah xlix. 8); 14. The Fountain opened for Sin, (Zech. xiii. 1); 15. Adam and Christ, (Rom. v. 17); 16. The Duty of Mourning for the Sins of a Land, (Ezek. ix. 4); 17. The Mystery—Christ in us, (Col. i. 27); 18. Death Tributary to the Glory of God, (John xxi. 19); 19. The Marriage Supper of the Lamb, (Rev. xix. 9).

We very heartily commend the volume to our readers, and we believe that many, not only of the former students of Dr. Willis, but of our ministers, office bearers, and members generally will be anxious to obtain a copy of the book.

MONEYS RECEIVED UP TO 20th SEPTEMBER.

ASSEMBLY FUND.

Elmira Mission Station	\$1 50
Eramosa 1st.....	10 00
Moore, Bear Creek.....	9 25
Mono West	1 85
South Plympton	5 00
Guthrie Ch. & South Carradoc..	4 00
Pakenham	8 00
Acton.....	18 75
Madoc	3 10
Mono Centre.....	1 50
Pembroke, Calvin Church.....	9 10
Carlton Place	6 44
Beckwith	6 02
Huntingdon and Athelstane.....	8 00
Dorchester Station.....	3 00
Thamesford	11 00
Newmarket	4 00

HOME MISSION.

Aylmer	\$3 00
Mitchell	80 00
Madoc	4 50
Biddulph	20 00
Brooklin	18 00
Wallacetown.....	8 00

FOREIGN MISSION.

Aylmer.....	\$2 00
Mitchell	40 00
Biddulph	10 00
Brooklin	18 00
Biddulph S. School, Saskn.....	10 00
Fitzroy Harbour, &c.....	12 00
Williams	103 89

KNOX COLLEGE ORDINARY FUND.

Cayuga.....	\$5 00
Bothwell.....	4 00
Vittoria	9 78

KANKAKEE MISSION.

Woodville	\$33 00
Drummondville	34 00
do. Methodist Ch.	16 25
Chippawa.....	26 50
St. Catherines.....	25 00
Thorold	16 00
Welland	13 00
Scarboro', Knox Church	33 00
do. Saint John's Ch.	34 00
Miss C. Nolan, Huntingdon.....	10 00

FRENCH EVANGELIZATION.

Mono West	\$1 24
Mitchell	3 00
English River & Howick	16 25
Acton	10 00
Biddulph Sabbath School	5 00
Keady and Desboro.....	6 00

WIDOWS' FUND.

Cayuga.....	\$4 00
Ekfrid.....	12 30
Acton.....	22 63
Madoc	5 50
Lake Shore	5 75
English Settlement.....	7 32
Bear Creek's Moore.....	16 65
West Gwillimbury, 1st.....	13 14
Storrington.....	6 77
Pittsburg	4 23

With rates from Rev. Wm. Peattie.
Rev. A. Cross.

KNOX COLLEGE NEW BUILDING.

Archd. McArthur, Owen Sound	\$4 00
Dr. Holden, Belleville, 1st insta.	66 67
Wm. Cowan, Scarboro', on a/c..	20 00
John Milne, " " ..	5 00
Wm. Ferguson " " ..	5 00
Miss M. Ferguson " " ..	2 00
Wm. Davidson " " ..	2 00
Andrew Young " " ..	10 00
Hugh McCaw, Toronto, " ..	3 33
A. T. Crombie " " ..	10 00
Robert Shields " in full..	100 00
Messrs. Swan Bros. " on acct..	34 00
Alex. Gemmell " " ..	10 00
Hunter, Rose & Co. " " ..	10 00
W. D. McIntosh " " ..	17 00
P. Farquharson " in full..	15 00
J. C. Fitch, Esq. " on a/c..	33 33
Alex. Rattray " " ..	10 00
J. Lash " in full..	30 00
Per J. Walker, Esq., Hamilton:	
J. Walker in full.....	\$300 00
A. Murray " ..	100 00
J. D. McDonald on account.....	50 00
David McLellan "	25 00
Per Rev. Prof. Gregg:	
W. Clark, jr., Scarboro', on ac...	20 00
J. Stewart " " ..	30 00
Mrs. Kennedy " " ..	10 00
S. Rennie " " ..	10 00
Hugh McDonald " " ..	10 00
John Gray " " ..	4 00
R. Turnbull, Peterboro, " ..	30 00
Adam Hall " " ..	10 00
T. G. Hazlett " " ..	10 00
Wm. Cameron " " ..	10 00
John Cameron " " ..	10 00
McKie & Davidson " " ..	10 00
Joseph Trotter " " ..	5 00
W. W. Johnston " " ..	5 00
J. F. Stenson " " ..	5 00
D. Thompson " " ..	5 00

SCHEMES OF CHURCH.

Westwood.....	\$3 50
---------------	--------

RECEIVED BY WARDEN KING, MONTREAL.

MONTREAL COLLEGE BUILDING FUND,	Charles McArthur, Picton	...	\$2 00
PER REV. DR. M'VICAR.	D. Gillespie	"	2 00
George Mitchell, Gananoque	D. Ross	"	1 00
M. Halliday	D. Wilson	"	1 00
John Ferguson	John Vance	"	2 00
A Friend	J. H. Allan	"	5 00
Byers & Penn	M. Beith	"	1 00
Wm. Byers, Junr.	Andrew Paterson	"	5 00
David Andrew	Mrs. A. S. Paterson	"	1 00
W. Brough	W. Cooper	"	5 00
Samuel Rogers	Henry Freeland, Brockville	...	10 00
Robt. Donaldson	James G. Ross, Quebec	.....	50 00
Wm. Stark	Rev. Dr. McVicar, Montreal	...	50 00
Jas. A. Connery			2 00
Mrs. Parker			2 00
W. R. McRae, Napanee			5 00
Wm. Ross			5 00
Charles Paisley			2 00
Angus McLeod			1 00
John M. Allan			1 00
Mrs. Henderson			1 00
James Thomson			10 00
Ferguson Brothers			2 00
E. W. Rathbun			10 00
Walter Ross, Junr., Picton			5 00
Walter McKenzie			5 00
Jas. Gilmour			5 00
W. A. Gilmour			2 00
J. S. Chute			2 00
T. Jamieson			2 00
A. Irving			2 00
S. Skinner			2 00
Jas. Mulholland			2 00
Mrs. Yarwood			1 00
Gregg Wilson			1 00
	PER W. KING.		
	George Reed	.....	\$50 00
	R. B. Murray	.....	100 00
	John C. Watson	.....	50 00
	Wm. McCrae	.....	20 00
	Kenneth McGilvray	.....	5 00
	Hugh McLennan	.....	500 00
	Robert Blyth	.....	33 33
	Robert Gill	.....	33 33
	A. H. Starr	.....	33 33
	D. Wylie	.....	10 00
	James Moore	.....	10 00
	T. J. B. Harding	.....	7 00
	J. Lafayette	.....	10 00
	Miss Dowsley	.....	2 00
	W. G. Kay	.....	100 00
	A. R. Bell	.....	25 00
	J. Watson (special)	.....	50 00
	ORDINARY REVENUE.		
	Knox Church, Ottawa	.....	\$95 18

RECEIPTS FOR RECORD UP TO 20th SEPTEMBER.

Miss D., Mono Mills; Mrs. S.; Niagara, \$1.10; J. A., Dunnville, \$4.95; D. McK., Nissouri, \$2.00; W. M., Chatham, \$5.00; K. McK., Woodstock, \$1.75; J. W., Toronto; W. McF., Nobleton; W. S., Whitby; J. Y., Brucefield; J. McK., Maple; A. R., Turtle Lake; D. P., Toronto; A. T. F., Thorolds, \$6.54; W. K., Goderich; J. H., Rondeau; Rev. W. K., J. McC., J. R., Buxton, \$1.70; J. McB., Hanon; T. W. C., Rosebank; A. M. St. Ann's, \$2.20; W. O. S., Quebec; J. H. W., Chicago; A. F., Corunna, \$2.40; J. J., Vroomanton; R. N. C., Komoka; R. G., Renfrew; G. T., Rugby; A. T., Beemer's Corners; J. S., Belmont; N. D. Killerby; P. N., Dunbarton; D. F., D. M., J. F., G. F., Wyoming; A. H., Beamsville, \$3.00; R. C., Underwood; P. G., D. M. D., Tiverton; Mrs. H., Nelson; Rev. A. F., Granton, \$1.50; H. McC., \$1.00; A. G., \$1.00; H. S., \$1.00; J. R., \$1.00; H. M., \$1.00; W. H., \$1.00, Toronto; Rev. H. T., Winterbourne, \$3.30; Mrs. G., Vroomanton; D. P., Toronto; Miss L., Mr. S., Lambeth; W. T., F., P. B., J. R., Prescott; J. L., Ratho; T. N., Plattsville; J. B., Coventry, \$1.20.