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A STANDING MINISTRY; AND THE RELATION OF SYSTEMATIC THEOLOGY TO THE WORK OF THE PULPIT.

A LECTURE DELIVERED AT THE CLOSE OF THE SESSION OF KNOX COLLEGE,
BY REV. PRINCIPAL WILLIS.

It is not out of place, and can seldom be out of season, on such occasions as the present, to set forth the authority for a standing ministry, and to proffer suggestions on the matter of preaching, as well as on the question, Who should preach? Indeed, these two questions have a close relation to one another; not the least of the arguments for a standing ministry, or the expediency of a class of men being separated to the service of the Gospel, lying in the nature of the work, in the preciousness of heavenly truth, and the reasonableness of that truth having all the advantage in its presentation to the minds of men which deliberate preparation for the work of the preacher may secure for it.

It is a very usual procedure in reasoning to look first at the presumptive probabilities in favor of a conclusion in which one has confidence, on its own merits, before going into a positive proof. In arguing, for example, the inspiration of the writers of the New Testament, we feel as if already the point were half made out, when we have found evidence of the inspiration of the Old Testament writers; or, on the question of the canon as to whether it be a matter of erudition and human testimony, or of revelation,—

this is already far towards being determined, when we satisfy ourselves that the ancient Scriptures were committed as the very "oracles of God" into the hands of parties divinely charged with the keeping of them. For, how easy is the inference, that, as the same necessity exists for a well authenticated rule of faith now as in former ages—the interests of truth being equally precious—the providence of God would anticipate the perils inseparable from any just grounds of doubt on so primary and momentous a question! So, here also, we have but to look at the Old Testament, and find the principle standing out in bold relief, that for the good of all some should be separated to sacred offices; that the very outworks or subordinate parts of the temple service were to be committed to hands carefully chosen, and the work to be done according to exactly prescribed rules. But, especially to the service of the altar how sacredly was the approach guarded, and how impressive the recognition of this in New Testament language in connection with the very assumption of office by the Redeemer Himself: He "glorified not Himself to be made an high priest, but was called of God as was Aaron!"

If the thought were to occur that the exclusive character of the offices of the Levitical economy was only in harmony with the local and temporary system of Judaism; if it should be thought that, the temple and the altar having passed away, the precedent is the less relevant—though we have distinct recognition of the analogy between the service of the altar and the Gospel in the reasonings of Paul himself—there is another standing out precedent among that people in whose affairs the Almighty took so immediate an interest. We read not only of the schools of the prophets, but of priests, and Levites, and scribes, who, in the character of public teachers, were charged with the instruction of their brethren, and at whose lips they were to learn the law. It is a mistake to suppose that the prophets whom God from time to time raised up constituted the ministry of those ages. These prophets were extraordinary and inspired men, whose appearance was occasional; and at some junctures in the history of that people, they had no prophet. Their ordinary ministry consisted of priests and Levites, who became learned in the law by study. For this end—as Lightfoot and others who treat of the Jewish constitutions have shown—they were disposed into no less than forty-eight cities, from whence, as from so many colleges, they were sent forth to teach the people. And in the time of the second temple, when the spirit of prophecy had departed, they must have specially depended on such a learned ministry, when the very language in which the Scriptures were written was comparatively unknown, and interpreters were required in each synagogue, to render it into the common tongue.

But, when we come to the New Testament, what do we find? We find at one time a body of twelve men, at another a body of seventy, sent out by Jesus as His messengers, to preach the kingdom of God. We find how, after the ascension, by an oracular voice it was said, "Separate me Paul and Barnabas for the work whereunto I have called them." We find the apostle giving charge to Timothy to commit the things which he had heard to faithful men (or trust-worthy—*πιστοῖς*), who should be able to teach others also. "Lay hands suddenly on no man" is his express caution. I do not at present enter into the question whether Timothy and Titus were bishops of Ephesus and of Crete. In the charge to ordain elders in every city, given to the latter, our Episcopalian friends see a proof, of course, of his Episcopal authority. We Presbyterians—besides the evidence on the face of the Epistles, that neither Timothy nor Titus was appointed

to any fixed diocese, but both were sent forth and recalled as extraordinary evangelists, or helpers of the Apostles, as occasion for their ministrations occurred—we see in the laying on of the hands of the Presbytery, and the fact that the very Apostles acted with Presbyters in the ordinary work of the early Church, that they (the Apostles) were just in this way providing for the continued exercise of these functions, including the power to ordain, by the ordinary officers of the Church, when they themselves, the extraordinary, should be withdrawn. But, on any construction of such passages, the position we take at present holds good. Whether by the hands of one or by the hands of a plurality, laying on of hands rashly, indiscriminately, is forbidden. Presbyters there were to be in every city. Timothy was to commit the things he had heard to trust-worthy men. And see the description in those letters of the qualifications of the "Episcopus,"—"holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."—Tit. i: 9.

It is scarcely necessary that we should refer to additional evidences of its being the will of God that to the end of time there should be an order of men called pastors and teachers, elders and overseers of the flock of Christ, and these pastors, too, distinct from other rulers, as having it for their chief employ to labor "in word and doctrine." There is but one passage in the New Testament that with the least plausibility, as it appears to us, can be brought in justification of the idea that to teach and preach belong to all christian disciples,—and indeed no one denies that both by his life, and by use of private conversation, every Christian may preach, or spread the good tidings. It is said (Acts viii.) that they who were scattered abroad on the persecution about Stephen, went everywhere preaching the word. We rather think that some, in reading this passage, do not advert to the fact that, though universal terms are used in the first verse,—“they were all scattered abroad except the Apostles,”—it is not said in the fourth verse that all who were scattered abroad went everywhere preaching the word; it is simply, “they who were scattered abroad.” And it is surely a good reason for taking this with limitation, that the very next verse again tells us that the dispersion brought Philip, a companion of Stephen, and one of the seven, to a city of Samaria; thither he went and preached Christ to them, performing miracles also.* And only follow the narrative out, you find the instruction of the Ethiopian eunuch provided for by this same Philip being detached and directed by the spirit of God himself to proffer his aid, in the interpretation of the word of prophecy, to the stranger. And yet, as illustrating still further our present position, the Apostles having once heard that Samaria had received the word of God, all is so done in order, that two of their own number are sent down by authority of the Apostolic College, to do what none less than Apostles could do,—impart the gifts of the Holy Ghost.

Finally, our brief induction would not be complete without our noticing how the later books of Scripture are the most express in warning against erro-

* I would not lay stress on the difference between the two words *εὐαγγελιζόμενοι* and *εἰρήρυσθεν*, used in the two verses, for without doubt the former is more than once applied in this same chapter to the public and official proclamation of the gospel message; yet it is to be remarked that the sacred writer, in passing from the statement concerning the dispersed, applies the latter term in distinction to the official preacher.

neous teachers, and directing to make trial of "spirits;" and in the very closing book of the canon, we see, in the directions addressed to the angel of more than one church, that the constituted ecclesiastical authorities are reckoned with as charged with the responsibility of suffering or prohibiting others to teach.

It were a very unworthy aim, were we to insist on such a subject only for the sake of magnifying spiritual offices. Our desire that the work of evangelists be well done is so much stronger than any jealousy we feel that any part of the work should be done by others, that we would gladly say: Would that all the Lord's people were prophets! if, on any fair reading of the law and testimony in the first place, and any fair consulting with the teaching of history, we could see that good has resulted from the adoption of the principle of lay preaching. But from the spirit in which a standing ministry is often decried, and the very general association of this cry with a mutilated Gospel, or a defective exhibition of the truth, we feel warranted in still insisting on the necessity of a regular course of preparation for those who are to handle the mysteries of the kingdom, or mould the religious opinions of their fellow-men. And if, as it is pleasing to know, sects which are supposed to have discarded learning, are, after all, applying themselves to correct the mistakes of their predecessors, or, as may be the case, to supply what these had less opportunity, though willing, to provide, it is to be hoped that we need not so very laboriously defend a position which few venture very deliberately to assail, as rather turn an eye inward upon ourselves, enquiring whether the power of the pulpit might not be more effectively worked; whether by anything wanting in the matter or manner of our preaching we may not be hindering the gospel, or diluting and impoverishing the spiritual aliment which is designed to nourish and perfect living souls.

Happily, at least those whom I address are unanimous in the opinion that the Gospel, and not the law, is the power of God unto salvation. The time has long passed, surely, among Protestant and Presbyterian Churches, when the law or moral code was substituted for the doctrine of the cross, and when it was thought unsafe to proclaim the doctrines of free grace in the hearing of all men. I do not suppose that these are darkened among us by any admixture even of semi-Pelagian errors, or schemes for adjusting Gospel truth to flattering theories of the sufficiency of the human will. We are agreed, I suppose, in believing that the law, apart from the Gospel, is the ministry of condemnation to fallen man; and that truly for the sake of the law itself, that is, as we would bring men to love the law, would seat it thoroughly in their affections as well as consciences, we must keep before men's minds the great theme of Calvary. It is according to all the philosophy of our nature, that mere expositions of duty, mere denunciations of wrath, will not humble and win the spirit of guilty and depraved man; that the temper to which alone these can form is either the spirit of self-righteous confidence and presumption, or, reversely, of despondency and fear, which again leads on to discontent and reckless living. It is the Gospel which is spirit and life; which, while it crosses no designs of the law, carries with it truths unknown to the law, through the instrumentality of which holy affections are produced, and the life effectually reformed. These are the truths which sanctify, because associated with the mighty power and agency of the Holy Ghost. "Received ye the spirit," demands the apostle, "by the works of the law, or by the hearing of faith?" He plainly insinuates the answer.

But I venture to think that some pleading is necessary among us, though not for the Gospel, yet for the preaching of a full Gospel; nor am I sure that the value is appreciated of an accurate knowledge of the relations among divine truths, and of the service which systematic theology is capable of rendering to the expounder of Scripture; how essential it is that it go hand in hand with exegetical theology, in enabling us to expose false glosses, and to correct the hasty conclusions which superficial interpreters put upon detached passages of holy writ.

It is the great source of error in any science to build on a partial induction of data; and nothing is more characteristic of errorists in the religious world, than to take up with some favourite passage which coincides with foregone conclusions, and to answer all your reasonings from comprehensive views of the entire field of revelation, by saying they care nothing for system; as for them, they go by the word alone. But, if what they reproach as system be indeed science—be the deliberate findings of a just logic, collecting the various data, concentrating the scattered lights of Scripture—they are in fact refusing the word they deceive themselves in alleging that they keep to the word, while they are refusing those generalizations and harmonies which are the fruit of laborious comparisons of Scripture with Scripture. In standing on detached expressions, they are going by the sound of Scripture, not its sense. It is, in our opinion, the most necessary of all pulpit qualifications, to be able to assign the proper relation of doctrine to doctrine: no minute knowledge of mere words will enable us, without this, to confute plausible errors. It is not novices alone who go by the sound rather than the sense of Scripture, while ignoring the logical classification of doctrines. Take some present errors. Take, for instance, the false views of the Atonement. Nothing is more remarkable than the free and easy way in which the impugnors of the doctrine of vicarious or legal satisfaction to distributive justice have pressed into their service that class of passages which give prominence to sanctification, as a fruit of the Saviour's death. Whether Coleridge, or Maurice, or Bushnell, or Robertson (he of the broad-school):—they keep repeating the argument of which any school-boy might be supposed to perceive the hollowness, that it is the moral or subjective effect of Christ's death which has the prominence in the apostolic writings. They will have it that the purifying ascribed to Christ's blood is the *λουτρόν*, not the *λύτρον*: he died to redeem us from all iniquity. He bore our sins on the tree that we, being dead to sin, might live unto righteousness. Now, the advocate of the Atonement need feel no difficulty in answering this: he knows that sanctification is an ulterior effect, a precious and necessary effect—but still an ulterior effect—of that atoning death whose primary design is reconciliation. The thing wanting in the exegesis of these parties is a knowledge of the relation of the guilt of sin to its power. And if the illustrations which Paul himself gives, especially in the epistle to the Romans, of the dependence of sanctification on justification, and of both on union to Christ; if this, I might call it, systematic treatment of the question by the inspired apostle, do not suffice to correct their hasty conclusion, conscience itself might correct it, which, in perfect harmony with Paul's doctrine, seeks, as its primary necessity, deliverance from the guilt of sin, and with that, and only with and through that, comes to purity as well as peace. The sanctification follows the reconciliation; and it is nothing to tell us that in some passages the *λουτρόν* rather than the *λύτρον* is recognised, when we know that in order to the one the other is implied as a pre-requisite.

Or take the doctrine of *regeneration* in its relation to faith, or the relations of *faith* and *life*; it cannot but be painful to the exegetical scholar, or the systematic theologian, to hear the confidence with which the semi-Pelagian, or, in more recent nomenclature, Morrisonian, talks of a man's sufficiency, without any special subjective operation of the spirit of God, to embrace the Gospel message, and to appreciate spiritual truth. It is of course easy for him to quote a half dozen texts, or more, which assert that men must believe in order to receive the gift of the Holy Ghost—must believe in order to have life. He rings the changes on the Saviour's assertion of the guilty alienation of man's will: ("Ye will not come unto me that ye might have life"—John v., 40) as if this necessarily implied the sufficiency of the depraved will. But does he look, or with anything else than a blind eye at the cognate statement, within one chapter's reach of the other, which declares the disability of the carnal mind, or its dependence on external power, to move it Godwards and Heavenwards?

I have been at some pains to point out to those of you who have been attending in the senior theology class, the fallacies, at least three in number, which may be detected in the reasoning of those parties. You have only to distinguish life initial from ulterior; faith as an act from faith as a principle or habit; and the process of operation as God's part from the rule of duty for man:—to be enabled to turn all their arguments.

But let us cast the mote out of our own eye. Let us consider if inattention to the relations of truth may not be injuriously affecting faith and practice in some other departments. Nothing, perhaps, has been more fruitful of error than the distinction that has been made between the covenant of redemption and the covenant of grace—a distinction, no doubt, so explained by certain writers as to be harmless, but greatly misunderstood or perverted by others. Hence the word "condition"—so innocent a word in itself—has been either injuriously used by some, or, by others, has been perhaps with excessive zeal proscribed: and difficulties and uncertainties have been felt, what to do with it. There is a covenant—does it not seem?—made with us, as well as a covenant between the Father and the Son; and what is the condition of this covenant with us? Much misconception might have been avoided, if we saw that the covenant is just strictly one, or that every condition in what is called a second, is covered by the promises in the first. Conditions indeed they are in the sense of being necessarily antecedent to ulterior benefits; conditions, if we may so express it, in the covenant, but not of it. It may be interesting to a portion of my present auditors for us to say that I do not remember any one expressing this better than a lady writer,* who thus relieves some anxiety of her friend and correspondent: "there are no conditional promises in the Gospel but which are resolvable into unconditional grace." It was well said.

We find, particularly in the department of Sacraments, this confusion of things to work not a little evil, affecting the sentiments and feelings of Christian worshippers, in an important part of their duty, and a valuable privilege of Christian fellowship. Are we sure that the teaching of the pulpit is not in some degree responsible for this? Is the proper relation of the sacraments to the covenant of redemption or grace with distinctness enough brought out, and with sufficient frequency insisted on? Does it not seem, from the prevailing phraseology on the subject, that the idea that is uppermost with many, is the engagement by us, the vow to the Lord, the

*Mrs. Graham, New York.

dedication, the consecration? Now, there is dedication, there is consecration, both in Baptism and in the Lord's Supper. But is not the idea of God's covenant with us through his Son, or with his Son for us, and the primary design of sacraments as signifying our participation in the blessings of that covenant, too much in the background of our conceptions? If we are to judge from the feelings with regard to the Lord's Supper with which many approach the sacred table, or which lead many to eschew approaching it at all, it is this bond, this pledge or engagement on man's side, that constitutes the essence of the whole matter. Might it not be kept more prominent in the teachings on this subject, that the Lord's Supper is the memorial of a covenant fulfilled, and a seal or pledge of the interest which every believer has in all its stipulated grace?—that it signifies our receiving from God rather than our giving? Our engaging, doubtless, too; "our engaging to be the Lord's." Yes; but see the caution of the learned and pious compilers of our formularies in bringing this into their definition as a second idea, certainly not the first. They do not place it in the foreground; something else is there. And in the order of men's thoughts, how important that this engagement or vow of ours keep its proper place! Not the less sure thus, but only the more sure, to be an ingenuous consecration in purpose, and an effective one in act and fulfilment. For, thus, with what an inviting aspect would sacraments be clothed, instead of a repulsive and discouraging aspect! Never will the soul bow in so deep and yet so joyful prostration at the shrine of duty, or set the seal so cordially to its vow of fealty to its heavenly Lord, as when this act of homage is associated with faith's recognition of the promise on God's own part, or when it looks first on the rich provisions of covenant grace, and is emboldened to appropriate these; and *that* under circumstances so powerfully appealing to the heart's best affections, or over the memorials of an event which supplies the most constraining motives to love and obey.

One other point—while a few moments remain to us—would we advert to. We advocate a full Gospel. May not the Gospel be mutilated by doctrines being in effect ignored in the pulpit, though not denied? Preachers, who yet claim to be reckoned evangelical—supposing themselves in this indeed to be only true to the design of a free Gospel—give little or no place in their teaching to the doctrine of sovereign grace. It is admitted that our Saviour preached eternal electing love, and that the Apostles embrace this in the Gospel testimony; but it appears to be judged inexpedient to follow these precedents. The word must scarcely be let fall from our lips; it is injurious to make any but the rarest reference to such a subject. It is of Paul's hard things which a wise teacher will put in shade. To any who are thus minded I should like to suggest the question: May not your philosophy, as well as your theology, be at fault? Are we the judges as to what effect any part of the testimony of God committed to us may exert on the human mind? He who revealed this truth surely best knows what is adapted to stir the soul to its depth, and stimulate its activities. And if neither Christ nor His Apostles concealed this part of the Gospel of grace, are we not taking too great a responsibility in standing between God and the souls of his creatures, withholding a part of his counsel which may be seen by the Divine Wisdom to be, in the hands of the Spirit, a power for good? Such teachers say it is a discouraging doctrine. It naturally rouses such prejudices, and provokes such questionings, that our message from a God of love can only be hindered by it. But what if your supposed kindness to the Gospel hearer be cruelty? May not

the discernment of the sovereignty as well as the freeness of grace pertain to a salutary humiliation of the sinner in order to his being exalted? I may, in putting this truth in abeyance, be contributing to nurse that natural pride of the heart which this is meant to subdue; may be fostering the presumption which turns the very freeness of grace to its own injury, delaying the acceptance of what it may fancy to be less precious, because so common, or flattering itself with some idea that the gift proffered flows from the very necessity of the divine nature, a thing so cheap that it may be got at any time—nay, as to which the human will possesses a final sovereignty, independent of the rulings of Heaven itself. What if to the realising of his real position as a debtor to grace, this be one constituent element wanting in your version of the message of mercy, which, if present, would only move to a more humble and grateful reception, but more earnest withal, of a boon seen to be precious as well as free? Do not seek, I would say to the preacher, to mend the Gospel, nor think it necessary, in order to conciliate human prejudice, that you should be apologists for the Spirit of Inspiration, or play the part of patron to Paul, discreetly hiding what is offensive in his version of the good tidings. And finally, let experience be fairly appealed to—no need to shun the appeal to history in this matter. What is the testimony bequeathed to us by men who were observant of the work of God, in times and amidst scenes of remarkable revival? How does an Edwards in the new world depon? How a Toplady in the old? These have deponed to the eminent blessing attending on a full exhibition of the doctrine of grace in the times of refreshing which they beheld; and from the continent of Europe a fact comes attested by a much honoured revivalist, one of the Haldane brothers, that nothing was more signally blessed to induce salutary reflection and searching of heart in studious academic minds, tinctured with the theology of German or Swiss schools, than the full exposition of the doctrine of Paul, in his Epistle to the Romans, of the sovereignty as well as riches and fulness of divine mercy!* But, though we must blame the omission of a great truth, which is presented in the sacred page as belonging to the consolation and the building up of the saints, as well as the conversion of the sinner, we are no advocates of a disproportionate share of our ministration being given to it. The whole circle of truth should be traversed; and in this all are at one, that the central place should be given to the doctrine of "Christ crucified," as that round which the whole system of revelation revolves, and from which, as from the sun in the natural world, all light and heat radiate. But may I not suggest that even the most precious doctrine may fall comparatively stale on the ear, if set forth with insipid sameness, or in words sluggishly chosen? The high theme should have all the advantage which it may derive from being presented with the cognate themes of the majesty of the divine Lawgiver; His love; His truth; His faithfulness; the relation of the transactions of a past eternity to the developments of time; the parts

* The following beautifully ingenuous reflection of Dr. Chalmers on Rom. ix. occurs in his latest, or posthumous, publication:—"Hor. Bibl. Sabbaticæ."—"Ever blessed be Thy name that Thou hast enabled me to acquiesce in the profound mysteries of this chapter, and yet to hold inviolate all the duties and activities of the Christian life. I desire to receive all that is said of God's sovereignty without reserve, and without qualification. Perhaps I may have erred in overlaying the doctrine too much with the demonstrations that I have attempted of its perfect consistency with the calls of the gospel, and the obligations under which we lie to act upon its primary overtures. * * * I think I can now perceive not only the perfect innocency, but even salutary influence of these transcendental themes, as far as they are revealed in Scripture, on the young disciple—when called upon to 'make his calling and election sure.'"

sustained by the Divine persons in the economy of redemption; the various offices sustained by Christ; His various relations to His people as identified with them, not in the unity of the covenant alone, but in that spiritual and mystical bond on which He himself so largely expatiates; the union and communion with him in his death and in his life, in His resurrection and in His glory. And the law, let it be preached, and more preached, in the fullest, minutest exposition of its requirements, if only accompanied with the full enunciation of the motives to obedience. Of nothing do we feel more certain than that a right appreciation of the scheme of Christian doctrine will only dispose to the higher appreciation of all moral obligations, and will better enable the preacher to illustrate the spirituality of the law. I only wish the morality of the pulpit were more minute; the inner Christian life traced, the conflicts, the trials, the victories of the new nature—in other words, the cross of Christ preached in its moral and exemplary, as well as meritorious, influence on our death to sin and life to righteousness. One thing, however, I cannot reconcile with an adequate estimate of our great and special message: using texts, the richest perhaps in Scripture, as mere mottoes for essays on some subordinate point, in neglect of their main design (Dr. Willis here referred to discourses he had heard delivered to large and earnest auditories on John xvii: 4, and Heb, vii: 15, the one text being chosen to enforce the general obligation on every man to know the work given him to do, to try to be able to say like the Saviour, "I have finished it;" the other, or rather its latter words, separated from the rest, made a mere motto for an argument on immortality, or for pressing the deep interests involved in "endless life": all good points in their time and place, but to which the greater meaning of the Scripture was for the time sacrificed.) There are but fifty and two Sabbaths in a year; surely the choice opportunity afforded by such texts should not be lost, or the subsidiary lesson preferred to the direct and primary, to the loss indeed of the subsidiary design itself.

I conclude by reminding candidates for the ministry—may I not put others also in remembrance?—how suggestive of our duty is the description of our calling. It is that of preachers of "the word," "preachers of Christ," "stewards of the mysteries of God," "shepherds," pastors appointed to feed the flock. Limiting myself at present to this last, I think there is much in it that appeals to our fidelity, our conscientiousness, our love. We are not to strain figures. The *flock* of Christ is composed of intelligent beings. They know the Shepherd's voice from that of strangers; and we shall all rejoice, I dare say, the more, as they, like the Bereans, search the Scriptures and prove what they hear by what they read; but there is a large class of Christian hearers who, some from amiable deference to the supposed superior knowledge of a pastor, others from the less worthy cause of too much indifference or unconcern, leave themselves much in the preacher's hands. They readily take on the image of that version of the truth which the preacher of their choice, and the man of their friendship, uses to serve up to them. Whatever may be said of the censoriousness of hearers, I think the more prevailing rule is a facile deference to a preacher's views, and an aptitude in hearers to adjust themselves to the standard of opinion, and perhaps of religious feeling too, which is set forth weekly from the pulpit of their own sanctuary. There is among Protestants as well as Romanists—though less, we think, among us—a disposition to take a great deal, even in religious matters, on trust, or to be easily satisfied with a version of the Gospel—albeit meagre and defective—which

the recurrence of the Sabbath brings from the lips of "our own man." I only use this consideration that I may caution preachers against being satisfied with themselves, because attending auditories may seem content.

It is a frequent observation, how soon and surely even apostles of error surround themselves with devoted adherents. And soon by a hundred tongues their theories are echoed and circulated; all the more intolerant, some of them, in proportion as their adoption of the opinions has been recent, or their knowledge is superficial. But the conscientious shepherd will not take advantage of the simplicity of the sheep. We press this very fact—this ready recumbency of many hearers on the preacher's views, in the way of appeal to your fidelity, your very generosity. That so much may depend on his statements of Christian truth, we would set before the preacher as a motive to solicitous diligence in the cultivation of every gift and talent which may contribute to the effectiveness of his ministry.

A great power is lodged in your hands, if only you rightly wield it. Whatever may be the discouragements of Gospel preachers, we cannot plead that we dwell among a people who shut their ears to our messages; they wait for you; they are ready to hear you for your cause. Always allowing for the enmity to God of the corrupt heart, I may say you have the educational prepossessions of a community so far Christianized on your side. The members of God's sacramental host dispersed through the land are with you. They go before you, these men of prayer; in their hearts and hands they bear you up. And there is protection for all—full freedom; no noise of the archer in the place of the drawing of spiritual waters. Only bring forth the fruits of prayerful study, and of the conscientious application of your minds to your work; you need not fear but that, besides higher rewards, you will have the satisfaction of knowing that your pain will be by many appreciated,—you will have respect from all.

Foreign Mission Intelligence.

At the meeting of the Foreign Mission Committee, held in Knox College, on the 7th ult., a considerable amount of business was done. We can only refer to a few of the more important items. Letters from Rev. Messrs. Nisbet, Aitken, Fletcher and Black were read and considered. From Mr. Aitken's letter it appeared that Rev. Mr. Jamieson has removed to New Westminster, and that Mr. Aitken has commenced supplying Victoria regularly. Nanaimo is in the meantime to receive partial supply from Messrs. Aitken and Jamieson.

Messrs. Black and Fletcher expressed a strong desire in their letters for a third Minister to labour in the Red River. From communications received by the Convener, and from statements of members of Committee, it was found that no hope could be entertained that the state of Rev. David Wardrop's health would permit of his accepting the call to that Mission. Several members expressed strong doubts whether the state of the finances warranted the Committee in sending forth another labourer. The importance of supplying Red River without delay was, however, so strongly felt, that it was finally resolved unanimously to call to that work Rev. John Turnbull, of Melrose and Lonsdale, and to take the necessary steps to have the call duly prosecuted before the Presbytery of Kingston. A sub-committee was also appointed to take any additional action in con-

nection with the sending of a Missionary to Red River, which circumstances might demand.

A letter was read from Rev. Dr. Geddie, of the New Hebrides Mission, appealing strongly for help from the Canadian Church, to which the Convener was instructed to reply.

An interesting letter from Hugh M. Matheson, Esq., London, Convener of the Foreign Mission Committee of the English Presbyterian Church, was read. This letter, which contained a large amount of valuable information in reference to the Chinese Missions of the Presbyterian Church of England, was sent in reply to a communication from the Convener, asking information on that subject. From Mr. Matheson's letter, it appears that the Presbyterian Church of England has 9 European Missionaries and 32 native helpers employed in their service, at an expense of £6,488 stg. per annum. China is spoken of most encouragingly as a field of Missions, and the Canadian Church will be gladly welcomed to it by their English brethren.

From statements made by the Convener, it is pleasing to know that there are, at least, three students in Toronto and Montreal who are looking forward to the work of Foreign Missions, as soon as they have completed their theological studies. It is to be hoped that there will soon be developed such an increased interest in Foreign Missions throughout the Church, as will enable the Committee to send forth those who offer themselves to carry the Gospel to the heathen. Mr. Nisbet desires to be re-enforced by another Missionary to co-operate with him in his work among the Indians, but at present there seems little prospect that this very natural desire can be met by the Church.

REPORT ON MR. CHINIQUY'S MISSION AT ST. ANN'S AND KANKAKEE, ILLINOIS.

A deputation, consisting of Dr. Jennings, Dr. Burns, Mr. MacPherson and the Convener, reached Kankakee and St. Ann's on the 24th March last, and had an examination of the school and the students offering themselves for the ministry.

The school rooms they found very much improved and enlarged. There were three large rooms, two of which could be made into one by a sliding partition. The furniture was new and according to the best models.

There were three teachers, Rev. Mr. Lafontaine, Principal, with a male and female assistant. The Trustees of the common school thinking it would be an advantage to unite their school with ours, this was agreed to, and they thus pay the lady teacher thirty-five dollars per month, and meet other costs connected with the maintenance of the school. In this arrangement our course of instruction has not been at all altered from what it was formerly, and it has the advantage of securing the attendance of a class of children who might not otherwise be drawn to our institution. The pupils are divided into three classes. The first class, consisting of fourteen girls and twenty-six boys, from fourteen to twenty-one years of age, were studying French, reading, grammar, spelling, and analysis; English reading, and arithmetic, algebra, and geography, and showed marked proficiency in all their exercises. The second class, consisting of eleven girls and thirty-four boys, from ten to fifteen years of age, were studying the same branches, but not at so advanced a stage. They also seemed to be well taught, attentive and orderly. The third, or lowest class, consisting of two divisions.

The first, comprising fifteen girls and thirty boys, were reading the elemental books of French and English, and acquiring the elements of other studies. Their ages were from about eight to twelve years. The second, comprising twelve girls and twenty-nine boys, were just beginning the elemental studies of the school; their ages were from six to ten years. All were orderly, attentive, and lively children.

All the examinations showed that much attention had been paid to them by their teachers. The older pupils wrote and ciphered well, and were evidently industrious and earnest.

In the department of religion, the deputation found that the schools were opened in the morning by singing a hymn, either in French or English, reading a portion of Scripture in French, and prayer by the Principal, that all the pupils learned by heart texts of Scripture, many of which they repeated with great facility. The school was closed with singing and prayer at recess, and opened in the same way after it; and again, in like manner closed for the day. On the afternoons of Tuesday and Friday, a half hour or so is spent in special religious instruction out of the Word of God, and the Shorter Catechism, in French.

Those of the deputation who had been at St. Ann's before noted a remarkable improvement in the condition, character, and numbers attending the exercises of the school. For the past four months the increase in the number of children has been such as to crowd the rooms and to tax the strength of the teachers.

The whole number on the roll is 185; in attendance on the 24th, 165; average attendance for the past three months, 106. The highest weekly average, 129; and for ten days previous to the visit of the deputation, the numbers attending daily were respectively 109, 111, 118, 150, 144, 146, 144, 146, 165. Of the pupils, thirty-three present were children of Roman Catholic parents. The rest were all the children of those who had come out from the Church of Rome and embraced the Protestant faith.

On the evening of the 25th, a missionary meeting was held in the Church, but on account of the unfavourable state of the weather and the roads, there were not more than sixty persons present. Addresses on missionary topics were given, and one of the students present, in name of fourteen others, presented a very feeling and effective address to the deputation, in which they offer their hearts and lives to the Church for the ministry of the Gospel. On the twenty-fifth, the deputation met with these young men, whose ages they found ranged from sixteen to twenty-four years. Three of them would probably be able to attend college next October, the rest would require to continue their studies at St. Ann's for a time. They are all members of the Church, and profess conversion to Christ. They are intelligent, healthy and earnest young men. With one or two exceptions, none of them have any means of living but by the labor of their hands. All have been brought up on the farm. Up to this time, with some assistance from Mr. Chiniquy, they have been supporting themselves while attending school. The deputation believe, from personal intercourse with them, that they all give promise of becoming efficient ministers of Christ. These, with the five we have now at College, and two who have since offered at Kankakee, would make a band of twenty-one young men, from whom, by the Divine blessing, the Gospel might be effectively preached among the French people both in the United States and Canada. The cost of maintaining these young men for the next year would not come short of \$3,000 in American currency. It is for the committee and the

Church to say whether this amount could be obtained anywhere, together with as much more for the ordinary work of the mission. A fine opportunity is offered us of obtaining laborers for the vineyard of the Lord. If we refuse this, it may not again be within our reach.

We found Mr. Demars prosecuting his work at Kankakee. His congregation has, however, been of late somewhat reduced by the removal of seventeen families from the city and neighborhood. The Sunday School during the winter has been kindly accommodated in the Methodist Church, and is flourishing. He has also an evening school for young men, which affords an opportunity of inculcating Divine truth. Dr. Jennings remained on Friday, and saw most of the people, with whom he was favorably impressed. Mr. Macpherson remained over Sunday at St. Ann's, and notwithstanding the unfavorable condition of both weather and roads, found good congregations, to whom he preached both morning and evening. Two stations in the neighborhood of St. Ann's, namely St. Mary's and Martintown, are regularly visited with good results. Some instances were noted of conversion to Christ, and of the gracious influence exerted on the Roman Catholics in Lower Canada by the converts in St. Ann's.

The deputation in, conclusion, are of opinion that the mission is in a favorable condition, and ought to be prosecuted with continued zeal and liberality by us as a Church.

Mr. Chiniquy's accounts and vouchers were audited, and will be published in detail in the *Record*.

Windsor, April 16, 1869.

ALEX. F. KEMP, *Covener*.

Home Ecclesiastical Intelligence.

KNOX COLLEGE—CLOSE OF SESSION.

The Session closed, as usual, on the first Wednesday of April, the closing lecture being delivered by the Rev. Principal Willis, in the presence not only of the students, but also of a very large number of the ministers and members of the Church. The lecture was listened to with marked attention, and at its close, a number of ministers united in a request that it should be published. In accordance with this request, we publish the lecture in our present number.

The Session was one of great interest and satisfaction. The attendance was large in both departments, in all nearly 70, exclusive of those at University College who have intimated their intention to enter Knox College. The attention and progress of the students gave satisfaction to the Professors and the results of the examinations at the close showed that both teachers and students had been diligent and earnest.

During the Session, the following scholarships and prizes were awarded:

1. *Prince of Wales Prize*, \$60 per annum for two years. Mr. J. Breckenridge. A special prize was awarded to Mr. George Bryce, B.A., the writer of the second essay.
2. *John Knox Bursary*, \$40, Mr. John Munroe.
3. *George Buchanan Bursary*, \$40, Mr. J. R. Battisby.
4. *The Bayne Scholarship*, \$50, Mr. W. Armstrong.
5. *Scholarship of \$40*, for best essay on the Sacraments, Mr. Alex. Urquhart.
6. *Gaelic Bursary*, \$30, Mr. Gilbert Smith.
7. *McKay Scholarship*, \$40, for public reading, Mr. G. Bruce, B.A.

It should be stated that another scholarship was gained by Mr. Breckenridge, another (Gaelic) by Mr. Munroe, another (Gaelic) by Mr. Urquhart, and another by Mr. Armstrong; but in consequence of the regulations of the College, they could only enjoy one.

Scholarships of from \$60 to \$50, in connection with Knox College, were gained by the following students of University College:—

Mr. R. M. Thornton,	of 4th year.
Mr. W. Kay,	} of 3rd year.
Mr. W. Armstrong,	
Mr. Rothwell,	} of 2nd year.
Mr. H. H. McPherson,	
Mr. J. Hamilton,	} of 1st year.
Mr. W. J. Reid,	
Mr. P. Straith,	

Two Fisher Scholarships, one Beardmore, one Burns Scholarship, and the Henry Esson Bursary were awarded to students without competition.

Information respecting the subjects of examination at the commencement of next session, and the scholarships open for competition, may be obtained on application to the Principal or Professors, or Rev. W. Reid. Information as to the scholarships for University students may be obtained from Rev. J. M. King, Toronto.

PRESBYTERIAN COLLEGE, MONTREAL.

The closing lecture for the present year of this Theological Institution, was given on the 7th ult., by Rev. Mr. Gibson, in Erskine Church. The lecture was open to the public, and a large number of persons attended. Rev. Prof. McVicar conducted devotional exercises, being assisted by Rev. Mr. Wardrope, of Ottawa, Chairman of the College Board. Rev. Mr. Gibson then delivered his lecture, which was upon the subject, "The necessity of Exegetical studies as a preparation for the work of the ministry." The lecture was a very elaborate and thoroughly exhaustive discussion of the subject, and yet was so practical as to interest all present. At the close of the lecture, the Rev. D. H. McVicar said that he was happy to state that, through the Divine goodness, the session which had just closed had been in every respect a prosperous one. The number of students in attendance was 18, besides five others who have given in their names as candidates for the office of the ministry; thus making a total of 23. The subjects taught were systematic Theology, Apologetics, Exegetics, Homiletics, and Moral Philosophy. The lectures in Exegetical Theology were delivered by his esteemed friend, Rev. J. M. Gibson, M. A.

The diligence and success of the students were highly satisfactory, of which they gave full proof in the written examinations. Through the kindness of friends of the College in the city, twelve Bursaries, of the value of from \$50 to \$62 each, were offered for competition. Some of these Bursaries were awarded for essays on subjects of vital importance, and others upon written examinations in Theology, Latin, Greek, Hebrew, Mathematics, Mental and Moral Philosophy, Logic, Rhetoric, English Literature, and certain departments of Natural Science.

The following are the results of those competitions:—

1. Cote St. Church Sabbath-School, \$62 for Elocution. Awarded to J. C. Cruickshank.

2. R. Anderson, Esq., \$50, Essay on Presbyterian Church Government; and 3, Mrs. P. S. Ross, \$50, Examination in Hebrew. Both awarded to C. C. Stewart, B. A.

4. Peter Redpath, Esq., \$50; Homer, Virgil, Euclid, Algebra, and English Literature. Awarded to R. Whillans.

5. A. Robertson, Esq., \$50; Horace, Cicero, Xenophon, Hamilton's Metaphysics, and Macintosh on Ethical Science. Awarded to R. Whillans.

6. George Rogers, Esq., \$50; Sophocles, Juvenal, Stewart's Moral Philosophy, Rhetoric, Mechanics and Hydrostatics. Awarded to D. H. MacLennan.

7. Second best Essay on Presbyterian Church Government, \$50. Awarded to F. McLeod.

8. John Watson, Esq., \$25; Rev. Prof. D. H. McVicar \$20, and a friend \$5, in all \$50; for the best analysis of Gal. I. to IV. Awarded to G. Munro.

9. A. Walker, Esq., \$50; Essay on Sacraments of Baptism and the Lord's Supper. Awarded to D. D. McLennan.

10. W. King, Esq., \$50; Apian, Horace, Euclid, Algebra and English Literature. Awarded to W. J. Day.

11. A. McGibbon, Esq., \$50; Thucydides, Tacitus, Mansel's Metaphysics, Heat, Hebrew Grammar. Awarded to R. McKenzie.

12. John Redpath, Esq., \$50; Systematic Theology, Exegetics, Apologetics, and Homiletics. Awarded to J. Wellwood.

13. The Mackay Bursary, by H. Mackay, Esq., \$60; for the best examination in all subjects of the Curriculum of the Canada Presbyterian Church. Awarded to C. C. Stewart, B. A.

It will be observed that Mr. Stewart gained three bursaries; but received the money only for two of them; and that Mr. Whillans gained two, and was paid the money for one—such being the conditions attached by the donors of the Bursaries. The John Redpath Bursary, gained by Mr. Wellwood, was not open to competition by students of the third year.

Two students, Messrs. Stewart and McRae, have completed their studies and will apply for license in June next.

Through the liberality of friends here and elsewhere we shall be able to offer for competition next session at least 14 Bursaries, one or two of which are designed to induce young men to give particular attention to the study of the French language. We are specially indebted to the late John Redpath, Esq., for a donation of \$1,000 to this fund, which will yield two Bursaries annually, one of which has been competed for this season.

As the fruit of the zealous efforts of the Rev. Dr. Burns, of Toronto, on our behalf, the Scottish Reformation Society of Edinburgh has offered two prizes, to be awarded on written examination on the principal tenets of Romanism and Protestantism; and Joseph Mackay, Esq., has generously doubled the value of these prizes, making the first \$50, and the second \$25.

During the winter successful efforts were made to increase our Theological Library, and steps are now being taken which will result in its still further enlargement. We require theological works chiefly, as our students, in virtue of affiliation with the McGill University, have free access to its excellent library, and through scholarships presented to them they enjoy, free of expense, all the facilities for literary and scientific culture which that institution with its able staff of Professors affords. The following are the names of donors, and the number of volumes presented by each:—

A. McGibbon, Esq., 16; Messrs. Carters, N. Y., 13; Jas. Moodie, Esq.,

5; Rev. J. Crombie, M. A., 2; Thomson & Duff, 6; James Court, Esq., 29; John Watson, Esq., 1; Rev. A. Kemp, M. A., 40; J. S. Evans, Esq., 37; Jas. Roy, 17; Rev. T. Wardrope, 1; W. McMaster, Esq., 3; Rev. Dr. DeSola, pamphlets and 4 vols.; Rev. A. Young, 3; D. Mackay, Esq., \$2; Rev. Dr. J. Hubbard, over 200, and purchased 44 volumes, making a total of 423 volumes; and \$60 from Mrs. Redpath, Terrace Bank, and \$10 from D. Guthrie, Esq., Advocate, Guelph, Ontario; also a donation of \$5 from a member of Erskine Church. One work, Fleury's Church History, in French, 37 volumes, magnificently bound, the gift of J. S. Evans, Esq., is of peculiar value on the Popish question. The total amount of the Endowment Fund is \$25,419; and the College Board last night resolved upon its immediate increase, and to request the Synod in June to grant leave to the Board to engage, next session, two additional lecturers in theology. The Senate and College Board desire to express their grateful thanks to all who have so generously contributed to the Bursary Fund, the Library Fund, the Library, and the endowment of the College.

The Senate has ordered a scheme of Bursaries for next session to be prepared and printed for immediate distribution among students, and for insertion in an early number of the RECORD.—*Com.*

N. B.—Students and others desiring information regarding the work of the College are requested to correspond with the Rev. Prof. D. H. MacVicar, Montreal.

CALLS.

BEAMSVILLE, &c.—The Rev. Andrew Milne has received a call from the congregation of Beamsville, &c.

MILLBROOK AND CENTREVILLE.—The Rev. W. Mitchell has received and accepted a call from the congregations of Millbrook and Centreville. His ordination took place on the 22nd ult.

RAMSAY.—The Rev. H. D. Steele has received a call from the congregation of Ramsay.

SYDENHAM—KNOX'S CHURCH.—The Rev. A. McLennan has received a call from the congregation of Knox's Church, Sydenham.

SOUTH KEPPEL.—The Rev. D. I. McInnes has received a call from the congregation of South Keppel.

PORT HOPE.—The Rev. W. Donald was, on the 21st ult., inducted as Pastor of the congregation of Port Hope. The call given to Mr. Donald was unanimous, and most cordial, and the prospects of the congregation are highly encouraging. Few congregations have done better than that of Port Hope, in years past, while Mr. Waters, their former Pastor, was with them; and we trust that the same prosperity will attend them still.

EGREMONT.—The Rev. H. Crozier was ordained and inducted as Pastor of the congregation of Egremont on 24th March. Rev. J. Morrison preached, Rev. P. G. Sig addressed the Minister, and Rev. J. McMillan the people.

BOSTON CHURCH & MILTON.—The Rev. D. Stewart, formerly of Nova Scotia, has been inducted into the pastoral charge of the congregations of Boston Church and Milton.

CHURCHES OPENED, &c.

MARA.—On Sabbath, 7th March, the new Church in Mara was opened for Divine worship. Rev. James Douglas, of Uxbridge, preached in the morning, Rev. John McTavish, in Gaelic, in the afternoon, and in English in the evening. The day was fine, and the attendance at each diet of worship was large and attentive. A splendid soiree was held in the church on the Monday following. C. Robinson, of Beaverton, occupied the chair. Addresses were delivered by the Rev. Mr. Nisbet, Missionary from the Samoan Islands; Rev. John C. Wilson, (W. M.) Beaverton; Rev. J. Douglas; Rev. John McTavish, and others. The church was crowded to its utmost capacity, and the pecuniary proceeds resulting from Sabbath collections and soiree amounted to \$140. The Church is built of white brick, in the Gothic style. It is neatly finished, and will seat nearly three hundred people. Little or no debt remains on the building, which certainly reflects favorably upon the zeal and activity of all parties concerned in the erection.

EAST MISSION SCHOOL TORONTO.—We have received from the East Mission School, Toronto, per T. Robins, Esq., \$10 for Mr. Nisbet's mission in the Saskatchewan, and \$9 for the French Canadian Missionary Society.

SCARBORO'.—The Missionary funds of this congregation, which amounted to \$287 75c. for the past year, were appropriated as follows:

Knox College (including \$20 for Prof. Young's salary).....	\$100 00
Home Mission	84 00
Foreign Mission	30 00
Widows' and Aged Ministers' Fund.....	21 30
Synod.....	11 45
French Canadian Mission	10 00
Kankakee	25 00
Presbytery Fund.....	6 00

287 75

VAUGHAN AND ALBION.—The money raised by the Missionary Associations in these congregations has been appropriated as follows:

College Fund	\$21 17
Home Mission Fund	58 80
Foreign Mission Fund	16 50
French Canadian Mission	10 42

106 89

BRAMPTON, FIRST CONGREGATION.—The amount raised for the schemes of the Church during the past year was \$108 82c. appropriated as follows: Sabbath School, \$18 40c.; Knox College, \$19 88c.; Home Mission, \$19 58c.; Foreign Missions, \$17 57c.; Widows' Fund, \$18 08c.; Synod Fund, \$7 45c.; Kankakee Mission, \$7 86c. There was raised for ordinary congregational expenses, \$537 45c.; and for the purpose of liquidating the manse debt \$318 78c.

MONTREAL—KNOX'S CHURCH.—We have received a letter from a member of Knox's Church congregation, Montreal, with reference to the statement of the affairs of the congregation, which appeared in last RECORD. Our correspondent points out that of the \$4123 subscribed in order to liquidate the Church debt, the amount paid was \$446, and that the actual receipts for the year were \$6104 12c.—and not \$9331 62c.

BRANTFORD.—On the 24th March last, the Wellington Street Church held one of their ordinary *socials*. Before the meeting separated, the members of the congregation and other friends present, presented the Rev. Mr. Lowry with a purse containing \$60.

PROTON.—The young people of Fraser's Settlement waited on their Pastor, the Rev. John Morrison, on the 22nd of March, and presented him with a purse of money as a token of their affectionate regard for his services among them.

MILLBANK.—This congregation, we learn, is in a flourishing condition, having paid off the church debt, and taken steps for erecting a manse during the ensuing summer. A deputation from the Bible class waited on the Pastor and presented him with a purse containing a handsome sum of money as a mark of their appreciation of his services.

MARKHAM—BROWN'S CORNERS.—The congregation of Brown's Corners, Markham, at their last annual congregational meeting, agreed to add \$50 per annum to their Minister's salary, as the share devolving on them in order to raise their Minister's salary to at least the desired minimum of \$600. This congregation has lately renovated their church and manse. The members and adherents have increased considerably, so that it must be very gratifying to the Pastor, the Rev. F. Duncan, to see the work prospering in his hands.—*Com.*

MEETING OF SYNOD.—It is expected that the usual reduction of fare will be got from the several Railway Companies for Ministers and Elders travelling to Synod. Certificates will be sent to all travelling by the *Grand Trunk Railway*, to enable them to obtain return tickets. For the Great Western Railway and the Northern, certificates will be given at the Synod. If any Minister has not received a certificate for the Grand Trunk Railway by the 25th May, he should write at once to the Rev. W. Reid, Toronto.

With the view of enabling the Committee on accommodation in Hamilton to make the arrangements, it is specially requested that each Minister intending to be present at the meeting of Synod will, before 20th May, write to A. I. McKenzie, Esq., Box 74 P. O., Hamilton, stating (1.) his intention of being present; (2.) whether an Elder will accompany him, and the name of such Elder; (3.) whether he has any accommodation for himself or Elder, independently of the Committee. Circulars have been issued, but in case any Minister shall not receive a circular, it is requested that he write. It will be assumed that those who do not communicate with the Committee, do not require accommodation.

STATE OF RELIGION.—We learn that a deep and wide-spread religious interest prevails at Mitchell and neighbourhood, also at Fergus and in the the country around, where crowded audiences have been attending night after night. In other places there is manifested a greatly increased interest in spiritual matters.

In the memoir of the Rev. G. Riddell, which appeared in last number of the RECORD, some paragraphs were transposed in making up the form. We have had it again put in type, and send a copy with the present issue.

DISTRIBUTION OF PROBATIONERS FOR QUARTER ENDING 18th
JULY, 1869.

Probationer.	April	May.					June.				July.		
	25	2	9	16	23	30	6	13	20	27	4	11	18
1. D. Davidson	Ont	Ont	Ont	Ont	Ont	Ont	Ont	L.	L.	L.	L.	L.	L.
2. D. J. McInnes	L.	L.	L.	Gu.	Gu.	Gu.	Gu.	Gu.	P.	P.	P.	P.	P.
3. D. Sutherland	Ha.	Gu.	Gu.	Gu.	Gu.	Gu.	Gu.	Gy.	Gy.	Gy.	Gy.	Gy.	Gy.
4. H. Currie	Ha.	M.	M.	M.	M.	M.	M.	Ot.	Ot.	Ot.	Ot.	Ot.	Ot.
5. D. B. Cameron	Ot.	Ot.	Ont	Ont	Ont	Ont	Hu.	Hu.	Hu.	Hu.	Hu.	Hu.	Hu.
6. W. Troup	—	Ot.	Ot.	Ot.	Ot.	Ot.	Ot.	Ot.	Ot.	Ont	Ont	Ont	Ont
7. Jas. Barron	—	Gy.	Gy.	Gy.	Gy.	Gy.	P.	P.	P.	P.	P.	P.	P.
8. N. Clarke	Ont	Ont	Ont	Ont	Ont	T.	T.	Ot.	Ot.	Ot.	Ot.	Ot.	Ot.
9. W. Grant	Hu.	Hu.	Hu.	Hu.	Ha.	Ha.	Ha.	Ha.	M.	M.	M.	M.	M.
10. A. Cross	—	Gu.	Gu.	T.	T.	Ont	Ont	Ot.	Ot.	Ot.	Ot.	M.	M.
11. W. Bennett	Ot.	Ot.	Ot.	Ot.	Ot.	Ot.	M.	M.	M.	M.	M.	M.	M.

Probationers are requested to correspond with the following Ministers in reference to appointments for the various Presbyteries. Any Probationer wishing to have his name removed from the List of Probationers, or who may purpose to settle in a Congregation, and so may be unable to fulfil appointments for another quarter, is requested to give intimation to the Convener three weeks before the end of the term.

MONTREAL.....	Rev. J. M. Gibson	Montreal	GUELPH.....	Rev. J. Middlemiss	Elora.
OTTAWA.....	" W. Moore	Ottawa.	PARIS.....	" W. Cochrane	Bramford
BROCKVILLE.....	" J. Burton	Prescott.	LONDON.....	" J. A. Proudfoot	London.
KINGSTON.....	" A. Wilson	Kingston	STRATFORD.....	" W. Doak	Avonton.
COBOURG.....	" J. Laing	Cobourg.	HURON.....	" A. D. McDonald	Clinton.
ONTARIO.....	" Dr. Thornton	Oshawa.	GREY.....	" A. Tolmie	Saugeen
TORONTO.....	" J. M. King	Toronto.	SIMCOE.....	" M. Fraser	Barrie.
HAMILTON.....	" D. Inglis	Hamilton			

PROBATIONERS NOT WISHING APPOINTMENTS.

W. FURLONG,
J. I. DUNLOP.

JOHN LAING,
Convener of Committee.

Proceedings of Presbyteries.

PRESBYTERY OF HAMILTON.—The Presbytery of Hamilton met on the 14th day of April last. There was a full attendance of Ministers and Elders. An overture, asking the Synod to reconsider their decision in reference to the representation of certain Kirk Sessions, where two or three congregations are under one pastoral charge, was adopted and ordered to be transmitted.

A unanimous call from the congregations Beamsville and Clinton to the Rev. Andrew Milne, was cordially sustained. At a subsequent sederunt, Mr. Milne accepted the call, and his trials were appointed to be given in at an adjourned meeting, to be held at Beamsville on the 20th of May next.

Dr. Ormiston, Mr. Simpson, and Mr. Grant, Ministers; and Mr. Budge and Mr. Ogg, Elders, were appointed a Committee to correspond with the Presbytery of Paris in reference to Sabbath Observance.

Steps were taken to organize the congregations of North Pelham, Welland, Crowland, and Port Colborne, into a self-sustaining pastoral charge, and Mr. McBain was appointed to visit these congregations, mature this business, and report to the adjourned meeting. Dr. Ormiston reported favorably in reference to the progress made by Messrs. Shaw and Henderson, Catechists, in the subjects of study assigned to them.

The Station at Vittoria was separated from Silver Hill, and a new Station at Lyndock united with that of Silver Hill.

The Presbytery then took up the returns from Sessions on the state of religion within the bounds, and the following report was unanimously adopted:

REPORT OF THE STATE OF RELIGION WITHIN THE BOUNDS OF THE PRESBYTERY OF HAMILTON.

After carefully collating and comparing returns from sixteen kirk sessions within their bounds, the Presbytery find a remarkable agreement in what they communicate respecting the attendance of our people upon the public worship of God on the Sabbath. The attendance seems to be in a high degree encouraging; and as faith cometh by hearing, we trust that the time is near when a rich harvest is to be reaped as the fruits of the seed which is thus extensively sown. Testimony is very generally borne to the value of expository preaching, though in some instances it is stated that the textual mode of preaching is more popular than the other; due attention seems to be given to both in the various pulpits.

The attendance on the Sacrament of the Lord's Supper is large and devout; and this ordinance as a means of grace seems to be highly valued by the membership of the Church.

While in a number of our congregations the weekly meetings for prayer are neglected by a large portion of the communicants, yet the attendance on this, as on the other means of grace, seems to be increasing.

Family worship is very generally observed among the families in our Congregations; several kirk sessions report that in all, or nearly all, the families where the parents are communicants, this duty is attended to with punctuality.

Sabbath Schools and Bible Classes are in vigorous operation in all our congregations. They are largely attended, and, on the whole, efficiently worked. Family religious instruction is also largely practised, though we fear that the influence of pious fathers and mothers is not sufficiently exerted in seeking directly to bring their children to piety towards God, and faith in our Lord Jesus Christ. The shorter Catechism is taught generally in the Sabbath Schools and families.

The office bearers of the Church seem to be vigorously and faithfully engaged in the duties of their several offices. A large number of the members of the church are actively engaged in the work of Sabbath School teaching, and in some congregations a number are employed as missionary collectors. Still, it is mentioned by several of the kirk sessions that something more is required to draw out the talents and energies of our members in works of Christian beneficence.

In conclusion, the Presbytery cannot refrain from at least mentioning some apparent difficulties which have limited the influence of the Church.

1. The spirit of worldly conformity does much to diminish the power of Christian example, and to hinder many of our people from becoming rich towards God.

2. The spirit of Christian fellowship among the members of congregations is not sufficiently cultivated; while there is a happy absence of actual disunion or contention among our congregations, yet the communicants of our Church are not realizing the full power and preciousness of edifying one another, and of walking together in the faith and fellowship of the gospel.

3. A more uniform plan for raising funds for the schemes of the Church is greatly needed. It is believed that were congregations properly organized and duly instructed on this point, the fountains of benevolence would be deepened and its streams become broader and more copious. Christian liberality should not be the result of special effort, but rather the systematic and voluntary offerings of those whose hearts God has touched.

4. The energies and talents of the Church are not sufficiently engaged in evangelical and other Christian work. Divine grace is designed to enter into the depths of the spiritual being, and to extend itself to all the faculties and emotions and acts of the recipients, writing on all they possess, "holiness to the Lord." Much remains to be done in the way, of engaging, under proper

direction and control, the efforts and energies of the members of congregations in such works as aim at spiritual and eternal good. Both in promoting the vital piety of our congregations, and in securing the conversion of the ungodly, our efficiency and our advantages do not correspond with each other.

DAVID INGLIS, *Presbytery Clerk.*

PRE-SBYTERY OF KINGSTON.—This Presbytery met at Gananoque on the 30th and 31st days of March. The Rev. Mr. Gordon's resignation of the pastoral charge of the congregation of Gananoque was accepted. The congregation have resolved to provide for him a retiring allowance of \$200 per annum, and it is expected that a similar sum will be obtained from the fund for Aged and Infirm Ministers. The spirit evinced by the people was highly gratifying to the Presbytery. The following resolution, adopted by the congregation, was handed in:—

"That we, the members and adherents of this congregation, look back with feelings of affectionate remembrance to the long period during which the Rev. Henry Gordon has ministered to us in word and ordinances, and we cannot allow the sacred tie which has so long united us to be now broken without expressing for him our warm attachment, and the regard which we entertain for him as a man and a minister; and with a hope that the Committee who have charge of the Aged and Infirm Ministers' fund will vote or set apart for him an annual allowance of two hundred dollars, we agree to make up an equal amount."

A committee was appointed to prepare a deliverance expressive of the Presbytery's sentiments in relation to Mr. Gordon's resignation. The report submitted at a subsequent sederunt was received and adopted. It is as follows:—

"The Presbytery cannot accept of the resignation of the Rev. Henry Gordon without putting on record their high sense of the zeal, ability and fidelity with which, during a period of thirty-three years, he has discharged the duties of the pastorate in Gananoque, of his untiring enthusiasm and energy in the work of home evangelization, of his steadfast adherence to the principles of the Church in days of trial, and of the uniform courtesy and kindness which have characterized his intercourse with the members of the Presbytery, and which have endeared him to them all. And while the Presbytery sympathize with Mr. Gordon in the circumstances which have led him to see it to be his duty to sever the many ties which have so long bound him to a deeply-attached flock, they cannot but hope that the well-earned repose taken after a long life given to the service of Christ will be cheered with many tokens of the presence and favor of his Divine Master, and that Mr. Gordon may yet have strength to do important work for the Church of Christ."

The Rev. Dr. Orniston was nominated as Moderator of next Synod.

The Rev. D. Wishart was appointed a member of the Synod's Committee on Bills and Overtures. The call from the congregation of St. Columba church in favor of the Rev. D. Sutherland was declined.

After deliberation on the Hymn-book sent down by Synod for examination, the Presbytery, with the exception of one member, agreed to express general approval of it.

The Presbytery decided to apply for four missionaries to labor within the bounds during the ensuing summer. On behalf of the Committee appointed to visit the Stations and organize congregations in the townships bordering on the North Hastings Road, Mr. Scott reported that, in the prosecution of their mission, numerous meetings were held, a number of members received, and several elders ordained. Stations were organized in the townships of Thanet, Dunganon, McClure, and Carlow, and the sacrament of the Lord's Supper was dispensed in Carlow. The Presbytery tendered to Mr. Scott and those associated with him their cordial thanks for the efficient manner in which the arduous duties of this mission had been performed. The Presbytery resolved to hold a Presbyterial visitation of the congregation of Picton on the second Tuesday of July next, at half-past seven o'clock p.m.

THOMAS S. CHAMBERS, *Presbytery Clerk.*

PRESBYTERY OF COBOURG.—The Presbytery of Cobourg met in Cobourg on Tuesday, the 6th of April, at 11 a.m. The induction of the Rev. W. Donald, who had accepted the call to Port Hope, was appointed to take place there on Wednesday, the 21st April. A very interesting Report of the Mission field and work at Minden, Haliburton, Kinmount, &c., by the Rev. W. Reeve, missionary there, was read.

The Presbytery approved Mr. R. H. Craig, a theological student at Princeton, as a missionary of this Church.

A call was sustained from Centreville and Milbrook to Mr. W. Mitchell, probationer. Stipend \$700. The call having been accepted by Mr. Mitchell, his ordination and induction were appointed to take place on Thursday, the 22nd April, at Centreville, at 11 a.m.

In reply to the second citation to Mr. Andrews, requiring him to lay Mr. Russell's complaint and demand of certificate before the Session, and report their action to the Presbytery, a letter was read from Mr. Andrews, declaring that he declined having anything to do with Mr. Russell, individually or officially; that he considered this morally right, and therefore must be presbyterially right.

Mr. Ewing, seconded by Mr. Smith, moved to appoint Mr. Thom moderator of Keene Session in this case. A. Fraser, M.P.P., seconded by Mr. Duncan, moved to repeat the citation. The motion was carried. Mr. Duncan, A. Fraser, M.P.P., and Mr. Roger dissented, and complained to the Synod. An overture to Synod, by Mr. Laing and others, concerning the subject of marriage with a deceased wife's sister, was ordered to be transmitted.

The Presbytery resolved to recommend the Synod to postpone the consideration of a General Assembly, in view of the possibility of a union of all the Presbyterian Churches of the Dominion.

It was agreed to recommend that liberty be granted to all who may wish it to use the English Presbyterian Hymn Book.

Mr. Duncan was appointed a member of the committee of Synod on Bills and Overtures.

The Presbytery adjourned to meet at Port Hope on Wednesday, the 21st April, at 11 a.m.

JAMES THOM,

Clerk.

PRESBYTERY OF STRATFORD.—The Presbytery of Stratford met at Stratford on the 23rd of March. There were 12 ministers and 8 elders present. An act for the reception of ministers was approved of, as reported by a committee which was appointed at a previous meeting. A committee was appointed to correspond with congregations which contribute less than the average amount per member for their ministers' stipend, that they may raise their contributions to the average amount paid by other congregations. Another committee was appointed to divide the amount required for the Presbytery fund according to the ability of the congregations, that they may contribute their respective proportions to this fund. The committee on Sabbath Schools gave in a report containing the draft of an address, and a constitution for Sabbath Schools. The address and the constitution were remitted to the committee, to revise and to publish the address, and to re-consider the constitution, and to report at next meeting. The remit from Synod respecting Psalmody was taken up, and it was agreed that it be sent to church sessions to report it to a committee (Mr. Croly, convener) two weeks before the next meeting of Presbytery. Mr. Hamilton gave notice that he would present an overture at next meeting for transmission to the Synod, that a summary of the principles of the church be published in a convenient form for use or for distribution. Dr. Ormiston was nominated as moderator of the ensuing meeting of Synod, and the Rev. D. Waters and Mr. A. L. Argo were appointed members of the committee on bills and overtures. The Presbytery adjourned to meet at Stratford, on Tuesday, 11th May, at 11 a.m.

WILLIAM DOAK,
Presbytery Clerk.

PRESBYTERY OF ONTARIO.—The Presbytery of Ontario met at Oshawa on the 5th of April, and besides attending to a considerable amount of routine business, a petition from certain parties at Kendall and neighbourhood to be recognized as a preaching station was considered, parties heard in support, as also were commissioners from the congregations of Newtonville and Clark's, who had been summoned to appear for their interests, against granting the petition. After lengthened deliberation, the Presbytery resolved to decline, in present circumstances, to open a station at Kendall, but hoped that the ministers of Orono and Newtonville may be able to give occasional supply. The petitioners are situated in the vicinity of stations under the care of the Cobourg Presbytery, who had been apprized of the movement and requested to give their views in the case, and it is not unlikely that the above applicants may at some future period be supplied in connection with the supply furnished by the Cobourg Presbytery to adjoining localities.

A letter was read from Mr. Milne declining the call to Erskine Church and Claremont. The call was therefore set aside.

The Rev. J. Smith, Bowmanville, having at a previous meeting presented his resignation of the congregation of Enniskillen, the subject was considered, and disposed of. Commissioners from both the above places were heard, and it was found that an entire harmony of views existed among all concerned, as to the expediency of separation, the front part of the charge now requiring all Mr. Smith's labors. It was, therefore, unanimously agreed to accept Mr. Smith's resignation of Enniskillen, and Rev. A. Kennedy was appointed to preach on the 18th at Enniskillen, and declare the pulpit vacant. A letter was read from Rev. J. McLachlan, Beaverton, resigning his pastoral charge, on account of infirm health. A letter was also read from Mr. D. Cameron, Commissioner from the congregation, but who was unable personally to attend. It was agreed to lay the resignation on the table until next meeting of Presbytery, and summon the congregation of Beaverton then to appear for their interests.

Mr. Smith was appointed Moderator of the Session of Enniskillen during the vacancy. Read, a full and interesting report from Rev. J. McLean, the Presbytery's located Missionary in the northern portion of the Presbytery.

The next meeting of Presbytery was appointed to be held at Prime Street on the 25th of May.

R. H. THORNTON,
Presb. Clerk.

LONDON PRESBYTERY.—An adjourned meeting of the Presbytery of London was held in 1st Presbyterian Church there, on Tuesday, 13th April last.

Mr. Rennie intimated his acceptance of the call from Carlisle, and his induction was appointed to take place on Wednesday, 5th May.

Mr. Barron declines the call from Dorchester.

Arrangements were made for the supply of Port Stanley, Sparta and neighbourhood.

Rev. Walter M. Roger received and accepted a call from Petrolia and Wyoming, and his induction was appointed to take place on 28th April, at 11 a.m.

The matter of the call from Detroit to Rev. Geo. M. Milligan was the chief item of business. Mr. Milligan declines giving his decision until June, during the meeting of Synod.

Mr. Kemp brought forward his overture on "Examination of Students." The Presbytery agreed to adopt and transmit, and appointed Messrs. Kemp and John Scott to support the same before the Synod.

The Presbytery agreed to transmit the "Overture on Calls," without committing themselves to the principle of the overture.

Dr. Ormiston was nominated for moderator of Synod, and Rev. R. H. Warden and Mr. Alex. McColl were appointed for the Committee of Bills and Overtures.

GEO. CUTHBERTSON,
Presb. Clerk.

PRESBYTERY OF TORONTO.—A meeting of this Presbytery was held in the usual place on the 6th of April; twenty ministers and four elders were present, exclusive of nine ministerial visitors.

Mr. Dick reported that, according to appointment, he had met with the congregations of Laskey and King and preached to them, but found that, while the former were prepared to proceed in a call, the latter were not. A call was produced from 17 of the Laskey congregation; no call, of course, from King. Mr. Dick's conduct was approved of, but the call was set aside.

The annual report of the Home Mission Committee was read by the convener, Mr. King. In most respects the report was a favorable one; showing that the stations throughout the bounds had been on the whole regularly supplied, and with good results; that measures were being taken up for the erection of a church in Toronto East; but that a few of the congregations had fallen off in their contributions, while others had made progress. Thanks were given to the convener and the treasurer for their praiseworthy labors, and a new committee was appointed for the next year.

Certain steps were reported, and further steps were determined on, for obtaining a number of students in the preparatory course at Knox College, to labor as catechists during the ensuing summer, and it is hoped that nine of these may be so employed.

In connection with a report made by Mr. Pringle, an interim Session was appointed for the congregation of Cheltenham, chiefly with a view to examine and receive certificates from parties around Mount Pleasant, who may wish to be connected with said congregation.

A certificate was read from the Presbytery of Chicago, U.S., in favor of Mr. W. McConnell, who wishes to be received as one of our probationers. It was agreed to take the usual steps in connection therewith.

Messrs. John Munro, George Chrystal, John G. Calder, and Donald McDonald applied to be taken on preliminary trials for license. It was found that these young men had finished their theological course at Knox College, and that the way was clear for their examination being proceeded with. They were therefore examined as required by our rules; and the examination having proved satisfactory, it was agreed to apply to the Synod for authority to take the usual subsequent action.

Thereafter a committee was appointed, consisting of Messrs. Wallace, Gregg and Monteath, to bring up a report at next meeting of Presbytery, recommending the names of some members to act as examiners both of students and licentiates, on the various subjects prescribed by the rules of the Church.

Dr. Orniston, of Hamilton, was nominated for moderator of next meeting of Synod, and Messrs. Ewing and Barclay were appointed to serve on the committee of Bills and Overtures.

The Draft Act for a General Assembly, &c., was taken up; and the following changes were agreed to be recommended thereon, viz., that the General Assembly shall consist of *one-half*, &c.; that the words, "*by rotation*" be added to Section 1st of Rule II.; that 2nd Section of same Rule be given thus, "*the Presbytery shall forward to the Clerk of the General Assembly a certified Roll, &c.*"; and that *two* be substituted for *three*, and *half* for third in 3rd Section. All the other parts of the Draft were unanimously approved of.

The Moderator, having left the chair, submitted and gave notice of moving an overture to the Synod, in regard to the endowing of Knox College.

The Treasurer read his annual report on the Presbytery Fund, showing a balance in his hand of \$32.13.

It was agreed that all remits of Synod, not yet considered, such as the Hymn Book of the English Presbyterian Church, and the act for the reception of ministers, shall be taken up and disposed of at next meeting of Presbytery, which is to take place in Knox Church, Toronto, on the 1st Tuesday of May, at 11 a.m.

R. MONTEATH,
Presb. Clerk.

Obituary Notices.

THE LATE JOHN REDPATH, MONTREAL.

On the 5th March, after a paralytic illness of nearly a year, during which he suffered little pain, and enjoyed a good degree of consciousness, John Redpath, Esq., of Terrace Bank, Montreal, closed a long career of usefulness by a peaceful death, at the age of 73, in the midst of his family. He was born in Earlston, Scotland, in 1796, and was early left an orphan. After learning his trade as a builder, he emigrated to Canada in 1816, and has resided since that time in Montreal, with the exception of one year in Quebec, and a few years on the Rideau Canal during its construction. Mr. Redpath took a lively interest in the development of the resources of Canada, and aided in many public improvements by his means and management. He was one of the first promoters of a forwarding company on the Ottawa and Rideau route, and he was partner in a steamboat company between Montreal and Quebec. He was largely interested in the Montreal Telegraph Company from its commencement, and more recently took a heavy interest in copper and slate mines in the Eastern Townships, iron mines at Hull, and coal mines in Nova Scotia. He was the first to turn attention to sugar-refining in Canada, and erected and carried on the extensive refinery near St. Gabriel Locks, which constitutes such a prominent and important part of the manufacturers of this city. For thirty-five years he has been a Director in the Bank of Montreal, of which he was Vice-President since the death of the Hon. Peter McGill. He was an active Alderman of the first City Council of Montreal, and first President of the Mechanics' Institute.

He was characterized by the possession of good common sense, a clear judgment, moral courage, and great energy. Those qualities manifested themselves in the many secular and sacred enterprises in which he engaged; and the secret of his unusual success in business is not to be sought in circumstances more favourable than those under which others set out with him in life, but rather, under God's blessing, in his high aim, firm will, dauntless courage, and indomitable perseverance. He had always confidence in hard work as sure to meet its reward; and for many years he allowed himself no holidays, except Sabbath, and often worked three and four hours per day more than his associates in toil. In business he maintained that integrity which is so essential to the commercial morality and prosperity of our country; and in his connection with several of the great financial institutions of our land, he advocated sound business principles and discouraged those which were doubtful and unsafe.

It was, however, in works of Christian philanthropy that Mr. Redpath found his highest and most congenial field of usefulness. In 1831 he became one of the governors of the Montreal General Hospital; in 1859 he was elected President of the Board of Governors. He manifested his interest in this institution in various ways, and often spent hours among its wards, offering the consolations of the Gospel to the sick and the dying.

At the first public meeting in Montreal on behalf of Foreign Missions, Mr. Redpath presided. A Missionary Society was formed, of which he continued President for ten years. He afterwards became President of the Labrador Mission, which has done such excellent service among the long-neglected people of that region. Some twenty years ago, he took an active part in the formation of the Montreal Sabbath Observance Society, and

became its first Vice-President, and afterwards its President. For more than thirty years he labored earnestly in connection with the French Canadian Missionary Society, seeking prayerfully the enlightenment and conversion of the French Roman Catholics of the Province of Quebec. How much good he accomplished in connection with this noble Christian enterprise, it is impossible to estimate. At the time of his death he was President of this Society. He was thus chosen by his fellow-citizens and co-laborers in Christian work to preside over six most important religious and benevolent institutions, viz:—the General Hospital, the Foreign Missionary Society, the Labrador Mission, the Sabbath Observance Society, the French Canadian Missionary Society, and the Protestant House of Industry and Refuge.

The first meeting to get up a House of Industry in Montreal was held in his house, Dalhousie Square, in 1835, and he took an active share in the formation and management of this great public charity as it now exists.

But it was in the Church of God that Mr. Redpath accomplished the good which may be most appropriately mentioned in our columns. He was educated from childhood as a Presbyterian, and was for several years previous to the disruption an Elder and the Superintendent of the Sabbath School of St. Paul's Church, Montreal. In July, 1844, he felt constrained, through a sense of duty, to resign that position, and entered with spirit and zeal into the work of disseminating the views and principles of the Free Church of Scotland in this land, and took a most conspicuous part in the formation of Côté St. Congregation, of which he was an elder from the first.

He was specially instrumental in securing the valuable services of the late Rev. Dr. John Bonar, the late Rev. W. C. Burns, of China, Rev. W. Arnot, Edinburgh, Rev. Dr. McGillivray, Aberdeen, Rev. J. McNairn, now of Belfast, and many others forming a long succession of godly and able men from Scotland who officiated in Côté St. Church, and many of whom enjoyed the generous hospitality of his home.

Nor should we overlook the expenditure of time, effort, anxiety and means which he cheerfully made for the erection of the Church and the spiritual upbuilding of the congregation. In Church Courts his opinion was regarded with respect, and he was found uniformly promoting evangelical views and discipline. Upon one occasion, in 1847, he made a resolute stand, and spoke long and earnestly in the Synod in opposition to the drinking usages of society.

In the Kirk Session his brethren looked to him with deference as the Senior Elder; and he proved himself ever ready to aid in any efforts for the general weal of the Church.

In literary and religious matters he evinced a decidedly poetic tendency, and read with enthusiasm the works of Blair, Montgomery, Cowper, Milton, and others; and when enjoying in quiet retirement the society of special friends, he was wont, sometimes with much facility and delight, to recite beautiful passages from his favorite authors. During his last illness he retained this disposition, and seemed with a peculiar pleasure to refer to Blair's Grave, and Heber's Hymn of Hope, especially delighting in the lines:—

"How glorious must those mansions be,
Where Thy redeemed shall dwell with Thee."

For many years his confidence was in the atoning sacrifice, imputed righteousness, and unfailling intercession of Jesus Christ. Death was not

to him or to his friends unexpected. He knew his end was approaching, and he said to some of them gently and calmly, "I must go." "I must leave you." A few hours before his dissolution his soul seemed to rest with truthful hope upon the Saviour's promise: "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand"—from which words the Rev. Prof. D. H. McVicar, his pastor for the last eight years of his life, preached his funeral sermon in Côté St. Church, on Sabbath, the 14th March.

His memory will be long gratefully and affectionately cherished as a devout and earnest office-bearer of that church.

He was, in a literal sense, the widow's friend and orphan's stay, but into the extensive field of his private charities we may not enter. "He rests from his labours, and his works do follow him."

THE LATE MR. DUNCAN CAMPBELL.

The subject of this notice emigrated from the West Highlands of Scotland, to Canada, in the year 1831.—He settled in the northern part of the Township of Yarmouth, at that time a wilderness, but now one of the best and wealthiest Townships in Canada. By persevering industry and strict integrity in his dealings, he soon made for himself and family a comfortable home, amply realizing the truth of the Scripture declaration—"the hand of the diligent maketh rich." At an early period in life, through the grace of God, he was enabled to make an open profession of religion, a profession which, through the same precious grace, he maintained with singular consistency to the last. For nearly 23 years he filled the office of Elder in the Yarmouth congregation, at one time forming, along with St. Thomas, one ministerial charge, but at present connected with Belmont. Until incapacitated by sickness and the infirmities consequent on old age, he was most conscientiously faithful in fulfilling his duties as an Elder, in visiting the sick and afflicted, and administering reproof when he felt it was needed. He was strict in maintaining church discipline, while he ever manifested the utmost tenderness and gentleness in dealing with those who gave indications of repentance and amendment of life.

His last illness was most painful and protracted—lasting 14 weeks—but he bore it with patience and resignation to the will of his heavenly Father—no murmur was heard to escape from his lips, yet he desired "to depart and be with Christ." It can be truly said regarding him, that, like the just, "his path was as the shining light, shining more and more until the perfect day." On the morning of the 25th Nov. last, in his 76th year, surrounded by his family, and in full possession of his mental faculties, which he retained to the last, calmly and peacefully, like a child falling asleep, he entered into rest.

His funeral was most largely attended by the congregation in which he was an Elder, by two of the neighbouring Ministers, and also by many from a distance, who highly honoured and respected the deceased for his worth as a man, and his consistent Christian character. "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men." Ps. 12. 1.—*COM.*

MONEYS RECEIVED UP TO 20th APRIL.

The moneys acknowledged in last RECORD as from St. Helen's should have been from E. Kinloss.

KNOX COLLEGE.			
Ainleyville and Walton.....	\$ 12 60	Auburn.....	\$15 00
Fish Creek.....	7 57	Ainleyville, Knox's.....	10 00
Innisfil Central.....	11 00	Elma, C.....	10 00
Lefroy.....	9 46	Elora, Knox S. S.....	4 00
Jarvis.....	9 00	Paisley.....	8 00
Caledonia (Mr. Wilson's).....	5 00	Thamesville (less dis.).....	5 04
Belleville.....	150 00	S Catharines.....	15 00
Clinton.....	40 00	Verulam.....	20 00
West's Cors. and Gamble Sett.....	5 00	Egnondville.....	10 00
Nissouri, N. & S.....	13 33	Innisfil.....	6 60
Crowland.....	10 00	{ Alliston.....	3 27
Millbank.....	7 00	{ Essa Town Line.....	12 00
Moore, Bear Creek.....	20 00	{ Wick.....	4 38
{ Bluevale.....	20 18	{ Greenbank.....	3 00
{ Wingham.....	17 00	A Lady friend.....	1 00
{ Eadies.....	13 32	Buxton.....	4 00
Vernonville.....	9 50	Centreville.....	20 00
Cartwright.....	3 50	E. Kinloss.....	10 00
Brantford, (Well. St).....	8 15	Belmont.....	30 00
Culross.....	27 00	Galt, Melville Church.....	40 00
Prince Albert.....	6 22	Hamilton, Knox's.....	23 00
Hullett.....	15 00	Hamilton, McNab St.....	175 00
Uxbridge.....	7 70	Eramosa (less dis.).....	11 52
Warrensville.....	17 00	Sullivan & Glenelg.....	5 00
Camden and Sheffield.....	10 00	{ Lakefield.....	2 10
Cook's Ch., (ad'l).....	25 00	{ N. Smith.....	3 00
Scarboro.....	30 00	Caledon, 3rd line.....	4 00
E. Adelaide.....	25	Innerkip.....	15 00
Kilbride.....	15 00	Strathroy.....	12 00
Ayr, Knox's.....	53 88	Brampton, 1st.....	13 20
{ Widder.....	5 95	Amherstburgh.....	3 50
{ Lake road (less dis.).....	5 21	West Ch., (ad'l).....	10 00
Indiana.....	31	Thames Road.....	20 00
Richmond Hill.....	24 00	Rocky Saugeen.....	2 00
Athol.....	47 00	FOREIGN MISSION.	
Woodstock, Knox's.....	70 00	Prescott.....	9 00
Brampton, Knox's &c.....	6 50	Biddulph.....	6 50
{ Vaughan (less dis.).....	12 00	Waterdown.....	9 72
{ Albion.....	8 20	Moore, Burn's Ch.....	17 00
Orillia.....	12 00	{ Innisfil Central.....	11 00
Derry, W.....	3 00	{ Lefroy.....	9 46
Georgetown & Limehouse.....	19 60	Walpole.....	6 00
West Ch., Toronto.....	20 00	East End Miss. School Toronto,	
Dundas.....	40 00	(Mr. Nisbet).....	10 00
Clinton.....	1 00	Caledonia (Mr. Wilson).....	5 00
Carlingford.....	5 10	" S. S., for Mr. Nisbet	4 00
Acton (ad'l).....	3 75	West's Cors., &c.....	3 50
St. George.....	11 13	Belleville.....	32 00
London 1st (less dis.).....	48 00	West Ch., Kincardine.....	1 22
York Mills.....	8 48	Nissouri, N. & S., (less dis.)..	12 54
{ Wroxeter.....	7 05	Crowland.....	10 00
{ Lisadel.....	1 97	Millbank.....	5 00
Canestoga.....	10 53	Moore, Bear Creek.....	25 00
Oneida.....	14 40	Cote des Neiges.....	4 80
		Tilsonburgh S. S., per Mr. N.	3 00

Vernonville.....	\$3 77	Milton.....	\$5 24
Lake Shore.....	7 00	Brampton 1st.....	6 42
Brantford, Well St.....	8 00	Columbus.....	19 00
Markham, Mel. Ch.....	5 10	Strathroy.....	15 00
Culross.....	4 03	Children's Miss. Box, Thorold, (for Mr. Nisbet).....	2 00
Ayr, Stanley St.....	9 70	Wardsville.....	6 00
Hullett.....	4 00	Westminster.....	6 50
Cote St., Montr'al.....	127 43	Galt, Melville Ch.....	20 00
Uxbridge.....	4 50	{ Osnabruck.....	4 00
Camden and Sheffield.....	10 00	{ Colquhoun's Sett.....	3 00
Erskine Ch., Pickering.....	4 00	Hamilton, McNab St.....	125 00
Markham (Br.'s Cors).....	5 25	Eramosa 1st (less dis.).....	24 00
Keene.....	5 20	Sullivan & Glenelg.....	5 00
E. Adelaide.....	1 25	{ Beckwith & Carlton Place... Ashton.....	14 00 2 00
Cumberland.....	1 75	{ Lakefield.....	2 10
Kilbride.....	5 00	{ N. Smith.....	3 00
Ayr, Knox's.....	25 53	Caledon, 3rd Line.....	3 00
Paris, Dumfries St.....	30 00	Zorra.....	30 00
Westwood.....	3 40	Innerkip.....	10 00
Bayfield.....	18 00	D. McTaggart, per Rev. T. Mc- Pherson, for Mr. Nisbet... Craigvale.....	3 00 6 60
One-tenth of a present.....	60	Essa, Town Line.....	12 00
Indiana (ad'l).....	1 50	Ramsay S. S., for Mr. Nisbet.....	4 00
Richmond Hill.....	16 00	Buxton.....	3 33
Athol.....	3 00	Centreville.....	3 00
Woodstock, Knox's.....	55 00	Avonton.....	5 75
{ Vaughan.....	9 00	Essa 1st.....	24 00
{ Albion.....	7 00	Smiths' Falls (less dis.).....	19 40
Ratho.....	2 50	Auburn.....	5 00
Georgetown.....	7 31	Elora, Knox's S. S., for Mr. Nisbet.....	7 00
Limehouse.....	3 45	do do Bible Class.....	4 00
Mono C.....	1 35	N. Plympton.....	4 70
Dundas (less dis.).....	9 65	Elma Centre.....	5 00
Drummondville.....	11 00	Montreal, St. Joseph St.....	12 80
Chippawa (less dis.).....	5 28	" " S. S., (for Mr. Nisbet).....	15 00
St. Catherines.....	30 00	Percy.....	5 00
Port Dalhousie.....	9 67	Spencerville.....	3 00
Rocky Saugeen.....	1 12	Thamesville (less dis.).....	2 88
Verulam.....	20 00		
Carlingford.....	5 00		
Acton.....	12 00		
Toronto, West Ch.....	14 41		
Guelph, 1st.....	5 00		
Lucknow (less dis.).....	5 15		
Caledonia, Argyle St.....	12 00		
St. Mary's.....	20 00		
St. George.....	5 40		
Harrington.....	6 00		
Toronto, Knox's S. S. (for Mr. Nisbet).....	35 00		
Boston Ch.....	8 00		
Claremont.....	6 18		
S. Plympton.....	5 26		
Brucefield.....	19 80		
London 1st.....	9 60		
Yorkmills.....	5 00		
Bristol.....	20 00		
Oneida.....	14 40		
Amherstburgh.....	3 00		

FRENCH CANADIAN MISSION.

W. Miller, Lochiel.....	10 00
Innisfil Central.....	3 70
" Lefroy.....	3 15
Toronto, East Miss. S.....	9 00
Caledonia (Mr. Wilson's).....	5 00
Vernonville.....	4 50
Brantford, Wellington St.....	4 00
Hullett.....	4 00
Uxbridge.....	2 00
Erskine Ch., Pickering.....	2 00
East Adelaide.....	1 00
Kilbride.....	2 00
Indian Lands.....	3 00

Jarvis.....	\$6 00	St. George.....	\$18 02
Walpole.....	6 00	Brucefield (less dis.).....	59 30
{ Cannington.....	10 06	London 1st.....	34 67
{ Vroomanton.....	9 00	Lobo (less dis.).....	9 43
Caledonia.....	6 50	Carradoc.....	4 17
Claremont.....	15 00	York Mills.....	25 00
Belleville.....	250 00	Thames Road.....	20 00
Clinton.....	30 50	Bristol.....	12 00
West's Cors., &c.....	5 00	Oneida (less dis.).....	14 40
Smith's Ch., N. Plympton.....	7 80	Smith's Falls.....	38 60
Forest.....	2 20	N. Plympton.....	11 00
Nissouri, N. & S.....	12 54	Elma C.....	8 00
Crowland.....	10 50	Kintyre.....	5 76
Moore, Bear Creek.....	30 00	{ Ashburn.....	7 50
Vernonville.....	9 56	{ Utica.....	4 00
Lakeshore.....	21 00	Spencerville.....	11 00
Brantford, Well.....	10 00	{ Tecumseth 1st (adl.).....	1 13
Curloss.....	5 42	{ Clarksville.....	11 22
St. Andrew's, London.....	25 75	St. Catharines.....	50 00
Tilbury, E & W.....	38 00	Pt. Dalhousie.....	19 33
Uxbridge.....	8 00	Verulam.....	25 00
Coldsprings.....	27 00	Innisfil.....	11 78
Camden, &c.....	47 43	{ Essa Town Line.....	25 00
McKillop.....	1 65	{ Burns' Ch.....	9 30
Scarboro'.....	84 00	Fisherville.....	25 00
E. Adelaide.....	1 75	Buxton.....	5 20
Kilbride.....	20 00	Centreville.....	40 00
{ Wallaceburg.....	7 10	Essa 1st.....	48 00
{ B. Creek.....	6 32	Chatham, Adelaide St.....	68 87
{ E. Branch.....	3 77	{ Eng. Set. (less dis.).....	26 56
{ Little Bear Cr.....	3 53	{ Proof Line (less dis.).....	10 40
{ North Branch.....	1 67	Delaware and Carradoc.....	16 10
W. Gwillimbury.....	2 25	Galt, Melville.....	40 00
{ Widder.....		Hamilton, McNab.....	253 52
{ Lake Road.....		Eramosa.....	24 00
Paris, Dumfries.....	50 00	Sullivan and Glenelg.....	8 00
Indiana (ad'l).....	1 50	{ Lakefield.....	6 45
Richmond Hill.....	35 00	{ N. Smith.....	5 60
Botany.....	22 04	Caledon, 3rd line.....	6 00
Woodstock.....	30 00	Innerkip.....	10 00
Brampton, Knox, &c.....	12 50	Strathroy.....	33 00
Tecumseth 1st.....	20 00	Columbus.....	38 40
{ Vaughan.....	36 00	Brampton 1st.....	11 10
{ Albion.....	22 80	Orillia.....	15 00
Clarksville.....	12 00	Brockville.....	20 00
Amherstburg.....	12 00		
Ratho.....	2 50		
Mono, C.....	10 15	SYNOD FUND.	
Orangeville.....	9 65	Biddulph.....	6 50
Mono Mills (less dis.).....	24 13	Caledonia (Mr. W.).....	3 00
Georgetown and Limehouse.....	25 00	Nissouri, N. & S.....	4 00
West Ch., Toronto.....	16 00	Brantford, Well St.....	4 00
Dundas (less dis.).....	28 40	Culross.....	7 83
Rocky Saugeen.....	2 50	Prince Albert.....	3 75
Sarnia.....	47 00	Camden & Sheffield.....	5 00
Clinton.....	1 00	Almonte.....	7 00
Avonton (less dis.).....	17 80	Kilbride.....	5 00
Carlingford.....	5 00	Mille Isles.....	2 00
		Kincardine, Knox's.....	20 00

Athol.....	\$3 00	Cote St., Montreal,	“	\$294 00
Woodstock.....	15 00	Kemptville,	“	5 00
Dundas (less dis.).....	9 65	Winslow,	“	23 55
St. George.....	5 30	Indian Lands,	“	20 00
London 1st.....	9 60	Ottawa, Knox Church,	“	75 00
“ St. Andrews.....	23 04	Brockville,	“	16 50
Bristol.....	10 00	Valleyfield,	“	10 00
Toronto, West Ch.....	5 00	St. Louis de Gonzague,	“	9 00
Strathroy.....	8 00	Fitzroy and Tarbolton,	“	15 00
Innerkip.....	5 00	Beckwith and Carlton Place,	“	30 00
Beckwith, etc.....	9 00	Ashton,	“	4 60
Ashton.....	1 50	Farnham Centre,	“	5 25
Galt, Melville.....	10 00	Not \$3.25 as formerly re-		
Sullivan & Glenelg.....	2 00	ported.		
Laxton.....	5 00	Rev. Arch. Henderson, St. Au-		
Centreville.....	5 00	drew's, for endowment....	10 00	
Elma Centre.....	3 00	Thank-offering,	“	5 00
Spencerville.....	3 00	Metis,	“	14 00
Dalhousie Mills.....	3 00	St. Joseph St. Church, Mon-		
Smith's Falls (less dis.).....	4 85	treal,	“	10 00
Rocky Saugeen.....	1 73	Richmond,	“	5 00
		Alex. Clark, Smith's Falls....	100 00	
PAID W. KING, MONTREAL, FOR MON-		Brockville,	“	5 00
TREAL COLLEGE.				
Mille Isles, for current expenses	\$2 00	RECEIVED FOR LIBRARY FUND.		
Pakenham, “	4 00	A friend.....	5 00	
North Gower and Gloucester,	20 00	D. Guthrie, Guelph.....	10 00	

RECEIPTS FOR THE RECORD UP TO THE 20th APRIL.

J. M., Chatsworth, \$1; A. C., Amherstburg; W. A., J. S., Watford; Rev. K. McD., Morriston, \$1; R. R., Winchester, \$2; D. R. McP., Embro, \$12.30; J. F., Hastings; S. B., Mt. Albert; A. P., Eastwood, \$1.12; T. Y., Bowmanville, \$5.40; W. McL., Ross, \$1; W. W., Tecumseh, \$2.50; Rev. R. H., Nissouri, \$7.50; B. McD., Stanley Mills, \$1.62; per Rev. T. A. Norham, \$7.85; per F. McJ., Vankleekhill, \$3.11; Rev. J. McM., Picton, 7.50; Rev. J. D., Adelaide; Mrs. E., T. S., Jarvis; T. McC., Gilford, \$2; J. L., Kilsyth, \$2; Rev. T. W., Seneca, \$2.20; J. R., Mrs. C., Watford; Mrs. M., \$2., A. McK., \$1, Eagle; W. S., Conway; W. A., Ayr, 94c.; P. McG., \$2, W. M. K., \$2, Erin; R. G. McC., Craigvale; D. McM., Ronaldsay; Dr. F., Aylmer; B. McD., Stanley Mills; J. G., Beaverton; Rev. A. F., Granton, \$8.93; Rev. J. W. Bell, Listowel, \$5.50; Rev. J. A. T., Erin, \$1.40; J. L., Toronto, \$1; A. B., Glenelg; D. McK., Klineburg, \$1.12; W. C., Scarboro, \$3.60; G. B., Grimsby; D. McS., Toronto; J. B., Napanee, \$1; Rev. J. B., Thamesville, \$4.59; Rev. J. B., Prescott; A. S., Lindsburgh, \$1.12; A. E., Westwood; J. C., J. F., Sunnidale, \$1.50; Rev. J. M., F. McB., Drummondville; J. S., West Arran, \$2.50; J. B., Griersville; A. McC., Thornbury; H. W., Clarksburgh; R. A., Arkell; Rev. W. C., Valleyfield; N. D., D. C., St. Thomas; J. McJ., Brucefield; Rev. A. T., Saugeen; W. C., W. R., C. C., Albion; Rev. J. McN., Lucknow; \$10.50; M. T., Seneca; W. M., Galt; R. C., Buttonville, \$2; Rev. L. C., Acton; Mr. W., Forest; H. H., Mayfield; T. H., G. T., Rugby; A. McK., M. J., Atherly; per G. M., Grantley \$12; J. D., Russel, \$2.75; Rev. D. W., Madoc, \$2.10; D. C., Brucefield; J. C., Sarnia; J. W., Melbourne, \$1.05; Rev. R. R., Newry, \$2; G. M., Dalhousie Mills, \$1.62; W. B., London, \$14.55; G. McC., Howick, \$11.20; Rev. J. S., Bowmanville; J. P., Orchard; Rev. R. M., Tottenham; W. M., W. Winchester; W. R., Headford; P. L., Baltimore, \$1; Rev. L. McP., Williams, \$1.50; Rev. W. M., Garafraza; A. L., D. L., Wick; J. G., Scarboro; Miss H., Toronto; J. J. M., Pt. Albino; J. McJ., H. C., Alexandria; J. P., Paisley, \$1.10; R. S., North Dorchester, \$2; J. H., Egmondville, \$1; W. T., Dumbarton; P. C., Russel; D. C., Osgoode; J. M., St. Thomas; per J. Millbank, \$7.20; J. D. T., Brooklin; D. C., Port Hope, \$2; W. A., Toronto; R. Pettigrew, Innerkip; T. B., Rev. C. C., Durham.