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 OF THE
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ANNUAL CIRCULAR—PREPARED BY ORDER OF THE COLLEGE BOARD.

REV. AND DEAR SIR:—

It is customary, before the annual collections are made for Knox College, to invite the attention of Pastors and congregations to the state of its affairs and its claims on their support. The following Financial Statement is respectfully submitted:—

The total amount raised last year was \$5,663.85, which was short of the expenditure \$564.42. The amount due to Professors at the beginning of the year was \$1,444.83, making the debt on the ordinary fund \$2,009.25. The estimated expenditure for the year 1869-70 will be \$5,680.00. The amount required to defray current expenses and clear off the arrears is \$7689.25.

The membership of the Church in the Presbyteries connected with Knox College may be estimated at 36,500, so that 21 cents per member would produce the amount required.

The average contribution per member last year was a trifle under 18 cents. When it is considered how many adherents contribute to the fund, and how many give liberally, the average per member remaining must be very small. Indeed there are three Presbyteries which profess to give only from 7 to 9 cents per member. It is evident from this that the difficulty

in sustaining the College efficiently and generously must be due largely to want of effort.

To stimulate effort and liberality the following statements may be useful :—

1st. The Church is already greatly indebted to the College, as many of her ministers received their Theological education in it.

2nd. The work done in the Home Mission field during summer by the students is of more value to the Church—if such works may be estimated by money—than the whole amount annually expended on the Institution.

3rd. The perpetuity and extension of the Church depend on the efficiency of the College. Without a well educated ministry we cannot maintain our position in the country, nor present as we ought our distinctive principles. Without a constant supply of efficient and earnest labourers, our Home Mission efforts must be given up, and Foreign Mission work cannot be undertaken. The prosperity of the College is thus a matter of vital importance to the Church.

4th. There are at present 32 students in the Theological department, at least 40 in the Preparatory department, and upwards of 20 in the University, studying with a view to the Ministry. And when we consider the gifts of many of them, the high attainments of those most advanced, and the zeal and devotedness of all, we may well be stimulated to do all in our power to aid them by our prayers and contributions.

If God has inclined these men to study for the Ministry, may it not be in answer to the fervent prayers which the Church has offered up? And if we judge certain qualifications for the work necessary, and yet manifest reluctance to aid students in procuring them, we must be greatly to blame, and we may, in course of time, have to deplore, as many European Churches are now doing, the want of students. It may be painful to find the treasury so scantily supplied, but it would be infinitely worse to see these halls, which are now crowded with pious and devoted men, empty.

We commend the College to your prayerful consideration and enlarged liberality.

W. ORMISTON, D.D.

Chairman of Board.

A BRIEF SURVEY OF INDIAN MISSIONS.

The North American Indian has been too often regarded as an untamable savage, an irreclaimable pagan. Missions to the Indians have been termed the "follies" of the Church, and have been condemned by contributors to missionary purposes, who wish value for their money, as contrary to all principles of ecclesiastical economy, a mere squandering, in fact, of the Church's never too abundant resources. It is indeed true that many fields of evangelistic labour show greater results and of a more permanent character, such as the islands of the South Seas. But it is also as true that there are many cherished schemes of the Church of Christ, the Christianizing of the Jews, for instance, that are as far behind the work of Indian Missions, as it is in the rear of more favoured departments of Christian effort. It is possible to civilize the Indian, as any one who has visited many of the Indian settlements in the United States or the older settlements in Canada, such as that upon the Grand River, can testify. *There are Indians and Indians*, as the German might say: and this

is especially true as regards their capacity for receiving the arts of civilization. The Iroquois, or Six Nation Indians, have always been in advance of the Algonquin tribes, including the Chippewas, Crees, Nipissings, Micmacs, Abenakis, Ottawas, Missisaguas, &c., which form the bulk of our Canadian Indian population. The Indians of the South-west, such as the Choctaws, Creeks and Cherokees, have made rapid progress in agriculture, manufactures and education, while those of the North-west and centre, the Chipeweyans, and the Assiniboine or Sioux family, have never turned their attention as nations or communities towards any other kind of life than that of their forefathers.

All the civilization that has been developed among the Indians, and that is no contemptible matter, is the result of missionary enterprise and effort. Merivale states that "history has no example to offer of any successful attempt, however slight, to introduce civilization among savage tribes except through the influence of religious teachers." Certainly the history of our North American tribes affords no such example. If the spirit that breathes among our Indians be one more of peace and quiet than of prosperity and progress, we have none the less to thank the Gospel even for that. There is no reason why the Indians of the North-west should not become at least as civilized as those that dwell within the boundary of Canada proper; nor why all should not become as enlightened as the Cherokee nation, that, twenty years ago, could send its gentlemanly representatives to sit in solemn conclave in a well-built Council House, deliberating upon the best means of wiping off a national debt of 100,000 dollars, and of obtaining representation in the United States Congress. The missionary must be the pioneer in this good work, as he has ever been.

The Church on this continent, whether Christian in name only or in deed and in truth, has ever felt it to be its duty to carry the creed which it professed to those whom its members have gradually driven from the hunting ground of their ancestors. The Word which it has borne by its missionaries amid much danger and privation, and with unwearied zeal, even when a very corrupt form of the truth, has accomplished great things among the benighted aborigines of North America.

The first man of note whose attention was directed towards the evangelization of the Indians of North America was Henry the Fourth of France, Macaulay's Henry of Navarre. It is not at all likely that a king, who, for the sake of a crown, could desert the religion for which he had often professed himself ready to die, should spontaneously inaugurate missionary work in Canada. The initiative was doubtless taken by Jesuits behind the scenes. But Henry's reign was one of toleration. The edict of Nantes was not revoked, and Protestants that had been mainly instrumental in placing the apostate upon the French throne were ready to compete with the Jesuits for the glories and rewards of missionary enterprise. Among the first colonists of Acadia were Protestants of rank and influence, and those in power were willing to afford them at least equal privileges in regard to the spread of their religion, as were awarded to the Jesuits, a body that was not then held in high esteem. In 1610, however, Henry IV. died, and the powers that controlled France during the early years of Louis XIII. insisted on M. de Poitricourt receiving two Jesuit fathers as the first labourers among the Micmacs of Port Royal. Charlevoix tells us that Poitricourt, unwilling to offend the Calvinists, hastily baptized twenty-five savages and sent their names to the king as an evidence that Jesuits were unnecessary. Nevertheless, in 1611 the

Jesuits came, disowned the twenty-five converts, and gained one of more illustrious character, the celebrated Sachem Mambertou, whom they termed the first-fruits of Acadia to the Church. They were right in putting the word *Church* in place of Him who should have been that Church's head.

In 1632 Jesuit Missionaries found their way to Quebec and Montreal, and commenced a work of evangelization among the Hurons, an important branch of the Wyandot family, of which the Iroquois and themselves are the only remaining representatives in Canada. Not content with teaching the Indians in the settlement, many of these brave and devoted men, for such, in spite of all their errors they were, followed them into the wilds, enduring the most severe hardships, and in many cases suffering cruel deaths. Slowly and painfully they worked their way up the Ottawa to the east shore of Lake Huron, and there founded the villages of St. Joseph, St. Louis, St. Ignatius and St. Mary, where a simple form of civilized life existed for a short time. At Sillery, near Quebec, civilization and religion of a more pretentious character flourished among these same people, the Hurons. These villages were centres of missionary operations, the record of which with its strange mixture of superstition, craft, cruelty, untiring energy, heroic courage and burning zeal, may be found in the "Relations des Jesuites." The civilization of the Hurons made them a prey to the unscrupulous and warlike Iroquois, and many are the marvellous tales of Indian martyrdom told by the fathers. The Jesuits sought out the Iroquois. In 1640 they found a poor man of this nation whom the Hurons were subjecting to cruel torture, and him they converted and baptized before his death; but their success with the Iroquois generally was very insignificant, as that warlike people adopted the British side in the great contest for Canada, and, when their attention was drawn towards it, also the religion of the British. In the meantime many of the Algonquin tribes were brought within the influence of the missions, not the least important of which was the tribe of the Abenaki, a history of whom, written by the Abbé Maurault, has been recently published at Sorel, in the Province of Quebec. It was not till the year 1830 that the doctrines of Protestantism, from the lips of Peter Paul Osunkhirhine, found their way to the hearts of the Abenakis of St. Francis. The Abbé gives Peter Paul a very bad character, and hopes "that the reading of the edifying history of the Abenaki nation may enlighten these unfortunates (the Protestant converts) and bring them back to the faith of their ancestors, which alone can save them." Not content with their large field of missionary labour, that extended from the Atlantic shores of Maine to the borders of Lake Huron, the Jesuits pushed farther into the wilds, and sought to bring the distant Sioux into outward obedience to the Gospel of Christ. "Thus" says Bancroft, "did the religious zeal of the French bear the cross to the banks of the St. Mary and the confines of Lake Superior, and look wistfully towards the homes of the Sioux in the valley of the Mississippi, five years before the New England Eliot had addressed the tribe of Indians that dwelt within six miles of Boston harbour."

The question naturally arises: What has become of all the converts whose immense numbers, the three thousand baptised in one day on Lake Huron for instance, almost make us question the veracity of the historians? What has Roman Catholicism to show for the great efforts put forth by her most devoted servants? Not, indeed, what we might be led to expect from such a beginning, but still much that should encourage the Romanists and make the Protestants more watchful and zealous. The Hurons are all

gone, save a few in the Province of Québec, and they were the friends of the French, whose wholesale conversions we read of most frequently. The Iroquois destroyed them. With implacable enmity they followed their kinsmen of the same great Wyandot family from one refuge to another, exterminating the Eries or Cats merely because of their affording the hunted Hurons a temporary asylum, and driving the few survivors of that unhappy people under the guns of the French forts, the only place in the whole of the wide domain that once was theirs in which safety could be found.

This remnant still clings to the faith of its fathers. The Abenakis in Canada are only some three hundred and fifty, and Protestantism has found its way among them. But the traveller on the Ottawa and in the region of the great lakes meets with numerous instances of missionary activity on the part of the Roman Catholic Church. At many points on the shores of lakes Huron and Superior, on the Manitoulin and other islands, Indian settlements wholly Roman Catholic are to be found. On great festival days the "Stoic of the woods" allows himself, like respectable householders in ritualistic congregations, to be put into a surplice, and with large numbers of his fellows, young and old, collected from far and near, to be made to perform whatever folly and absurdity the father or bishop in charge may deem necessary to the interests of religion. Still farther west we find these missionaries in the Red River settlement working among the Crees that our Mr. Nisbet is labouring to bring to a knowledge of the truth; and even in remoter regions still displaying something of the spirit that animated the Jesuit fathers of the old regime.

Space will not permit our pursuing the subject of Indian Missions into the field of Protestant labour in this number of the RECORD. That more pleasing part of the survey must be reserved for the March number. The words of an interesting little book on British North America, published by the Religious Tract Society, will form a fitting conclusion to the above brief sketch of Jesuit attempts at evangelization. "The priests in some places ameliorated the temporal condition of the Indians, and taught them some of the habits of civilized life; but they could not benefit their souls, because, in this case, it was the blind leading the blind, and they did but substitute the worship of idols under Christian names for the superstitions that had previously prevailed. They have still several missionary stations in Canada, several churches, houses for the missionaries, and establishments for Sisters of Charity. They have made many nominal converts, but the difference between their labours and those of the Protestant missionaries is, that their so-called converts, being taught only forms and not truths, require constant supervision to keep them from falling back into barbarism, while those who are brought to a knowledge of the truth as it is in Jesus, by the missionaries who preach to them the pure Gospel, have their minds enlightened, and, with few exceptions, if once admitted into the Christian Church, hold fast the faith to the end."

Missionary Intelligence.

FREE CHURCH MISSIONS.

The Missionaries in Calcutta express great interest in a new Indian sect, called the Brahma Somaj, which is a sort of half-way house between Hinduism and Christianity. Dr. Murray Mitchell, in writing of this sect,

stated that it drew its warmth and vitality from Christianity ; a statement which its organ, the *National Paper*, denied without entering into particulars. The Missionaries are glad of the movement which the establishing of this Church has inaugurated, and look forward to great results flowing from it as a preparation.

The Mission to the Jews in Turkey has been putting forth efforts for the release of Elieser, who, as was stated in last month's RECORD, was arrested on a false charge in Galata and taken to Russia. The Dutch Ambassador at St. Petersburg has become interested in the matter, and Elieser will probably soon regain his liberty.

A new Mission building has been opened at Pesth by Mr. Moody, who labours assiduously among the Hungarians.

During the summer months the Free Church has been in the habit of sending Missionaries to the more important watering places and places of summer resort on the continent. At Interlaken, Lucerne, Marienbad, Carlsbad, Vienna, Pesth and Berlin, regular services in English have been held during the past summer, with most beneficial and gratifying results. Montreux, Mentone and Cannes, being places to which invalids who need a mild climate resort during the winter months, are also supplied by the Foreign Mission Committee ; and interesting cases occur from time to time of those in search of health and prolonged life gaining health of soul and the saving knowledge of a better life.

The Colonial Mission is more a name than a reality in the Free Church. Following the noble example of the mother Church, those which its Colonial Committee has founded or assisted have generally entered on the career of independent existence, and have become missionary churches themselves. It appears, however, that in the Dominion of Canada there is still need for the assistance of the parent Church. The Rev. D. Mackenzie, from the Presbytery of Victoria and Richmond, in Cape Breton, was in Scotland a short time ago, pressing the claims of his own and the sister Presbytery of Sydney, in the same island, upon the Colonial Mission Committee of the Free Church. It appears that the want which he complains of is one of men more than of money, and particularly of men speaking the Gaelic language, since the fifteen pastoral charges on the island are composed almost exclusively of Highland congregations. During the past year but one Gaelic-speaking student was licensed by the Church of the Lower Provinces, and the application which that Church made to our own Synod was necessarily fruitless, since we need more labourers for our own wide field than have yet come forward. Five or six Gaelic-speaking Ministers are required for the Cape Breton Presbyteries, and the Church had no option but to call upon the Churches of the Mother Country. We trust that the application may be a successful one.

UNITED PRESBYTERIAN MISSIONS.

The United Presbyterian Church is collecting largely for what it terms a Famine Fund for Rajpootana. Rajpootana is the Indian region where the Mission of the United Presbyterian Church is placed. It has suffered terribly from famine. Want of rain for successive years made the crops insufficient to support the population of the district. Then came the locusts, committing fearful ravages upon the scanty crops that remained. Pestilence was added to these calamities, and people died by thousands. The neighbouring State of Marwar has lost by famine and pestilence one-third

of the whole number of its inhabitants. One of the most distressing things in connection with the famine is the large number of orphans thrown on the charity of the world. The Rev. W. Shoolbred speaks as follows:—"There are now upwards of 800 poor children, whose parents and other near relatives have died of starvation, and who, rescued themselves from the most horrible of deaths, have been thrown by Divine Providence on our pity and compassionate care. Government will assist us as it can in caring for these poor orphans; and in the case at least of all whom it hands over to us, will give a small monthly sum in aid of their upbringing. But upon the Church at home will fall the duty of housing, feeding, clothing and educating for Christ and His blessed faith those children whom the Lord has entrusted to our care. Other Missions in other Provinces of India have in like circumstances been equal to the occasion, and have cheerfully undertaken the responsibility. Surely our Church will not shirk the responsibility, or show herself unworthy to seize the grand opportunity which her Divine Master is placing in her hand."

The Mission in Jamaica has been called to mourn the death of the Rev. William Lawrence, who for nineteen years has laboured faithfully in that portion of the vineyard.

From Caffraria intelligence has come of two more hopeful conversions, and of the happy deaths of two native Christians.

IRISH PRESBYTERIAN MISSIONS.

The Irish Presbyterian Church has been aiding in the good work of Spanish evangelization. The Rev. William Moore, of Tully, has been set apart for the work of the Lord in Malaga.

The various reports from Mission Stations in Rajkote, Gogo, Surat, Borsud and Ahmedabad show the great progress that the truth has been making in the hands of the Missionaries of the Irish Assembly during the past year in India.

A very important Mission which this Church carries on is that among the Roman Catholics of Ireland, particularly in the south. Encouraging reports are every now and then being received by the Mission Board from its itinerant and other Missionaries. The state of public feeling with regard to Protestant evangelization is changing very perceptibly, and the power of the priests seems to be waning in many quarters. "Not very long ago no Protestant dared hold a religious meeting in the country districts. A few steadfast men persevered in their work of faith, notwithstanding formidable opposition; when false accusations were laid against one of them, even Roman Catholics in a high position came to secure him protection; and they have so far outlived opposition that they are able to conduct their meetings in peace, and to invite our Ministers to their aid. Even the priests are becoming ashamed of the weapons to which they once resorted; and whilst religious toleration is not named, its principles are gaining ground."

GENERAL MISSIONARY INTELLIGENCE.

The new state of things in Madagascar, to which the attention of the readers of the RECORD has already been directed, is occupying a large share of Christian interest. The natives have been making a wholesale destruction of the idols and heathen temples in the island, burning large numbers

of their former gods amid great rejoicing. Christian teachers are busy in all the towns and villages that were the scenes of the bitterest persecution under the sanguinary Queen, Ranavalona. The words of the Madagascar Missionaries, Messrs. Freeman and Johns, with which they close their book on the persecutions that commenced in 1835, have been abundantly verified. "The cause of God will prevail. Barbarism, cruelty and inhumanity cannot destroy even the little leaven in Madagascar. Pure and spiritual Christianity has prospered there, even amidst persecution. There are more hearts on the side of Christ at this moment (May 22, 1840,) in Madagascar than there ever were. And there is hope for the future. The blood of the martyr is there, the pledge of the Saviour's watchful care, and the seed of the Church. The prayers and tears of many water it. The harvest will come, and Madagascar will be added to the kingdoms of our God and of His Christ."

South America is attracting the notice of the Christian world. Little has been done for it in former years, and it was feared that its Roman Catholicism, which is ultra in its character, would survive that of older lands. It appears, however, that a little Christian effort may go a long way in the work of evangelizing this interesting quarter of the world. A Bishop of the Church of England has been appointed for the Falkland Islands, being the first in all South America. He resides, indeed, on British ground and Protestant territory, but the cause of his appointment was the rapid increase of Anglican congregations in all the large cities of South America. It is worthy of note in connection with this, that the Roman Catholic Bishop of Valparaiso, who wrote in the early part of last year to the Secretary of Instruction and Public Worship for Chili complaining of the progress of Protestantism, and begging for the enforcement of the sanguinary laws exacted against Protestants and other heretics, has met with no encouragement. The authorities of the Province and the Cabinet Ministers lately attended a public funeral in the Protestant chapel; and at Talea 1,000 dollars have been subscribed for a Protestant cemetery; while the municipality have donated the ground.

Among the most flourishing Protestant missions in South America that of the American Presbyterian Church in Brazil is found. The Presbytery of Rio organized a sixth Church during the past year. It is at Sorocaba, the centre of a very important region. Four young Brazilians, it appears, by a letter dated the nineteenth of November of last year, and addressed to the editor of the *Presbyterian*, (American), have recently given themselves to the service of God in the Ministry of the Word.

In Burmah, the land of Judson, the Mission of the Society for the propagation of the Gospel is in high favour. The King, instead of opposing, or at best simply permitting the Mission, as in former years, has provided for the building of a church, and school buildings to accommodate one thousand boys, to which he has sent some of his own sons and those of his principal officers. He pays three hundred rupees a month for the maintenance of the school, provides food for the Missionary in charge and some of the pupils, and has presented the Mission with a valuable piece of land.

The native Protestant Christian population of India is about 220,000 among two hundred millions of Mahomedans and idolaters. The Indian Church membership is rather larger than that of the Canada Presbyterian Church, or some 50,000. The number of Churches is 1542, and of ordained labourers, native and foreign, about 800.

General Religious Intelligence.

REVIEW OF THE MONTH.

The subject of Union occupies an important place in the devotional meetings of the Free and United Presbyterian Churches of Scotland.

The Ritualistic movement still forces itself upon public attention in England. Mr. Mackonochie, the most daring of the imitators of Rome, having made a cowardly attempt to evade the letter of the law, which recently condemned his ritualistic practices, by placing candles near but not on the altar, elevating the sacramental elements to the level of his head but not above it, and bending the knee before them without actually touching the ground, has been subjected to another trial, and condemned in all the costs.

Mr. Ffoulkes, who followed in the wake of Archdeacon Manning, in the passage from Oxford to Rome, has been giving considerable trouble to his new friends, the Romanists, by his conscientious vagaries. His pamphlet entitled "*The Church's Creed and the Crown's Creed*," was so far honoured by the Pope as to be placed on the Index Expurgatorius; whereupon Mr. Ffoulkes attacked him whom he had acknowledged as head of the Church in another pamphlet, styled "*The Roman Index and its late Proceedings*." He now comes to the charge with a pamphlet most pertinent to the occasion, "*Is the Western Church under anathema?*" and throws the Romish Council upon the two horns of a disagreeable dilemma—either the Church, by its additions to the Nicene creed, denies the infallibility of the Popes, who fulminated anathemas against those who doubted or should doubt its completeness, or it, in holding to their infallibility, declares itself excommunicated. Mr. Ffoulkes is a very troublesome pervert, and Rome would doubtless be glad to see him back in Oxford.

The two branches of the Methodist Episcopal Church in the United States, which divided on account of a diversity of opinion on the question of slavery, are likely to reunite, now that the bone of contention has been completely removed from them.

It is pleasing to observe that the Universalists are going back in New York and its neighborhood. Of the many congregations established by the professors of that comfortable form of unbelief, but very few remain; and the only one among the two or three that is worthy the name of congregation, is that which the charms, not of Universalism, but of Dr. Chapin's eloquence, hold together.

Mr. Clough, who is at the head of the work prosecuted in Seville by the Spanish Evangelization Society, thus writes to the Convener of the Irish Assembly's Foreign or Continental Mission Committee concerning the new Spanish Church:—

"The central consistory of the Reformed Church of Spain has been acknowledged by the Cortes. Everything argues well for the future of Spain. Doubtless there will be some bloodshed; but Religious Liberty will not be annulled. I am deeply thankful that Presbyterians are bestirring themselves about the necessity of locating ordained Presbyters in the chief seaports of this great peninsula. The want has long been felt among non-conformists (English), as many of the British chaplains have been little better than Papists. You will see by our 'Confession of Faith,' which

is being published in *El Christianismo*, that it is purely Presbyterian, five-eighths of it being taken from the 'Westminster Confession.'

The *Messenger* of the English Presbyterian Church says: "The opposition to Dr. Temple's appointment to the See of Exeter, as most people foresaw, has ended in smoke. The Church of England, as a corporate body, is bound hand and foot, and is absolutely at the mercy of the state. Signs multiply of an approaching dissolution of her State connection. As a great national institute for the religious and moral education of the people, which was Dr. Chalmers' idea of an Establishment, she has been an egregious failure. In London alone, it is computed, there is about a million of heathen."

From the same magazine we take the following:—

"While the great Papal council is sitting, there is a small but important work going on in the city of Rome, as a protest against the arrogant assumptions of the Vatican. The foundation of a building for evangelical worship, in connection with the Free Church of Scotland, was laid a few weeks ago. For ten years this Church has kept up a service in Rome, at first in a room in the city, and afterwards in a hall outside of the gate, to which they were driven. Mr. Lewis, late of the Free Church of St. John, in Leith, has charge of the services in Rome, and to his exertion much praise is due. The building will be finished in the course of next summer, and as a sum of only £400 is yet required to pay its cost, there is no doubt that the visitors at Rome this winter will readily contribute that amount.

The *Central Baptist* of St. Louis, Missouri, protests against the organization of more Baptist Churches in that State. It has 800 Churches and 60,000 members, an average of 75 members to a Church, even supposing that all these members could be found, which is very doubtful. Not one Church in twenty is supporting a pastor, and many are doing absolutely nothing outside themselves. Were these scattered bodies consolidated, they might raise \$50,000 annually for State evangelization, but the Baptist Church, like others of congregational form, has no power of consolidation.

It will doubtless be new to most readers of the *RECORD* to learn that the Lutheran Church in the United States stands third on the list, as regards membership, unless, indeed, the united rolls of the Presbyterian Church be found to outnumber it.

The *Alaska Times*, among other institutions of that far-off region, calls special attention to the Sitka Sabbath School, under Presbyterian auspices.

Home Ecclesiastical Intelligence.

CALLS, &c.

It has been resolved by the congregation of *Cote Street, Montreal*, to call Dr. R. F. Burns, of Chicago. The Rev. John Lees, of Ancaster, has been called to *Biddulph* and *Lucan*, and the call has been sustained. The Rev. J. Calder has declined the call given by the *Seaforth* congregation; Mr. Calder has received a call from *West Church, Kincardine*, and *Pine River*. The Rev. J. Pritchard, of Camden and Sheffield, is to be translated to *Parlhill, &c.* The Rev. Dr. Cameron, of Lochiel, is called to *Beaverton*; and the Rev. J. Anderson, of Lancaster, to *Tiverton*.

INDUCTIONS.

SILVERHILL AND LYNDPOCH.—On the 21st Dec., the Rev. G. Chrystal was ordained by the Presbytery of Hamilton, and inducted as Pastor of the congregations of Silverhill and Lyndoch. The Rev. A. B. Simpson, of Hamilton, preached and presided, the Rev. J. McRobie, of Jarvis, addressed the minister, and the Rev. W. Craigie, of Port Dover, the congregation. The attendance was large, and the minister received a very cordial welcome from his people. This settlement is the first in this congregation, and is in every respect a happy and promising one. The congregation has grown up under the fostering care of Mr. Craigie, of Port Dover, who deserves great credit for his pastoral oversight of this important and remote district of the Presbytery's bounds, where there is reason to believe that, in a very short time, he will have the satisfaction of seeing yet another settlement—in Simcoe and Vittoria—as the result of his labors.

CHURCHES OPENED.

UXBRIDGE.—In the last number of the RECORD, among other indications of the progress of the Canada Presbyterian Church during 1869, notice was taken of the erection of a number of new churches. It is gratifying to have to notice another which should be added to that list. The *Uxbridge Journal* says, "The new and elegant brick building erected by the Canada Presbyterian congregation of this village was opened for public worship on Sabbath, 26th Dec. In the morning, Rev. Dr. Thornton, of Oshawa, preached from Psalm lxxvii.: 13. The Rev. John Smith, of Bowmanville, preached in the afternoon from Judges v.: 23, and Dr. Thornton preached again in the evening. The services were all most appropriate. The church was filled at each diet of worship to its utmost capacity, and to accommodate a large number, many of whom had come a great distance, it was found necessary to hold services in the Baptist Church, which had been, with proper forethought, secured for the occasion." These services were conducted by the same reverend gentlemen alternately. Throughout the entire services the hearers were most attentive, and the collections liberal.

On the Monday following a Soiree was given in the Ontario Hall. A sumptuous dinner was served at noon, and a most substantial tea in the evening. In the new building, during the afternoon and evening, interesting and able addresses were delivered by the Rev. Dr. Thornton, the Rev. Messrs. Smith, Geo. Miller, (E.M.), W. Peattie, A. Dawson, J. Campbell, (W.M.), and Geo. Jamieson. J. Douglass, the pastor of the congregation, occupied the chair. The whole affair was admirably managed, and with successful results, for, after all expenses were paid, the handsome sum of \$290 was realized for the building fund.

The church is an ornament to the village, Gothic in style, is seated and heated after the latest approved principle. The heating is effectual, and has been accomplished with great economy. Inside, the church is a model of neatness, and will tend greatly to promote the interests of our cause in the vicinity, and, best of all, the debt upon it will not exceed \$600. This successful undertaking reflects very great credit upon those who have carried it through with much liberality and amid many discouragements. When the congregation was organized, a few years ago, there was a very small membership, and indeed it is not yet large, and composed entirely, we believe, of the industrial class of society. It was happily connected with

the older and abler station of Leaskdale to form a pastoral charge, and since they fortunately obtained Rev. Jas. Douglas as their minister, both have prospered amazingly. The Leaskdale church is already found to be too small, and the handful of people at Uxbridge have erected theirs at a cost of about \$3000; and, although they have for a time received a small supplement from the Home Mission fund, they will soon be quite self-sustaining. It is greatly to the credit of this enterprising congregation that, notwithstanding the great extra burden imposed in building, they pay their pastor's salary in advance, and devise liberal things for him besides. In addition to many expressions of affection and appreciation of his valuable services, a certain individual belonging to the Leaskdale part of his charge gave evidence of a like respect by sending to his address, on the night of the soiree, a note to the value of \$60, neither name nor explanation, being in harmony with our Lord's precept in regard to such acts of beneficence: "Let not thy left hand know what thy right hand doeth."

More satisfactory evidence of the excellent tendency of our mode of supplementing weak congregations could scarcely be furnished. But for such aid, it is very doubtful whether the Uxbridge congregation could even, yet have obtained a Pastor; and most certainly the church could not have been built. When they are free from present encumbrances, we anticipate a display on their part of gratitude for the past by the liberal aid they will give to carry forth the like blessings they enjoy to the regions beyond.

GUELPH, KNOX'S CHURCH.—On Sabbath 23rd ult., the new church erected by the congregation of Knox's church, Guelph, under the pastoral charge of the Rev. W. S. Ball, was opened for public worship. The services were conducted by the Rev. James Smith, of Galt, and the Rev. D. Inglis, of Hamilton. The congregations were large and the collections liberal. A social meeting of the congregation was held on the evening of Monday, the 24th, on which occasion a lecture was delivered by Rev. W. Cochrane, of Brantford. The attendance was very large. The church is a handsome and commodious structure reflecting great credit on all parties connected with it. We congratulate the pastor and members of Knox's Church, Guelph, on their success and prosperity.

LONDON, ST. ANDREW'S CHURCH.—In connection with the notice of the opening of St. Andrew's Church, London, which appeared in a recent number of the RECORD, it should have been stated that Joseph Atkinson, Esq., presented to the congregation a very valuable and handsome communion service; and that the ladies of the congregation presented to the pastor, the Rev. John Scott, a handsome pulpit gown and cassock.

COLLINGWOOD.—We referred, in last number of the RECORD, to the re-opening of the Collingwood Church, after being refitted and enlarged. On the Monday evening after the re-opening services a social meeting of the congregation was held. The usual accompaniments of tea &c., were wanting; but without these it proved to be one of the most interesting and entertaining, as well as one of the most instructive and successful meetings we have had the pleasure of attending. The chair was occupied by the Pastor, the Rev. R. Rogers.

Very effective and eloquent addresses were given by Mr. G. Bryce, student, by the Rev. Messrs. Knowles, Fraser and Berry, and by the Rev. J. M. King. During the intervals, the Choir discoursed sweet music, and for several hours the company seemed to enjoy themselves thoroughly.

The old building in its new dress has a very fine appearance, and notwithstanding its plain exterior, is in its internal arrangements both elegant and comfortable. It is gratifying to state that the people have carried this out in the spirit of a united and hearty liberality; the improvements cost \$500. The collections at the opening services, Monday evening included, amounted to \$75, and the congregation must be gratified to learn that all demands are met and the church free from debt.

PROGRESS OF CONGREGATIONS, &c.

ALMONTE—ST. JOHN'S CHURCH.—We have received the annual report of the congregation at Almonte. We rejoice to observe the tokens of increase and progress. In the communion roll, the number of households and the number of individuals connected with the church, there is an increase. There is also an increase in the contributions. We may observe that the "Weekly Offering" system has been adopted, and is found to work satisfactorily. The aggregate income for 1869 was \$1505.60. The pastor, Rev. W. McKenzie, has been absent during part of the year, in consequence of impaired health. He has recently returned, in a great measure restored, and able to resume his ordinary work.

BOTHWELL.—The Bothwell section of Mr. Warden's charge has again been mindful of their pastor. Notwithstanding the difficulties they have had to contend with there, owing to the depression of the oil trade, the congregation have been able regularly to meet the Stipend Fund, have during the past year cleared off all debt on the manse, and in the end of December, some thirty or forty friends waited on Mr. Warder, and surprised him with a Christmas gift of a beautiful purse, enclosing \$60 in gold.

TECUMSETH.—The Rev. Robert Moodie, of Tecumseth, begs the "Few Presbyterian friends," who anonymously sent to him a valuable Christmas gift, to accept his sincere thanks for their kindness.

ALLISTON.—On the 30th December last, a number of the Essa Townline congregation waited upon their former pastor, the Rev. J. K. Hislop, of Alliston, and presented him with an elegant set of harness, and Mrs. Hislop with a handsome tea set, as a mark of the estimation in which they have been held by the people, among whom Mr. Hislop has labored for the last eight years.

MONTREAL—KNOX'S CHURCH.—The Rev. Dr. Irvine received from the congregation of Knox's Church, the handsome sum of \$450 as a New Year's gift.

CORNWALL.—On Wednesday, the 22th Dec., the house of the Rev. Mr. Hen de Bourck, of Cornwall, was visited by the leading members of his congregation, and a very munificent donation was made to him of various useful articles, as also a handsome purse of money. This is only a manifestation of the well-known favor and love which the reverend gentleman enjoys at the hands of his people. Cornwall has had to contend with many difficulties in maintaining the principles of our beloved Zion, and it is now to be hoped that the cause of God amongst us will enjoy much peace and prosperity in one of the oldest towns of Canada.

OSPREY.—Rev. Robt. Knowles, of Osprey, was waited upon by members of his congregation, on the evening of the 30th Dec., and presented with

an address expressive of their esteem and good wishes for himself and family; and also, as something more substantial, a purse containing \$43, together with other valuable articles to the value of about \$25. This is creditable to the congregation, considering that many of them have grain under the snow, in consequence of the late harvest.

MOUNT FOREST.—A number of the ladies of Knox's Church, Mount Forest, waited upon their pastor, the Rev. John McMillan, on Christmas eve, and presented him with a valuable cutter; and at the same time the members of his Bible class presented him with a set of buffalo robes, both being accompanied with addresses. The cost of the articles was eighty dollars.

BINBROOK.—On the evening of Tuesday, 4th January, the Rev. George Cheyne was presented with a handsome and useful set of furs, and an overcoat, by the congregation of Knox's church, Binbrook. Several beautiful and handsome articles for the manse were presented to Mrs. Cheyne, the whole costing nearly \$40. The presentation was accompanied by a touching and appropriate address.

CORRECTION.—We are requested to make a correction in the acknowledgment of \$2000 in last month's RECORD. The money was the gift or bequest of the late Mr. Gillies, student, Mr. R. Richardson, the step-father of the deceased, simply transmitting it in accordance with the wishes of his step-son.

WOODSTOCK.—The congregations of Knox's Church and Erskine Church have now united, forming one congregation. We understand that it is resolved to make extensive improvements both in the church and manse.

A BELL FOR THE SASKATCHEWAN MISSION.—We have received a letter from a respected elder in the County of Peel, recommending that contributions be made, by the Sabbath Schools, and otherwise, for purchasing and sending a bell to the mission at Prince Albert, Saskatchewan, under the care of Rev. J. Nisbet. Already a beginning has been made. Any contributions may be remitted to G. Dawson, Esq., Malton P.O. We remind Sabbath School superintendents and teachers, as well as children, that their contributions are needed, and are requested for the support of Indian children at the Mission School. But over and above this, a small contribution for a bell may be sent from many Sabbath Schools, and will be gratefully received.

DEATH OF REV. W. T. MURDOCH, OF GALT.—We regret to announce the death of the Rev. W. T. Murdoch, of Melville Church, Galt, aged 34. Mr. Murdoch a few weeks ago met with a slight accident, which induced fever and nervous prostration, resulting in death on the morning of Friday, 21st ult. Mr. Murdoch's death is deeply regretted by the members of his congregation and a large circle of friends.

FRENCH EVANGELIZATION.

Congregations will remember that the Synod, at its meeting in June last, resolved to enter more fully and directly upon the work of Evangelizing the French Roman Catholic population of Canada. To give practical effect to this resolution, six French Students are in course of training at

the Presbyterian College, Montreal. The Synod directed all congregations to give an Annual Collection to defray the expenses thus incurred. The College Board respectfully requests Congregations who have not forwarded a collection towards this object to do so with as little delay as possible. The amount received up to the present time is insufficient to meet the expenses connected with the work in its present limited form. It is earnestly hoped, therefore, that this notice will meet such a liberal response as will enable the Board not only to meet present liabilities, but also to increase the number of its students training for this important field.

THE REV. O. CHINIQUY IN MONTREAL.

In the early part of the winter it was thought desirable by the Committee of the French Canadian Missionary Society, that a series of lectures on subjects at issue between the Reformed Churches and that of Rome, should be given in the French Evangelical Church, Montreal. These lectures were commenced at the beginning of December, and continued every Sabbath evening till the middle of January. Much interest was manifested in them, and a more than ordinary number of French Canadian Romanists attended. The Rev. C. Chiniquy was asked, and consented, to take part in these lectures. Accordingly, on Sabbath, the 9th Jan., he appeared in the French Evangelical Church, and took for his subject, "The Priest of the Gospel." The church was crowded to its utmost capacity, and hundreds were unable to obtain admittance. A certain number attended for the evident purpose of interrupting the service, and the increasing crowds without the building manifested the usual intolerance of men brought up in the Romish system, by continued howlings, mingled with threats of violence towards Mr. Chiniquy. A body of police was called to the scene, and it was thought necessary by them that Mr. Chiniquy should be escorted by two of their number to his place of residence. In order to accommodate the crowds that assembled, the meetings had to be transferred from the French Evangelical Church on Craig Street, to the Free Church, Cote Street, where Mr. Chiniquy has continued his addresses, and hundreds of his countrymen have continued to attend them. Through the precautions taken by the police authorities, the large and attentive audiences were enabled to listen, without interruption, to the most fearless exposure of the errors of Rome, and as faithful a declaration of the gospel of the Lord Jesus. Nothing could more clearly indicate the change which has come over the people, than the hundreds that have continued night after night, in spite of the efforts and denunciations of the priests, to listen to the earnest appeals of him whom *they* call the excommunicated and degraded priest. The interviews Mr. C. has had with individuals have been most encouraging, and there is little doubt that this change in the people is largely owing to the evangelistic efforts of the French Canadian and kindred societies. May God "arise and plead His own cause" in that province. "The harvest truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest, that He will send forth labourers into His harvest."

Proceedings of Presbyteries, &c.

PRESBYTERY OF COBOURG.—At a special meeting of this Presbytery, held at Springville on the 7th of December, Mr. Blain declined the call addressed to him by the congregation of Inverness.

The regular quarterly meeting was held at Peterboro' on the 4th of January. The Rev. Thomas Alexander was appointed Moderator for the ensuing year.

The Presbytery had some conference regarding the necessity and expediency of ordaining the missionary engaged in the Minden Mission District. It was finally resolved that meanwhile no steps be taken in the matter. Papers were read from the mission stations, giving interesting and satisfactory information respecting the work done there, and requesting that the labours of Mr. Reeve be confined to the four stations of Minden, Lennie's, Robertson's and Haliburton. It was resolved to record the satisfaction of the Presbytery with these statements, and to agree to the request of the stations sending in the report, that the supply of Kinmount be otherwise provided for.

It was unanimously agreed that the Rev. Principal Willis, D.D., be nominated by this Presbytery as Moderator of next General Assembly.

Mr. Mitchell gave notice that, at next meeting of Presbytery, he will move that the representatives of this Presbytery to the General Assembly shall be appointed in the manner following, viz., one half in order from the Roll of Presbytery, beginning at the head of the Roll, and the other half by election; and that all the elders be appointed by election.

WM. DONALD, *Presbytery Clerk.*

PRESBYTERY OF OWEN SOUND.—This Presbytery held a special meeting at Owen Sound on the 22nd day of September, for the disposal of Mr. Stevenson's resignation of the pastoral charge of Owen Sound congregation. Messrs. John Creasor and George Cowper appeared as representatives of the congregation. These commissioners were heard, and an extract minute of a congregational meeting read, to the effect, "That, in view of Mr. Stevenson resigning his charge of this congregation, we agree to present to him one year's stipend." Mr. Stevenson having signified that he still adhered to his resignation, it was moved by Mr. Dewar, seconded by Mr. Brown, and agreed to, "That, as a man of decided talents, of high attainments, and excellent character; as a man of position in the Church, and of esteem among men; and as a man apt, by training, culture, and piety, to teach the oracles of God, there is every reason to decline receiving Mr. Stevenson's resignation of his charge; but in view of all the other circumstances brought under our notice, it may be expedient to accept his resignation, and dissolve the pastoral relation between him and Division St. congregation; and it is therefore moved that his resignation be accepted, and the relation at present existing between him and Division St. congregation of Owen Sound be dissolved."

Besides the high opinion which they, as already expressed in terms of motion, entertain of the talents and varied accomplishments of the Rev. Thomas Stevenson as a scholar, the Presbytery agreed to record their high opinion of him as "a workman that needeth not to be ashamed, rightly dividing the word of truth;" their commendation of the faithfulness and diligence with which he prosecuted his ministerial labours and pastoral duties; their satisfaction with the success that attended his ministry; their esteem and regard for him as a co-presbyter; their sense of the loss which they will sustain by his separation from them; and their earnest desire for his happiness and success in another field of labour.

Mr. Dewar was appointed Moderator of the Session, and the Presbytery resolved to provide as regular supply for the congregation as possible.

This Presbytery held its regular meeting at Owen Sound on the 21st December. The following are the principal items of business transacted.

Mr. Ker, from N. Sullivan, having stated that the congregation of N.S. intended building a church in that station, neighboring congregations were cited through their representatives to appear at next meeting of Presbytery, if they have any objection to such church being built.

Mr. Gauld reported that he had dispensed the Lord's Supper at Big Bay, and that the congregation there had elected elders, but he could not ordain them, not having been commissioned for that purpose. The report was received, and Mr. McInnes was appointed to visit the congregation, and inquire into the circum-

stances connected with the election of elders, and, if satisfactory, to ordain them.

Mr. Dewar, in accordance with notice previously given, moved, seconded by Mr. Brown, elder, that a small committee be appointed to watch over and take care that all congregations and stations under our inspection, contribute to the various schemes of the Church. This motion was agreed to, and Messrs. Dewar, Brown and McLennan appointed said committee, Wm. Dewar, Convener.

Mr. Dewar moved, seconded by Mr. Brown, that no congregation or station receive anything from the Central Fund, unless said congregation or station contribute to said Fund. It was moved in amendment by Mr. Tolmie, seconded by Mr. Frazer, that it is inexpedient at present to legislate on this matter, as it may hinder the free action of the Presbytery. Mr. Dewar's motion was carried, and Messrs. Tolmie, McInnes, and Frazer entered their dissent as follows: We beg leave to enter our dissent against the motion of Mr. Dewar, anent the Central Fund, as we regard it as setting up a term against weak congregations and stations receiving help which the Synod has not laid down.

Mr. Tolmie reported on Home Mission matters. The report was received, the thanks of the Presbytery tendered to Mr. Tolmie, and various matters referred to in the report, considered. Messrs. Gauld, Brown, and Carnahan, elder, were appointed a Home Mission Committee, Mr. Gauld, Convener.

Mr. Cameron and Mr. Edgar, elder, were appointed a committee to confer with the Presbytery of Durham on all money matters that need adjustment between this Presbytery and the Presbytery of Owen Sound.

Mr. Dewar gave notice of the following motions for next meeting:—That all moneys connected with the Presbytery shall come into the hands of our Treasurer.

That auditors be annually appointed to the accounts, and these be forwarded to them in due time, that they may be able accurately to report thereon.

Mr. Frazer gave notice that at next meeting he would move that, before appointing the representatives to the General Assembly, the members of this Court be asked to sign the Formula of this Church.

ALEX. FRAZER, *Clerk of Pres.*

PRESBYTERY OF HURON.—This Presbytery held a regular meeting in Clinton on the 11th of January. There were 12 ministers and 5 elders present.

A letter was read from the Rev. J. A. G. Calder, declining the call to Seaforth. An application from the congregations of Lucknow and Langside for moderating in a call was presented, accompanied with a promise of \$700 per annum for stipend. It was accordingly resolved to moderate in a call at Lucknow on the 25th.

Moderations in calls were also granted to the congregations of Seaforth, Clinton, and McKillop, No. 2.

The session records of Egmondville and Thames Road, &c., were examined, found correct, and attested.

The appointments for the ensuing quarter were left in the hands of the Home Mission Committee. It was resolved to ask the Central Committee for a grant of \$1 per Sabbath to the Mission field of Port Albert, Ashfield, and Dungannon.

In terms of an application from the Teeswater Mission Station, it was resolved to organize that Station, to put it on the list of vacant charges, and to have it supplied in connection with Eadie's.

The Moderator of the Session of Culross was instructed to furnish a certified roll of the names of the members of his congregation who have united with the Mission Station in Teeswater, and to send it to the Moderator of the session of Eadie's congregation by the Rev. Geo. Brown.

A deputation was appointed to visit the congregations of Riversdale &c., in reference to arrears, &c. This deputation is to report at a special meeting of Presbytery, to be held in Riversdale on the third Tuesday of February, for the purpose of considering and sustaining a call from Lucknow, and transacting other items of business that may be necessary.

The Presbytery then adjourned to meet again in the Presbyterian Church in Seaforth, on the 2nd Tuesday of April, at 11 a. m.

ARCH. MACLEAN, *Pres. Clerk.*

PRESBYTERY OF KINGSTON.—This Presbytery held its quarterly meeting in Belleville on the 11th and 12th of January.

Rev. Mr. Wilson was authorized to get a book containing the Confession of Faith and the Formula, with blank leaves for the signature of the members. The call from Parkhill and Macgillivray to the Rev. Mr. Pritchard was taken into consideration. Rev. George Cuthbertson appeared to prosecute the call on behalf of the Presbytery of London. Papers being read and parties heard, Mr. Pritchard intimated his acceptance of the call, whereupon the Presbytery agreed to translate him to the Presbytery of London, and release him from his present charge. Mr. Scott was instructed to express to the people of Camden, &c., the Presbytery's deep sympathy with them in view of the loss they have sustained in the removal of their pastor. The following minute was adopted as expressive of the Presbytery's feelings in view of Mr. Pritchard's separation from them:—Resolved, that the Presbytery of Kingston regret the departure from the bounds of their young brother, Mr. Pritchard, whose modesty, amiability, and zeal have endeared him to them and to an attached flock, and they heartily commend him to God and to the word of His grace, invoking blessings manifold upon him and his labors in his new field.

Mr. Alexander Thomson, a young man who has been engaged for some time in city mission work in the old country, was taken under the Presbytery's care until next meeting, it being expected that at that time certain testimonials required will be forthcoming.

A collection was appointed to be taken up as soon as possible on behalf of the Presbytery and Synod funds.

There was read an extract minute from the clerk of the Synod of Montreal anent the appeal of Messrs. John Scott and Patrick Gray in the matter of instrumental music. There was also read a petition from some parties in the congregation of Napanee complaining of the use of the instrument. The clerk was instructed to cite the Moderator and Kirk Session of the congregation of Napanee to appear at next meeting for their interests, and to give information in reference to an alleged irregularity in the manner in which they conduct the worship of God by using an instrument of music.

In pursuance of the appointment of the Rev. John Burton to the bounds for ten days, in advocacy of the claims of the Home Mission field, a committee was chosen to make the necessary arrangements.

The consideration of the circular letter on the state of religion was deferred to next meeting. Mr. Wishart narrated interesting facts bearing on the state and prospects of Presbyterianism in the extensive regions bordering on the North Hastings road. In several places steps have been taken for the erection of churches.

Messrs. McLaren, (Convener), Wilson and Wishart were appointed a committee to seek out an ordained Minister or Licentiate to labour in North Hastings for a year, at a salary of \$500 per annum.

It was agreed to Overture the Synod of Montreal anent the propriety of over-turing the General Assembly on the subject of a Sustentation Fund. Rev. Principal Willis was nominated as Moderator of General Assembly.

Rev. Andrew Wilson, of Kingston, was nominated as Moderator of the Synod of Montreal, to meet in May next. It was agreed to overture the Synod of Montreal to take into consideration the establishment of Female Seminaries under the supervision of the Church. The members for the General Assembly from this Presbytery are to be chosen at next meeting.

THOMAS S. CHAMBERS.
Presb. Clerk.

PRESBYTERY OF PARIS.—This Presbytery met in Knox Church, Woodstock, on Tuesday, the 28th December. There was a good attendance of Ministers and Elders.

A communication was read from Dr. Hamilton, intimating that he could no longer supply the Church at Beachville. Future arrangements for filling the pulpit were left in the hands of the Committee on the Beachville Church.

Mr. McMullen was appointed Moderator *pro tem.* of the Kirk Session of Erskine Church, Ingersoll.

Minutes of a congregational meeting of Erskine Church, Woodstock, were read, at which it had been unanimously agreed to unite with the congregation of Knox Church, Woodstock, and form one congregation under the pastoral charge of the Rev. Mr. McMullen. There were also read minutes of the Kirk Session and Board of Management of Erskine Church, as also minutes of congregational meeting of Knox Church, and of the Kirk Session and Board of Trustees of Knox Church, agreeing unanimously to the proposed union. After all the documents in the case had been read, and questions put and answered, it was moved, seconded, and unanimously agreed, "That the Presbytery grant leave to the congregation of Erskine Church to dispose of the property belonging to said Church in terms of the proposals for union, and as contained in the legal indentures laid on the table of Presbytery." It was further moved, seconded and unanimously agreed, "That inasmuch as the members, adherents and office-bearers of the said congregations of Erskine Church, Woodstock, and Knox Church, Woodstock, have unanimously agreed to unite as one congregation, under the form and title of Knox Church, Woodstock, the Presbytery do hereby sanction said motion as contained in the documents laid upon the table of Presbytery, and agree that said union be publicly completed this evening at half-past seven o'clock, within Knox Church, in presence of the members, office-bearers, and adherents of said congregations."

At the evening Sederunt of Presbytery, the union was formally completed in terms of the above deliverance, the Moderator engaging in prayer, and addressing in suitable terms the united Church.

The Rev. Principal Willis, of Knox College, was unanimously nominated by the Presbytery as Moderator of the next General Assembly.

The Rev. William Ross, designated by the Church of the Lower Provinces to the Canada Presbyterian Church, was received as an ordained minister without charge, and the clerk instructed to transmit his name to the Convener of the Home Mission Committee for appointments in the vacancies of the Church.

The further supply of Mount Pleasant Church was left in the hands of the Presbytery Clerk, and the Moderator of the Kirk Session.

Mr. Cochrane stated, that in terms of the appointment of Presbytery, he had preached in Dumfries Street Church, Paris, with a view thereafter to moderate in a call for a minister to said Church, and that on the question being put as to their preparedness to moderate in a call to a minister, a majority had voted in the negative. He had accordingly stayed further proceedings. Mr. Cochrane's conduct was sustained.

Mr. Wm. Robertson gave notice that at next regular meeting he would propose the reconsideration of the decision of Presbytery in the case of Mr. Stitt, an applicant for admission to the ministry of this Church.

Mr. McMullen was appointed to draw up the Presbytery's Report on the state of religion within the bounds, and Kirk Sessions were appointed to send in answers to the questions of the Synod's Committee, not later than the 1st of February, 1870, to the Rev. Mr. McMullen, of Woodstock.

Mr. McCuaig gave notice of motion for the appointment of a Committee of Presbytery, to watch over the contributions of the various congregations within the bounds to the general schemes of the Church.

A Committee consisting of Messrs. McMullen, McDiarmid, Straith and McRuer, were appointed to prepare a minute expressive of the Presbytery's feelings at the resignation of Dr. Hamilton.

WILLIAM COCHRANE,
Clerk Paris Presb.

PRESBYTERY OF DURHAM.—This Presbytery held its ordinary meeting at Durham on the 11th and 12th January. There were present all the ministers and two elders.

The remit of Synod of the Report of their Committee on the constitution and functions of Boards of Examiners for the examination of students was taken up. It was agreed that in the 1st clause there be substituted for the word "annually" some term of years. It was carried by a majority that in the 2nd clause the word "annually" be inserted after the word "Presbyteries." It was agreed that in the 4th clause, after the word "Montreal," there be inserted the words "or other Institutions of equal reputation." It was agreed that in the 5th clause the words "such Universities and Colleges as are mentioned above," be substituted for the words "from either of the above-named Universities." With these amendments all the clauses of the Report were approved of. The Presbytery was occupied with Home Mission business. Among other arrangements it was resolved that the ministers give each a Sabbath or two half Sabbaths to the mission field, intimation to be made without delay in such case to Mr. McMillan, Home Mission agent, of the day or days fixed on for rendering such service.

Mr. Moffat resigned the office of Moderator of Carrick Kirk Session, and Mr. McMillan was appointed in his stead for three months.

The Rev. Principal Willis was unanimously nominated Moderator of the General Assembly.

WM. PARK,
Presb. Clerk.

CANADA PRESBYTERIAN CHURCH—APPOINTMENT OF
PROBATIONERS. 1870.

Probationers	January		February.				March.				April.		
	23	30	6	13	20	27	6	13	20	27	3	10	17
1. D. Davidson	P. Ot.	P. Ot.	P. Ot.	P. Ot.	St. Ot.	St. Ot.	D. M.	D. M.	D. M.	D. M.	D. M.	D. M.	D. M.
2. D. Sutherland	Ot.	Ot.	Ot.	Ot.	Ot.	Ot.	M. M.	M. M.	M. M.	M. M.	M. M.	M. M.	M. M.
3. N. Clark	Hu.	Hu.	Hu.	Hu.	Hu.	Hu.	St. Hu.	St. Hu.	G. G.	G. G.	G. G.	G. G.	G. G.
4. Alex. Allan	L.	Ch.	Ch.	Hu.	Hu.	Hu.	Hu.	Hu.	Hu.	D. D.	D. D.	D. D.	D. D.
5. And. Melville	Ont.	Ont.	Ont.	Ont.	Cob.	Cob.	B. B.	B. B.	B. B.	Ot.	Ot.	Ot.	Ot.
6. J. B. Taylor	G.	G.	G.	G.	L. L.	L. L.	L. L.	L. L.	Hu.	Hu.	Hu.	Hu.	Hu.
7. Hugh Blair	St.	St.	Ha.	Ha.	T. T.	T. T.	Ont.	Ont.	Ont.	Cob.	Cob.	Cob.	Cob.
8. H. Thomson	Cob.	Cob.	K. K.	K. K.	Ont.	Ont.	T. T.	T. T.	G. G.	G. G.	G. G.	G. G.	G. G.
9. Jos. Lowry	Hu.	Hu.	Hu.	Hu.	Hu.	Hu.	Ch. Ch.	Ch. Ch.	L. L.	L. L.	L. L.	L. L.	L. L.
10. R. Stevenson	O.S.	O.S.	O.S.	O.S.	O.S.	O.S.	O.S.	O.S.	P. P.	P. P.	P. P.	P. P.	P. P.
11. J. P. Blaikie	M.	M.	M.	M.	M.	M.	B. B.	B. B.	B. B.	B. B.	K. K.	K. K.	K. K.
12. Alex. Urquhart	K.	K.	B. B.	B. B.	B. B.	B. B.	Ot.	Ot.	Ot.	Ot.	Ot.	Ot.	Ot.
13. A. Rowat	Ot.	Ot.	Ot.	Ot.	Ot.	Ot.	M. M.	M. M.	M. M.	M. M.	M. M.	M. M.	M. M.
14. M. Lowry	P.	P.	P.	P.	P.	Hu.	Hu.	Hu.	Hu.	Hu.	Hu.	Hu.	Hu.
15. H. Leitzinger	B.	B.	Cob.	Cob.	Ont.	Ont.	T. T.	T. T.	T. T.	T. T.	Ha.	Ha.	Ha.
16. W. Troup, Hamilton	O.S.	O.S.	O.S.	O.S.	O.S.	O.S.	Hu.	Hu.	Hu.	Hu.	L. L.	L. L.	L. L.
17. W. Ross	M.	M.	M.	M.	M.	M.	Ot.	Ot.	Ot.	Ot.	Ot.	Ot.	Ot.
18. Peter McLaren	M.	M.	M.	M.	M.	M.	Ot.	Ot.	Ot.	Ot.	Ot.	Ot.	Ot.
19. A. M. Tait	Ot.	Ot.	B.	B.	K.	K.	Cob.	Cob.	Ont.	Ont.	T.	T.	T.

Probationers will please correspond with the following Ministers in the several Presbyteries, with reference to the congregations to be supplied, and when a call is accepted by them, give intimation to the Convener at least three weeks before the end of the term.

MONTREAL.....	Rev. J. Anderson.....	Lancaster.	PARIS.....	Rev. W. Cochrane.....	Paris.
OTTAWA.....	" W. Moore.....	Ottawa.	LONDON.....	" J. J. A. Proudfoot.....	London.
BROCKVILLE.....	" J. Burton.....	Prescott.	STRATFORD.....	" J. Mitchell.....	Mitchell.
KINGSTON.....	" A. Wilson.....	Kingston.	MURON.....	" A. McLean.....	Blyth.
COBURG.....	" W. Donald.....	Port Hope.	CHATHAM.....	" R. H. Warden.....	Bothwell.
ONTARIO.....	Dr. Thornton.....	Oshawa.	OWENSOUND.....	" A. Tolmie.....	Saugen.
TORONTO.....	" J. M. King.....	Toronto.	DURHAM.....	" J. McMillan.....	Mt. Forest.
GUELPH.....	" R. Torrance.....	Guelph.	SIMCOE.....	" M. Fraser.....	Barrie.
HAMILTON.....	" D. Inglis.....	Hamilton.			

January 1st, 1870.

JOHN LAING,
Convener of Committee.

Communications.

BRICK WITHOUT STRAW—A WORD TO CONGREGATIONS IN ARREARS.

The complaint of being required to make bricks without straw is very old. It was first uttered by the Israelites when they were slaves in Egypt, when Moses, commissioned by God, had presented himself before Pharaoh and demanded their freedom. (Exodus v.: 16.) That incensed monarch having heard the request, only drew the reins tighter than ever, for that very day the command to his overseers was, "Ye shall no more give the people straw to make brick as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them, ye shall not diminish ought thereof, for they be idle." In these times bricks were made in Egypt, as they are still, of clay mixed with chopped straw. Straw, then, was absolutely necessary to these ancient brick-makers. And where were they to get it? See them up by daylight away in the grain fields, pulling stubble, for they have now to make as many bricks as before, but that number was large enough then for a hard day's work. The result is, that when the taskmasters inspect the work at eventide, it is found that many have come short. And because of this they are beaten. Had any of you witnessed such an act of cruelty, you would have been apt to have stepped forward, as Moses once did, and struck down that Egyptian who dared to lift the lash against the faithful but oppressed Israelite. You would have said, "Give these Israelites straw, and Pharaoh shall have his full tale of brick." In reading this narrative, common sense at once rises against the cruelty of Pharaoh's demand, for it was he, and not his slaves, that was at fault. But although every one would instantly condemn Pharaoh, there are many who act upon the same unreasonable and unrighteous principle, of expecting the impossible. And there are many Christian congregations in this Canada of ours to whom their pastors may bring home the old bitter cry, "There is no straw given unto thy servants, and they say unto us make brick." In showing how this applies to Churches, observe

1. WHAT CONGREGATIONS EXPECT FROM THEIR MINISTERS.

Many congregations, we do not say all, are as imperious in their demands as Pharaoh was of his brick makers. They look for brick, and first-class brick too, while they withhold the straw.

1. *Every minister is expected by his congregation to preach good sermons.* No matter how he is paid, he must be up to the times in his preaching, and one failure counterbalances a hundred successes. And those who withhold the straw are generally the very ones to find fault. But no minister can be up to the times in his preaching, unless he is continually adding to his library, and no country minister can support a family, bear the other expenses of his position, and get many new books off \$400 a-year, or perhaps considerably less. "Oh!" says one, "a minister does not need new books; he has the Bible, and that is a cheap book." It is well that it is a cheap book, for had it been as dear as it was in the early days of Luther, few ministers in Canada could have purchased it. But a minister needs more books than a Bible. It is the ocean whence the pearls of salvation must be brought, but he will find these more readily with the assistance of all the first-class pearl divers, both of ancient and modern times. The

Bible is the rule and square to which he must bring everything to have it tested. And, like the carpenter, he requires more than a rule and square before he can be an efficient workman. If any workman would keep pace with the times, he must occasionally be getting new sets of tools; so with ministers, they must constantly be getting new books bearing upon their work. But, alas! many of them have only to read with a sigh that this and the other valuable theological work has just been published. They know that these would be a vast help to them in preparing for the pulpit, but they have to plod away without them, making bricks without straw. And when a minister with a large salary and a large library comes round and preaches an extraordinary sermon, the congregation begins to contrast it with the miserable brick that it is accustomed to, forgetting all the time that the stranger had abundance of straw when he made his brick, while from its own minister it had withheld the straw.

2. *Every minister is expected by his congregation to live honestly.* He is expected to pay his way in the world; but no one can do this unless he has an income upon which he can rely, sufficient to enable him to meet his expenses. An ill-paid salary makes an ill-paid merchant. A minister ought to be able to preach from every text in the word of God. But how can a minister who is poorly paid, and who has his name attached to running accounts in merchants' books, take for his text "Owe no man anything, but love one another." He feels at once that he cannot preach from such a text. And why? Because his congregation has shut his mouth. His shortcomings are because of his people's neglect. And if it should come out that the minister is in debt, those persons who have thrown him into it are sure to make the most of it. It is those who withhold the straw that inflict stripes if the full tale of brick is not told down. But no congregation of people zealous of its own honour, irrespective of Christianity altogether, will allow its minister to get entangled with accounts current; for if he is knee deep in debt because it has not paid him or does not pay him enough upon which to live, it is a standing libel upon itself.

3. *Every minister is expected by his congregation to appear respectable in society.* He has to keep up the appearance of a certain amount of wealth, whether he has it or not. He and his family must always appear respectably dressed. He must keep up appearances. He must furnish the full number of brick, otherwise the taskmaster's eyes will be upon him. Do not mistake us here; we are not arguing that ministers ought to be rolling in wealth. It is the golden mediocrity between affluence and poverty which is their due, and it is only this which they claim. It cuts to the quick, and do not think that ministers do not feel it, to hear people remarking that when ministers get four or five hundred dollars a-year, they are well paid, for they themselves do not always earn that. There is not a minister that stands before you in a Presbyterian pulpit, if you take into consideration the time and money he has spent in educating himself, but has laid out more in preparing himself for the work of the ministry than the best hundred acres any of you own are worth. You have your farms to fall back upon, he has none. He has given his away for the good of the Church, and it is exceedingly hard, after he has done so, to be told by those who give the infinitesimal part of their abundance for his support, "The minister gets quite enough, he gets more ready money than I do." Such an individual forgets that he has been earning money from his youth up, whereas the minister has been spending it on his account during the best period of his life. But it would only be an outrage upon judgment to

stop to reason with a man of this kind; had he been in Pharaoh's position, he would have withheld the clay as well as the straw.

4. *Every minister is expected by his congregation to exercise liberality and hospitality without grudging.* Paul's command to Timothy was, "Be given to hospitality." But to give such a charge to many Canadian ministers, would sound very much like telling them to make brick without straw. The minister must, however, bear his part in all charitable and religious movements. His hand must be ever ready to give to him that needeth. But unless his congregation furnish him with the means, how can he discharge his duty? How to perform that which is good he finds not. When he would do good, he has nothing to do it with. He can only say to a brother in need, "Depart in peace, be ye warmed and filled, but some one else must do it." The minister must be content to have selfishness, illiberality and meanness attached to his name, because he has been asked to make brick without straw.

But passing from congregational expectations, let us see

II. WHAT MINISTERS EXPECT FROM THEIR CONGREGATIONS.

When the Israelites were commanded to make brick, they had a right to expect the materials out of which they were to be made. They could not create brick. And so with every labourer, whatever be his occupation; he has a right to be supplied with everything necessary for his labours by those for whom he labours. And the minister of the Gospel has a stronger claim than any other workman. He is not what many people take him to be—a dignified beggar.

1. *Ministers have a right to expect an adequate support from their congregations as a matter of justice.* It is a principle of immutable justice, which is older than mutable law, that every man has a right to remuneration from that upon which he has expended his labour. The merchant who keeps his store expects his store to keep him. The farmer who cultivates a farm expects the farm to maintain him; and when he finds that year after year his farm fails to support his family, and that he is only getting into debt because of it, he begins to think of selling out. And no one blames him. So it is with the shepherd; when he finds that the flock of sheep which he tends is not a profitable flock, he begins to think of changing it, and people say it is the wisest thing he can do, for the man must live. But when one of God's shepherds finds that his flock does not maintain him, if he should moot the idea of a change, his people cry out, "Ah! there's our minister, he's like all the rest of them, it's money he's after. He has entered the priest's office for a piece of bread." As well tell the physician who has attended your bedside for months, and with the help of God has brought back the glow of health to your cheek, when he looks for an acknowledgment of his services, "Ah! sir, it's my money you were looking after; you did not care whether I sank or swam, whether I died or lived." A minister may work as faithfully for a congregation as it is possible for a man to do so, and with the purest motives, but still he must live.

2. *Presbyterian ministers in Canada have a right to expect an adequate support from their congregations, because they have solemnly promised to give it.* It is regarded as one of the glories of our Presbyterianism (which is the *ism* of liberty) that the people have a just right to choose their own pastor. Our congregations would stand up for their rights were any one to speak of a change, as the nobles of England once did at Runnymede for the Magna Charta of their civil rights. And who could say it would be wrong in them, for it would be as reasonable for the Governor General or

the Legislature of Ontario to appoint our town councillors, as it is for a bishop or conference to say who is to be minister of this church or that. None of our congregations are compelled to accept a minister that somebody else chooses to send, and be thankful. Every one of our settled ministers has been the people's choice. And when they asked him to settle amongst them, they promised him "due subsistence in the Lord." It is cruel, then, not to speak of the dishonesty of the thing, in any congregation, to ask a man to be its minister, and solemnly promise to give him due maintenance, and then to think no more of the promise given. Yet there are always such promise breakers in every congregation, to whom we would say, in the words of the Preacher, "When thou vowest a vow unto God, defer not to pay it, for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldst not vow than that thou shouldst vow and not pay." We would ask any man who is able to earn a living, and who only gives a dollar a-year to support his minister, if he thinks he is doing his duty towards fulfilling his solemn promise. A dollar a-year is scarcely two cents a-week. Although each member in a congregation were to give \$4 a-year, which is about $7\frac{1}{2}$ cents a-week, no one would be impoverished by it. Yet $7\frac{1}{2}$ cents a-week per member, from a congregation of 160 members, would give the minister a salary of \$624 per annum. Surely it is from want of thought or from want of management that people do not fulfil their promises to their ministers. For no one in a country like ours could say that he was overtaxed for the preaching of the Gospel, although he had to give 10 cents a-week for its support. Many Church members spend the double of this every week in treating at the bar, and never think more of it; but when it comes to be paid out for preaching, it is a clear loss. Ten cents a-week for preaching would ruin them entirely! When the matter is reduced to figures, and the rule of three brought to bear upon it, it ought to make many a congregation blush to think that it is in arrears of salary with its minister. Verily the arithmetic of Gospel support should be taught in our common schools, for there is a sad deficiency of knowledge regarding it. And a lesson occasionally on keeping promises would also have a salutary effect.

3. *Ministers have a right to expect an adequate support from the teachings of God's word.* From the day that Abel led the firstlings of his flock to the altar, God has required his worshippers to support the Church with their offerings. By the Mosaic law every worshipping Israelite had to give the tenth of his income to the Church. Some of you would no doubt consider it hard if, after you had sold your grain, you had to give the tenth of your receipts to the cause of God. You would find it more than 10 cents a-week; yet this is what God asked of his ancient Church. And there are many learned men who maintain that this is required still. Were it only forthcoming, then the Church might arise, shake herself from the dust and sing,

"O'er the gloomy hills of darkness,
Look, my soul, be still and gaze;
All the promises do travail
With a glorious day of grace;
Blessed jubilee,
Let the glorious morning dawn."

The New Testament rule of liberality is to give "as God has prospered you." But how few there are who make this the standard of their giving. Many never think, when they have had good crops, or a prosperous business, that their prosperity has come from God, and that according to His own

word they are bound to give more to His cause. Although God should give them an hundred fold, they believe in sticking to the neat round dollar or two. One is almost tempted to say to such what Daniel said to Belshazzar, "Thy gifts be to thyself and thy rewards to another." It is not in one passage of God's word only, that we find the duty of Church members to support the preaching of the Gospel laid down. Scripture is full of it. Listen to the following, and bear in mind that they are not the views of this or the other man upon giving, but they are the views of the founder of Christianity—the Lord Jesus Christ himself. "Let him that is taught in the word communicate unto him that teacheth in all good things." When you read this text, think how far a dollar a-year will go to provide a minister with all good things. Here's another passage in point, "Let the elders that rule well be counted worthy of double honour, especially they that labour in word and doctrine, for the Scripture saith thou shalt not muzzle the ox that treadeth out the corn; the labourer is worthy of his reward." Here the reasoning is, that if the ox is not to be starved while it is treading out the corn for its master, neither is the minister of the Gospel to be starved while he is handing round the bread of life to his congregation. Here's another text for consideration: "If we have sown unto you spiritual things, is it a hard matter if we should reap your carnal things?" that is, if ministers are instrumental in imparting the greater blessing, they have a claim upon those who are thus blessed for the smaller. Here's another text, and although it had stood alone it would have been sufficient: "Do you not know that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar. Even so hath the Lord ordained that they who preach the Gospel should live of the Gospel." If Christ, then, has ordained that they who preach the Gospel should live of it, this implies that they who hear the Gospel should pay for the preaching of it. And with such a high authority as Christ's command, no minister need feel any delicacy in preaching upon the subject of ministerial support. It is the duty of every faithful minister to inculcate the subject of Christian liberality. And if it be a delicate thing for congregations to hear of half-starved ministers, it must be a more delicate thing for these ministers to undergo half starvation. When congregations have come short, it is high time that they be reminded of their duty.

There may be a few ministers in our Church who receive what some consider large salaries, yet even some of these are not paid in proportion to what their talents would command in other spheres. But what of the vast majority? Take up the financial report, and run your finger down the column marked stipend, and what do you find? Many of our ministers receiving the merest pittance of a salary—a sum that any common clerk in a country store would look at with disdain. Little is promised to many of our ministers, and frequently not even all that little is paid. An old heathen once said that there was no better spectacle on earth than an honest man struggling with poverty; it was a sight for the gods to look on with admiration. But our country presents many nobler sights than that—faithful ministers labouring for the spiritual welfare of those who consider it charity to assist them to eke out a living. They deserve a pathway under a triumphal arch, and they shall in no wise lose their reward, but woe betide those who keep back the straw.

Some, who have good salaries, say the language of the text will never require to be adopted by the faithful minister, for it is only those who are

idle in the Vineyard, or out of their places, who can say "There is no straw given unto thy servants, and they say unto us make brick." But, it was neither because of indolence, nor because they were bad brick-makers, that the Israelites had to make this lamentation, but because they had Pharaoh to deal with. The history of the Church does not go to prove that earnest laborious ministers have always been best paid. Missionaries to the heathen get nothing from those amongst whom they labour, and a minister may be settled in a locality where the people are either unable, or have not been trained to give. Although it be uncomfortable, it is no disgrace for him to have a small salary, for piety and parts have been as frequently associated with small, as with large incomes.

Those of you who do not relish a plain statement of the truth, and who have this day been reminded of your faults, will in all likelihood consider that these remarks savour too much of money; but I believe that if this class of subjects were discussed more frequently, our ministers and our people would be the better for it. May God grant that what has been said may be the means of stirring you up to display more energy and liberality in his Church, and ever remember in all your givings, that "The Lord loveth a cheerful giver."

X. Y. Z.

THE LATE DR. THOMAS MOORE, OF PICTON.

Died at Picton, Ontario, on the 12th Dec., 1869, Dr. Thomas Moore, in the 73rd year of his age. He was the oldest registered practitioner in Canada, and his practice was very onerous, extensive and successful, till within a week of his death. His birth-place was the parish of Dundonald, in the vicinity of Belfast, the great commercial capital of Ireland. His parents belonged to the substantial farmer class who have made Ulster so pre-eminent contrasted with the other provinces of the Island, and his mother, more especially, was a devout Christian woman, of whose many virtues, her son, even when an old man, used to speak with most affectionate gratitude. As a classical pupil in his native place, and as a medical student at Glasgow University, he was highly successful, good evidence of which we have in the fact, that he was a practising surgeon on board an emigrant ship which arrived at Quebec from Great Britain in the year 1817, when he was little over 20 years of age. Dr. Moore remained in Lower Canada a few years, but finally, after a short visit to his native land, came west as far as the Bay of Quinte. Staying a year or two at Bath, he ultimately settled at Picton about the year 1824, and here he continued till the day of his death, his residence extending over the long period of five-and-forty years. During all those long years his life was characterized by the greatest activity and usefulness, and his services to the poor were as unremitting as they were gratuitous. To the very last his professional enthusiasm was ardent and unabated, his library attesting that he was well abreast with the best medical literature of the day. His presence in the sick chamber was ever kindly, pleasant and hope-inspiring. As a citizen he was public spirited and thoroughly independent. Of advanced political opinions, he was manful and bold in the avowal and assertion of them. Whether men coincided with or condemned his views, they acknowledged the honesty of his convictions and the straightforwardness of his actions. Dr. Moore was many years in Picton before there was any Presbyterian service, much less a Presbyterian Church in the place; but while he availed himself and his family of the form of worship of a sister Church:

while, too, professionally if not socially, it might have advantaged him to have forsaken the faith of his fathers, as many in those days, to their shame be it spoken, did, surely it reflects honor on his memory, on his early religious training, and on his fidelity to his religious convictions, that he throughout trained his family at home in our Shorter Catechism, and as soon as a nucleus could be formed for organizing a Presbyterian congregation, he set to work with other zealous men to build a church; and it is only plain truth to state that from first to last he was one of the best friends and most warm and unwearied supporters of the congregation and its interests. It was a rare thing for him to be absent from his pew except when professional duty detained him. Age or weariness were seldom or never pleaded by him as an excuse for forsaking the Sanctuary and neglecting the solemn assembly. At congregational and Missionary meetings he never failed to be present. The same may be said of him in regard to the Sabbath School Festivals. His addresses to the children at such times were earnest and practical. At the very last missionary meeting in the early part of November, he occupied the chair and discharged its duties with great propriety and efficiency. The latest repairs done to the church were done at his instance and under his direction, and he had ornamental trees planted around the church lot the last summer, as he had often done before. He had a child-like love for the house of God like that of David for the Tabernacle, mentioned in the 84th Psalm. Indeed the words of the 102nd Psalm were also illustrated in his case:—

“Thy saints take pleasure in her stones,
Her very dust to them is dear.”

At the same time, it is but just to the memory of our venerable friend and father to say that he was neither bigoted nor exclusive. He valued what was devoted and sincerely good and useful in every Church and in every man, of whatever name. Even the Roman Catholic Church, priests and people, he regarded with much charity and kindly feeling. Religiously as well as politically Dr. Moore was a man of progressive views, and had given a good deal of attention to the Religio-philosophical discussions of these latter days. He was also a man of cultivated musical taste, and while he loved the Psalms and could repeat many of them, still he favoured strongly the use of hymns and the accompaniment of the organ. To speak of Dr. Moore in his domestic relations as a husband and a father—how happy in himself and how happy he made all around him—we may not venture. The loss is too recent, and too crushing, the sorrow is still too severe and sacred! A stranger may not intermeddle therewith. The Church feels, every member and adherent feels, the loss of a worthy and venerable father. The town, the whole district, and the suffering poor especially, mourn, and have deep cause to mourn, the loss of such a useful and honored citizen, and such a benevolent and skilful physician; but none of these may for a moment compare with the irreparable deprivation and desolation endured by widowed and fatherless hearts in the home that has so recently lost its loving and beloved head. It only remains to add a word. Our departed father, though surely pressed with the severest suffering from distressed respiration, his disease being congestion of the lungs, yet in moments of relief evidently enjoyed the religious consolation that was tendered to him. He had a felt sense of his own unworthiness, but he expressed his trust in Christ, and that he was not afraid at the prospect of the great change. How hopeful when the dying Christian can adopt the sentiment, “Yea, though I walk through the valley of the shadow of death, I will fear

no evil, for thou art with me; thy rod and thy staff they comfort me." Like Abraham, our much lamented father "gave up the ghost and died in a good old age, an old man and full of years, and was gathered to his people."

Notices of Publications.

AN INTRODUCTION TO THE OLD TESTAMENT.—By Johannes Bleek. Translated from the Second Edition. (Berlin, 1865.) By G. H. Venables, Esq., 2 vols. 8vo. London: Bell & Daldy. Toronto: Adam, Stevenson & Co. Montreal: Dawson Bros.

The above is the title of a work of very considerable merit, for some time well known to German scholars, and now presented in an English dress. The translator thus expresses himself: "This translation is now offered to the English reader in the hope of supplying a want long felt by theological teachers, of a work that they could safely recommend to students as a store-house of well-sifted and trust-worthy Biblical material, which would introduce them to the field of literary investigation, and put them in possession of the latest authenticated results of the criticism which has been brought to bear on the structure and contents of the Old Testament." This, the book, in a great measure, accomplishes. But, while it bears on every page the marks of profound learning, pains-taking labor and a manly candour, the conclusions of the author will not always commend themselves to the judgment of students trained in the more orthodox Schools of Britain or America.

Although the reader may not agree with his author, he is put in possession of the facts and *data* upon which Bleek bases his opinions, and is thus in a position to judge for himself. This is one of its chief recommendations as an Introduction to the study of the Old Testament. In addition to the critical discussion of its structure and contents, we have a review of the contributions already made to this branch of Biblical criticism—a valuable chapter on the languages of the Books of the Old Testament; another on Hebrew Prophets and Prophecy; a Division on the History of the Canon, concluding with an exceedingly interesting discussion on the History of the Text of the Old Testament Canon from its formation to the present time.

Within the compass of these two volumes the student sweeps the whole field of German literary effort in connection with this branch of Biblical criticism, thus becoming acquainted, at moderate cost and a minimum expenditure of time, with the leading theories regarding the structure and contents of the Old Testament. As no man can be considered an able defender of "the faith once delivered to the saints," who is ignorant of the methods by which his position may be assailed, and of the best means of defence, so now, more than at any former period in the history of the Church, is it necessary that the preacher should be able to vindicate the claims which the Bible sets up to be the word of the living God, and the only rule of faith and practice.

DALETH.

THE PERFECTION OF THE ATONEMENT, VIEWED POPULARLY, LOGICALLY AND SCRIPTURALLY.—By Rev. Thomas Wilson, Caledonia. Toronto: Adam, Stevenson, & Co. Pp. 167.

The treatise, of which the above is the title, discusses the following points: (1.) The Case Stated, the meaning of Atonement and its Necessity.

(2.) The imperfection of Human Remedies. (3.) The All-sufficiency of Christ's Sacrifice. (4.) Errors, Difficulties and Objections Considered. (5.) Relation of the Atonement to Man. (6.) The Gracious Invitation. These points are discussed in a clear, scriptural, and evangelical way. We thoroughly endorse the statement of the Rev. Dr. Ormiston and Rev. D. Inglis, who in a recommendatory note prefixed to the volume, say:—"It is a decidedly readable book on the most profound and most momentous of all questions; and we heartily recommend it to the attention of all, and especially to such as may neither have the leisure nor the inclination to read more extensive treatises."

ADMIRAL COLIGNY, AND THE RISE OF THE HUGUENOTS.—By the Rev. W. M. Blackburn, Prof. of Bible and Ecclesiastical History in the Theological Seminary of the North West, and author of "William Farel," "Calvin in Paris," &c., &c. Philadelphia: Presbyterian Board of Publication.

The author has already acquired a distinguished place as a writer of biography and history. This new work, in two well got up volumes, will still further advance his reputation. It is, while professedly an account of the brave Coligny, a history of the Reformation in France during three interesting periods: 1st, that of repression, (1512-1555) when the attempt was made to reform the Papal Church; 2nd, that of organization, (1555-1562), when the Presbyterian Church was organized in Paris, and the first national Synod held; 3rd, that of resistance, (1562-1598), when civil wars raged in France. The book is written in a most graphic style, and forms a most valuable addition to our ecclesiastical literature.

SEED THOUGHTS, OR LECTURES FROM CARYL'S EXPOSITION OF JOB.—With an Introduction by the Rev. J. E. Rockwell, D.D. Philadelphia: Presbyterian Board of Publication.

Caryl, the author of our Exposition of Job, was one of the Westminster Divines and one of the ejected ministers in 1662. He was held in high reputation as a man of learning and piety. His exposition was published in two folio volumes, which are now rarely to be obtained. It arrested the attention of Kitto when engaged on his Daily Bible Illustrations, who speaks in the highest terms of its high value. Others bear like testimony to the work. In the volume before us we have a selection of some striking thoughts culled from the exposition, the collection of which was to the compiler a work of pleasure and profit. They are arranged under different heads. We doubt not many will find here "seed-thoughts" which will produce good fruit.

MARGARET LAWRENCE. EDITH'S TWO ACCOUNT BOOKS. TELL THE TRUTH. FOOTSTEPS IN THE LIGHT.

The above are published by the Presbyterian Board as part of the series for youth. They are well adapted for the young.

THE BIBLICAL REPERTORY AND PRINCETON REVIEW FOR JAN., 1870.

The January number of the Princeton contains the following articles: 1. The History and Literature of Civil Service Reform; 2. The Early Regeneration of Sabbath School Children; 3. The Life of Samuel Miller, D.D., LL.D.; 4. A Fragment—What the Greeks thought of the Religion of the Jews; 5. The Reign of Law; 6. Adjourned Meetings of the General Assemblies at Pittsburgh; 7. Life of Joseph Addison Alexander; 8. The Presbyterian Church—its position and work; 9. Notices of Publications; 10. Literary Intelligence.

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Mono W.....	1 61
Port Elgin.....	4 00
Grimsby and Muir's, less dis....	5 16
Derry West.....	3 75
Ekfrid.....	9 80
Zorra, less dis.....	75 37
St. Vincent, Knox's.....	4 32
Shakespeare S. S.....	10 00
Peterboro S.S.....	8 00
Avonbank S.S.....	5 60
Puslinch W., less dis.....	14 55
Hibbert S.S.....	6 54
Lakeshore.....	6 40
Binbrook S.S.....	9 00
Elmira, Ill., Amer. cur.....	5 18
Guelph 1st.....	13 50
{ Bluevale.....	4 00
{ Wingham.....	6 00

FOREIGN MISSION.

New Carlisle.....	4 00
Clyde S. S., Galt, for Mr. Nisbet's mission.....	10 62
Mrs. Baikie, Avonton, for Mr. Nisbet's Mission.....	5 00
Friend, per Rev. R. C. Moffat..	1 50
Avon Church, Downie.....	8 94
Galt, Knox's S. S.....	6 00
St. Vincent, Knox's Ch. S. S., for Mr. Nisbet.....	3 09
West Puslinch, less dis.....	14 55
Shakespeare S. S., for Mr. Nisbet	10 00
Peterboro S. S., for Mr. Nisbet's Mission.....	8 00
Binbrook S. S., Brit. Columbia	9 70
" " " for Mr. Nisbet.	9 70
Bequest of late Miss Agnes Wallace, per Rev. R. Moodie, Tecumseh.....	10 00
Lachute, Henry's Ch. S. S., for Mr. Nisbet, less dis.....	6 55
Guelph, 1st.....	20 00
" " S. S., for Mr. Nisbet	6 50

Oshawa.....	20 00
Scarboro.....	30 00
Montreal, Erskine Ch.....	287 25
Kincardine W.S.S. for Mr. Nisbet	2 00

WIDOWS' FUND.

New Carlisle.....	4 00
Mono W.....	1 20
Port Elgin.....	3 50
Amabel.....	2 75
Walkerton.....	8 00
" " Aged & Infirm M.F.	7 00
Chatham, Rev. W. Walker.....	10 00
Harwich.....	5 00
{ Tarbolton.....	4 50
{ Fitzroy Harbor.....	3 00
{ Martintown.....	4 18
{ Williamstown.....	2 76
Avon Church, Downie.....	4 28
Ashburn.....	18 00
Cooke's Ch., Toronto.....	80 00
West Puslinch, (less-dis.).....	2 91
{ Georgetown, Aged and Infirm	
M. F.....	4 25
{ Limehouse, Aged & Infirm	
M. F.....	4 25
{ Binbrook.....	7 10
{ Saltfleet.....	5 69
Ashfield.....	18 00
Lachute, Henry's Ch., (less dis.)	8 68
Mosa.....	6 00
Montreal, Erskine Ch.....	54 75

With rates from Rev. A. Allan, Rev. J. McLachlan, Rev. W. Millican, Rev. S. C. Frazer for two years, Rev. P. Greig, Rev. D. Beattie, Rev. A. McDiarmid, Rev. D. Paterson, Rev. J. Davidson, Rev. D. Allan, Rev. A. Melville, Rev. N. McKinnon, Rev. R. C. Moffat, Rev. W. R. Sutherland, Rev. R. Hume, Rev. A. McDonald, Rev. P. Gray, Rev. J. McMillan, Rev. R. Hamilton, Rev. Jos. Alexander, Rev. G. Grant, Rev. G. Smellie, Rev. J. Eadie, Rev. W. Richardson, Rev. W. Craigie, Rev. W. Barrie.

PROF. YOUNG'S CHAIR.

Per Rev. W. McLaren, Belleville.....	\$50 00
J. Carruthers, Esq., Kingston.....	50 00

MISSIONS OF UNITED PRES. CHURCH.

R. H. per Old Calabar.....	1 00
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BURSARY FUND.

Ladies' Association, Knox's Ch., Galt, per Mrs. R. Reid, Bayne Scholarship.....	50 00	Osgoode	35 00
Mr. T. Shaw, Binbrook	8 00	Ottawa, Knox Ch.....	32 85
		“ Bank St.....	30 00
		Carlton Place.....	30 00
		Ramsay.....	16 00
		Almonte.....	42 00
		Bristol.....	45 00
		Masham and Wakefield	117 00
		Aylmer.....	13 00
		Perth.....	83 50
		Smith's Falls Church	34 00
		“ Mr. Clark.....	20 00
		Cornwall.....	34 00
		Lancaster.....	18 00
		Martintown.....	20 00
		Indian Lands	55 00
		Kenyon.....	16 00
		Lochiel.....	84 00
		Vankleekhill.....	33 00
		Kemptville.....	41 00
		Bothwell.....	10 00

FUND IN AID OF REV. J. G. CARRUTHERS.

Rev. W. Lochead, sen..... 5 00

The following amounts have been paid in Montreal to Warden King, Esq., for the Montreal College:—

ENDOWMENT FUND.

Chalmers' Ch., Q., J. G. Ross.	500 00	Discount on Silver.....	\$25 17
“ “ John Ross.	500 00	Travelling Expenses..	60 00
“ “ J. L. Gibb.	200 00		85 17
“ “ J. Gibb.....	100 00		
“ “ J. Hossack	100 00		
“ “ Jas. Gibb..	50 00		
“ “ Frank Ross	50 00		
“ “ Robt. Neil.	10 00		
“ “ N. Wingfield	10 00		
“ “ Fraser and Sutherland	5 00		
“ “ Geo. Hart.	5 00		\$921 83
John S. Hall.....	10 00		
F. W. Torrance.....	36 35		
A Subscriber.....	20 00		
Geo. Irving.....	20 00		
Smith's Falls, Alex. Clarke....	100 00		
Martintown.....	5 75		
Wm. Yuille.....	10 00		

MONTREAL COLLEGE—ORDINARY
REVENUE.

St. Sylvester.....	2 00
Wakefield.....	46 50
F. W. Torrance, Int.....	13 65
Prescott.....	8 90
Farnham Centre.....	3 45

LIBRARY FUND.

Donation..... 5 00

AMOUNTS COLLECTED BY REV. C.
CHIN'QUY.

Peterborough Church.....	\$81 09
“ Y. M. Ch. Society	44 11
“ Mr. Campbell....	25 00
“ Friend.....	1 33
Springville.....	7 00
Lakefield.....	33 95
Cobourg.....	21 00

MONEYS RECEIVED BY THE STUDENTS'
MISSIONARY SOCIETY SINCE 1ST JAN.

Per Mr. McKellar, Friends in Sarnia.....	\$10 00
“ Mr. Ritchie, McCrae Set- tlement	4 50
“ Mr. McLung, Cayuga	3 45
“ Mr. McLaren, Friends at Wakefield	6 50
“ Mr. W. A. McRay, Mt. Plea- sant S. School.....	8 00
From Huron Presbytery	91 00

Total received.....\$123 45

G. BRUCE,
Treasurer Students' Miss. Soc'y.

Receipts for RECORD unavoidably left over.