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THE
HOME AND FOREIGN
RECORD

OF THE

Canada Presbyterian Church.

VOLUME XI.

Toronto ;
PRINTED FOR THE COMMITTEE,
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1873.

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TORONTO

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WINTER.

(*From the German.*)

The summer's gorgeoussness is gone;
 Snow-drifts the fallows cover;
 The winter storms rush roaring on,
 Hills, woods, and valleys over.
 The soil is iron-bound by frost,
 And all its quick'ning power is lost.

Though rude the season, naught can
 No bitter cold can pain me, [harm—
 With roof to shield and raiment warm,
 And bread and wine sustain me;
 My couch, when day has reach'd its close,
 Affords me, slumb'ring, soft repose.

Far other is the poor man's state,
 Whose food and clothing fail him;
 On him life's hardships grimly wait
 When cold and want assail him.
 His famish'd children's weak embrace
 But adds to winter's miseries.

While thousands thus, these rugged
 Are suffering and complaining, [days,
 A better fate my life displays,
 Prosperity retaining.
 For this thy thanks, with joyfulness,
 O thou, my heart, to God express.

Think not of what thou wantest still,
 And others may be sharing:
 Think of the griefs that others feel;
 And Heaven's constant caring;
 Pray, "Father, grant me true content,
 And keep me safe from detriment."

Do not, my happy heart, delay
 The poor man's hut to visit;
 And let not his deep misery
 Thy aid in vain solicit.
 Ah! they who pity never feel
 Deserve no part in winter's weal.

J. B.

REVIEW OF THE PAST YEAR.

One of the most important items in our record of the year 1870 was the war between France and Germany. At the beginning of last year the seat of this war was transferred from the provinces to Paris and its environs. After enduring all the horrors of a siege, an armistice, and finally a treaty of peace was concluded between the Emperor of Germany and the Government of which M. Thiers is still the head. Shorn of part of her territory, and drained of her resources by the payment of a large indemnity, France was still not permitted to enjoy the sweets of repose. A fierce contest between the Communists of the capital and the Assembly of Versailles inflicted untold horrors upon the people, and, although the side of responsible government finally prevailed, it has not been able to extinguish the embers of revolutionary spirit and national discontent. The manifest judgment of God upon the guilty city and land have evoked no public confession of sin nor expression of humiliation under the Almighty hand. Here and there a voice has been raised in Protestant churches, and from men like Father Hyacinth, acknowledging Divine chastisement and imploring mercy; but the mass of the people and their rulers have not yet learned the lesson taught by the text from which their great pulpit orator, Bossuet, preached his grandest sermon, on the occasion of the death of the unfortunate widow of our Charles the First, "Be wise now therefore O ye kings: be instructed ye judges of the earth. Serve the Lord with fear and rejoice with trembling. Kiss the Son lest He be angry, and ye perish from the way, when His wrath is kindled but a little." Still the work of God has been seen in mercy as well as in judgment, and He whose footsteps are not known has prepared a way for His word, even with the fire and sword. The war has scattered the Bible over France as it never was spread abroad before.

In Germany the war has had the effect of severing more completely a large portion of the Bavarian Church from the Papal see. The Ultramontane party strove hard to gain the upper hand, and deprive the excommunicated Dollinger and his followers of their professorial and similar employments; but in this, as well as in other attempts, they have completely failed. The Old Catholic Convention, which was held in Munich in the month of September, showed the reality of the reform movement in the Church of Rome. Papal unity is broken up, and none can tell how many fragments it may yet fall into. God grant that those who are leaving the sinking ship may find their way safely to the shore. The Pope still takes up his abode at Rome, but the past year has been a very humiliating one for him. The eternal city is no longer under his jurisdiction, but owns the sway of the King whom he has anathematized with every curse that fiendish ingenuity could invent. Protestant churches have been erected within the walls, the first being that of the Rev. James Lewis, of the Free Church of Scotland, opened in the month of January. During the year Rosa Madiai and Dr. Revel have been called away by death.

Spain, long the most obedient servant of the Papacy, ruled over by the son of the excommunicated Victor Emanuel, has witnessed many triumphs for the Gospel during the past twelve months. The labors of missionaries and colporteurs have carried the truth to almost every corner of that benighted land, and Protestant churches are rising on every side. Roman Catholicism has not been idle, nor have the servants of God had it all their own way; but the contest, now that all political restrictions are

removed, and liberty of worship is proclaimed and protected, shows plainly the power of the Word over error. Nor has the sister state of Portugal been left unvisited by Gospel influences. The Wesleyans and other Protestant denominations speak encouragingly of the progress of their missions in Lisbon and other parts of the kingdom.

Geneva and Protestant Switzerland, or at least that part of it which cherishes religious life, has been compelled at length to protest, by a manifesto declaring its evangelical principles, against the rationalism of many who disgraced its Church in the eyes of the Christian world. In Holland, also, some impression seems to have been made upon the rationalistic body of ministers, who have neglected the flock over which the State made them overseers. The people have now a voice in the election of their pastors, and are introducing men of evangelical views.

The Russian Government, and even the Greek Church, of which the Czar is the head, have shown themselves not unfriendly to the circulation of the Scriptures in that vast empire, under certain conditions. The German-speaking and Lutheran subjects of Alexander II., who inhabit the Baltic provinces, have, however, had cause to complain of his endeavor to bring them within the pale of the national Church, and unfortunately the evangelical deputation which waited upon the Czar for the purpose of mediating in the matter, returned without having accomplished any satisfactory result. The smaller branch of that Church in Greece exhibits many signs of life. Sabbath schools have been established, and a large body of the clergy has petitioned for reform in different branches of the Church's work; but the Patriarch is obdurate. Meanwhile there are preachers like the Athenian Archimandrite, Dionysius Latas, who set forth the great truths of evangelical Christianity, exalting Christ and the word of God before the people. All this must bear fruit.

In Turkey the American missionaries have to chronicle important additions to the Church during the past year. In Armenia, especially, a whole village has become obedient to the faith. The Free Church of Scotland and American Missions in Syria and Palestine not only have maintained their ground, but in their educational institutions have been laying foundations broad and deep for future success. On the 12th of November, 1870, the Rev. G. W. Coan wrote from Oroomiah, in Persia, to the Editor of *Christian Work*, saying, "On the evening of October 25th, we had a most wonderful display of the aurora borealis, the more remarkable as we very rarely see the faintest signs of northern lights in Persia. Between the hours of nine and eleven p.m. the whole northern heaven, half-way up to the zenith, presented the appearance of a vast sheet of flame, red as molten iron. The edges were of a paler color; then the flame hung motionless, till at last it separated into vast columns, and finally paled away and disappeared. Some of the superstitious say it portends the plague, or some other fearful sickness; others that it prognosticates war; others earthquakes, &c." It is remarkable that last year Persia was visited by a famine of unusual severity, during the continuance of which many thousands perished, and from the effects of which the people of that ancient kingdom are still suffering. Doubtless, however, as in the case of the recent famine in India, a way will be opened up for the Gospel through its instrumentality, and Mr. Coan's view of the portent be realized. "May it be the harbinger of bright and glorious days for this benighted land, when Christ, the Sun of Righteousness, shall arise with healing in His beams."

The great work of evangelization has been steadily progressing in India. The Brahma Theists have prepared the way for a better religion than that which they provide for their disciples, in whom the spirit of enquiry, once raised, does not so readily subside into supercilious arrogation of superior wisdom, as among their teachers. A native Christian Alliance has been formed in Bombay, and throughout India many are changing their opinion of Christ and His people, from the samples of the latter now found everywhere boldly professing the name of the Lord. The work of education continues to be vigorously carried on, and the adoption of so many famine orphans by the United Presbyterian missionaries will provide a class long desired of native Christians, knowing the Scriptures from their youth. The aboriginal tribes in the north and west are attracting much attention, and afford much encouragement to the missionaries. The Burmese missions still hold their place among the marvels of missionary success. The attitude of China has not been friendly to Christianity during the past year. Many injurious reports have been circulated throughout those parts of the flowery land in which foreigners reside, affecting the reputation, and thus the safety, of the missionaries. The British Government, by virtue of a short-sighted policy on the part of its ambassador, is responsible for this. Nevertheless, the Gospel has greatly extended its dominion throughout the land, and notably in the island of Formosa, where the missionaries of the English Presbyterian Church are laboring. Much is being done by the missionaries everywhere to counteract the monstrous evils of opium-smoking. Japan at the same time has been advancing in civilization in one direction and falling back in another. The most striking instance of the latter is the persecution that broke out last year against all Christians, causing the transportation and enslavement of many converts of the Roman Catholic missionaries.

Africa presents us with hopeful signs of progress, in connection with the American missions in Egypt. The West African missions, although many of them, like that of the United Presbyterian Church in Old Calabar, have been called to pass through severe trials, have on the whole had reason to rejoice in tokens of the divine favor. In South Africa the diamond fields have been the one absorbing topic with the people. The emigration which has taken place from other regions to these new diggings will, it is hoped, help to extend Christianity among the natives, and even to the Dutch boors, who seem to be almost as much in need of its benign influences. The work of education is being carried on vigorously in connection with the Presbyterian Missions to the Caffres. The best of the native converts, a scholar, a man of much social influence, and a devoted Christian, who served the United Presbyterian Church faithfully as its missionary, and who lately translated the "Pilgrim's Progress" into the language of his countrymen, has been called away during the past year, which has also been signalized by the removal of Mrs. Moffat, the worthy help meet of the South African missionary. The fate of Dr. Livingstone, spite of all that is hoped concerning him, still remains uncertain. The Church in Madagascar is still growing, and must yet, under God, speedily accomplish the Christianizing of every corner of the island. God has wrought wonderful things in this region of the earth.

From every quarter of the South Seas intelligence has been received of the progress of Gospel truth. Although some of the Polynesian populations are dying out, this does not seem to be the case universally, or even in anything like a majority of the islands. In many places the

European missions are self-supporting, owing to the industry, independence and liberality of the people; and a large proportion of missionary work is performed by native agents. The aborigines of Australia and New Zealand have received a great deal of attention of late, and among the latter some brave latter-day martyrs have been found, willing to choose death at the hands of their heathen countrymen, rather than deny the name of their Savior. Presbyterianism is taking a strong hold of the people in both of these important colonies. The sad news has recently arrived of the murder of Bishop Patteson, the Rev. Mr. Atkins, and Stephen, a native teacher, by the islanders of Nukapu, in the South Seas, who had been exasperated against all Europeans by the conduct of unscrupulous slave traders.

Turning next to America, we see the hand of God in the great hurricane that swept the island of Antigua, bringing destitution to many and death to some, and that has punished Cuba with continued warfare and bloodshed for her many sins against religion and humanity, turned upon many neighboring regions as a hand strong to save as to smite. Not only from the West Indies, but from South America, in Brazil and Chili, and even in the far South, among the degraded inhabitants of Patagonia and Tierra del Fuego, we hear of the Gospel message being proclaimed, and of victories for the Cross being achieved over the forces of Paganism, and an almost worse than heathen Romanism. The ancient land of Mexico, that is now again threatened with revolution and anarchy, has seen a great light during the past year. A high place among the names of those who have been benefactors of humanity, is due to Mr. Riley and other agents and members of the New York Society, which has, under God, filled a land once wholly given to idolatry, with the praises of Christ and prayers of faithful worshippers to the living and true God. In the United States many different events, full of interest, present themselves. The opposition of an ignorant and brutal party in the Southern States has not been able to deprive the Negro of the educational and religious influences that have been brought to bear upon him. A victory, however, has been gained by the representatives of a similarly degraded class, which American political institutions cherish in California, over a settlement of unoffending Chinese immigrants. What the effect produced on the Chinese mind by the news of American outrages may be, is a matter that gives much concern to those who reckon much upon the good opinion of the people for the success of God's work in China. Mormonism seems to be on its last legs. During the past year many Gentiles, as they are termed, have found their way into Mormon territory, and have produced a healthy change of views in the minds of many slaves of that vile system. The praiseworthy action of the United States Government, if it be not frustrated by godless politicians, may have the effect of driving the Mormon community to some remote region, or of dispersing it altogether. The gigantic frauds of which the municipal officials of New York have been guilty, have opened the eyes of many to the fact that the government of the people is more favorable to corruption than that of a monarch, or even of a class. Together with these scourges, parts of the North-western States have been visited with the dreadful calamity of fire, and the City of Chicago in particular nearly burnt to the ground. This latter affliction evoked from all parts of the States, Canada, Britain, and the continent of Europe, a ready and abundant charity. It would be uncharitable to make the statement without reservation, yet generally it is as true of Chicago as of Paris, both cities in which iniquity abounded, that little acknowledgment has been made of

sin, little evidence has been seen of men humbling themselves under the hand of God, and seeking His power to lift them up. In the end of the year 1870, too late for insertion in our review of that year, the Rev. Albert Barnes, the well-known commentator and Presbyterian Minister of Philadelphia, was removed by death. The greatest event, undoubtedly, of the past year, in a religious point of view, that has taken place in the United States, was the meeting of the second General Assembly of the reunited Presbyterian Church, when it was announced that a missionary fund had been raised during the year of nearly eight millions of dollars, which it was expected would soon reach ten millions.

In Britain the year opened with the discussion of the Union Question in the Presbyterian Churches of Scotland and England. The Free Church has decided to let the matter lie over in the meanwhile, for the sake of peace; but in England, arrangements have been made for the union of the English Presbyterian and United Presbyterian Synods. Opposition to patronage still continues in the Established Church of Scotland, which now finds itself, not for the first time, under the hand of the State. Some scandalous instances of presentations have drawn attention to the matter. In Ireland the new system, both in the Presbyterian and Episcopal Churches, had a first opportunity of proving itself. In both cases it has been successful, and it has thus been again demonstrated that a true Church may confidently cast itself upon the Christian conscience of its members for support. In England decision was early given in the Purchas case, and many ritualistic practices condemned, which has set high churchmen, and even those who want latitude more than elevation, by the ears. The Evangelical party rejoices, and has determined to stand by the Church of their fathers and drive the heterodox members to secession. Vain hope! In opposition to the Materialistic and Anti-Christian teachings of the new school of natural philosophers and philosophical, or rather theorizing zoologists, lectures have been delivered in London and elsewhere on the Christian evidences with great success. Still infidelity abounds in Britain and throughout the whole world, and the Church must bestir herself, or as a consequence the love of many that are brought in contact with the teachings of those instructors in things secular and of the earth, may wax cold towards things sacred and heavenly. During the past year the religious world has lost Dean Alford, Canon Melville, Dean Mansel, Dr. A. Keith Johnston, and Professor Gibson of Glasgow. The serious illness of the heir apparent to the crown caused for a while much anxiety, which his convalescence has removed.

Finally the year 1871 has not been an uneventful one as far as Canada is concerned, or at least in connection with our own Church. At the meeting of the General Assembly in June, at Québec, and the adjourned meeting at Toronto in November, the important question of union with the other Presbyterian Churches of the Dominion was the most important subject of deliberation. At the latter meeting a basis of union was agreed upon, and sent down to Presbyteries, Sessions and Congregations, to report at next meeting of Assembly. A College Endowment Scheme for raising \$250,000 has been set afoot on behalf of Knox College and the college in Montreal, while Messrs. Fletcher of the Manitoba Presbytery, and Bryce, the recently appointed Professor in the educational institution of our Church in that Province, were engaged previous to their departure in collecting a sum sufficient for its endowment. The work of education is now progressing in the latter institution. The vacancy caused by the resignation of Principal Willis has been supplied by the appointment of

the Rev. D. Inglis to the chair of Systematic Theology in Knox College, into which he was inducted at the commencement of the College session. At the same time the College sustained a loss in the appointment of the Rev. Professor Young to the chair of Metaphysics and Ethics in University College, a position for which it was universally agreed that no one on the continent was better fitted, and in which his valuable instructions are still available for the students of the Church. A short time previous the Rev. G. L. McKay was ordained as the first foreign missionary of the Canada Presbyterian Church, and is now on his way to his field of labour in China. The work of French evangelization has been thoroughly and efficiently taken up by the committee in Montreal. Some of the missionaries have suffered at the hands of the bigotted Catholics while endeavouring to make known the truth to them, but the principle of religious liberty has been asserted and recognized, and ere long the labours of these self-denying men will bear fruit. M. Chiniquy has rebuilt the mission premises destroyed by fire, and is preparing to send labourers into the harvest where he himself has been reaping. At the beginning of the year the Rev. Mr. Nisbet, of the Saskatchewan Mission, had much to contend with from the ravages of small pox among the Blackfeet and Crees of the plains. He was at the same time able to be of much service to the Indians in averting the progress of disease by vaccination. Many families have settled about the Mission premises, and additions have been made to the communion roll of the small Church in the wilderness. Progress has been made in the other Mission work of the Church. New districts have been opened up and new labourers received into communion with us, who have helped to carry on the work in them. Yet, in spite of these additions, it has been found impossible to send missionaries to the important stations in the north of Lake Huron and Lake Superior for the winter months, and thus there is danger of these important links in our westward line of progress being transferred to other denominations. Two ministers are wanted by the Home Mission Committee to go to Manitoba, but none seem so far to be forthcoming for this work. The 16th of November was observed as a day of thanksgiving throughout the whole of Ontario, having been first agreed on and proposed to the other Churches by the General Assembly of our Church in June, and having subsequently received the gubernatorial sanction and recommendation. During the year the people of Bayfield and Innisfil, together with the Church at large, have been called to mourn the loss of the Rev. James Duncan and the Rev. T. Wightman. An interesting mark of progress is the number of volumes that have appeared and are still appearing, embalming the lives or some portion of the work of the Church's faithful servants, who have entered upon a higher life and into everlasting rest.

Such is the record of the past. It is full of important lessons, and every one of its items, gloomy as some may appear, yet in the light of divine truth is full of hope for the future. The Lord reigneth, and all things work together for good to His cause, and to them that are His. We cannot better close than with a single verse of the Dutch hymn, "Nu geve Godt dat ons' gesang," which is sung on New Year's Day in many of the churches of Holland:—

"Now God grant that our song this day
With faith's pure joy go on its way;
A good New Year we wish to you,
May His grace make our wishes true."

Missionary Intelligence.

LETTER FROM THE REV. JAMES NISBET.

MANITOBA, July 3, 1871.

To the Sabbath Schools of the Canada Presbyterian Church.

MY DEAR YOUNG FRIENDS,—I daresay that many of you have been expecting a letter from me for some little time, and now I must try to write you a short letter that you may know that I still look upon the members of the Sabbath Schools as specially entitled to help in the support of this mission.

I hear that hundreds of families are already flocking into the new province of Manitoba. These families will find it an advantage that christian missionaries were before them. The time may not be far off when equal or greater numbers will seek homes in this most extensive valley, and no agency is better fitted to prepare for the peaceful settlement of a country hitherto the hunting ground of Indians and claimed as their exclusive property, than Christian missions. It is the Christian religion alone that teaches the Indian to look upon the white man as his brother; and it is for the sake of their children that parents are willing to brave the difficulties and dangers of settling in an Indian country, so that the children of our Church should be taught to consider our mission to the North American Indians as one having special claims on them, and one to which they should liberally contribute of their mission funds.

You have been told of the fearful ravages that small pox made in this country last summer, and how wonderfully the Lord preserved this mission, and made it the means of preserving many hundreds of lives by spreading vaccination far and near. But the existence of that terrible disease hindered our work very much. The Indians all kept scattered about in the woods, that there might be the less likelihood of the disease coming among them; it also prevented us from taking some children into the mission who were brought to us, for we were unwilling to take in any children when many persons were dying of small pox within sixty miles of the mission, and we did not know but it might come to our very door, for there is always a great deal of coming and going between the two places.

With the return of spring, applications on behalf of children were renewed, and we received six—four boys and two girls. The first is a boy, perhaps twelve years of age; his father has often been working for the Hudson's Bay Company, so that the boy has learned to speak English, while Cree is properly his language. The second is a boy about ten years of age. I had met with his father at an Indian camp two months after coming to this place, and at that time the father, although not a Christian himself, asked me to baptise his boy, who had just recovered from a dangerous illness. I did not think it proper to baptise the child then, but in the month of May last year, the whole family visited the mission, and at that time the mother made a profession of her faith in Christ and was baptised, and at the same time the boy whom we have now received into the mission was also baptised, the mother giving him the name of *Baptiste*, after one of her friends. Baptiste is a fine quiet boy, considering that hitherto he has been brought up in an Indian camp, and he manifests a considerable aptitude for learning. Already he knows all the small letters. The next are a boy and girl, orphans, and half brother and sister. The

boy is about six years old and the girl just *three*, they are very fond of and kind to one another. The boy is learning the letters well, the girl is rather young to learn much. These have yet to be baptised. I purpose that the boy shall be named after Professor McVicar, of Montreal, on account of the wish of the Cote Street Sabbath School to have a boy in the mission named after their former pastor. I mean to name the girl after Mrs. Esson, widow of the late Professor Esson, of Knox College, a lady that is constantly working and getting others to work for the benefit of this mission.

The remaining two are children whose mother died suddenly last winter. The father came with his children from the plains and entreated us to have pity on him, and take charge of his children, for he could not take care of them himself. The boy is only about *two* years old, and being so young, he is at present taken care of in a neighboring family, while the mission furnishes all that he requires. The girl is at least five years old, and lives at the mission. She is rather young to make much progress at school. These two have likewise yet to be baptised. I purpose to name them after Mr. and Mrs. Black, of Red River. There is no one who does so much voluntary work for the mission as the Rev. John Black.

We have taken these children at a time when we have literally nothing with which to clothe them properly. Our own children have had to share their clothes with them, and we have had to buy from the H.B. Company a few articles for the boys. The troubles at Red River prevented us getting any goods last year, but we hope that a good supply of donations as well as purchased goods is now on the way. But such a large addition of Indian children to our household presses upon us the necessity of having entirely separate accommodation provided for them, and a matron, as well as a teacher, to take proper care of them, and I look to you, my young friends, to help us in this work. At present the committee insists that we shall not exceed a certain amount of outlay, but if we are to continue to be so restricted we cannot extend the benefits of the institution to others who may apply. I wish you, by the largeness and number of your contributions, to let the committee know that this work must and will go on.

Will you also help us with your prayers for these children, that every one of them may become true Christians, and that they may yet be fitted to be useful to the people of their tribe?

Your sincere friend,
JAMES NISBET.

FREE CHURCH MISSIONS.

Mr. Van Andel sends an account of the baptism, at Prague, of a young Jewish lady who had been brought under Christian influences during a temporary residence in England; he also reports the baptism of a Jewish student of medicine.

Mr. Koenig communicates two letters which he lately received, the one from a young man of Constantinople, baptized in 1862, who is now living a Christian life in Wisconsin, and the other from a young man baptized in Pesth two years ago, who is now labouring in that part of the world as a Colporteur.

Five students in divinity, or probationers belonging to the reviving Protestant Churches of Hungary and Bohemia, are spending the present winter at the New College, Edinburgh.

Mr. Meyer, at the close of his missionary work at Amsterdam, was privileged to administer the ordinance of baptism to two of the children of Abraham.

The narrative of an African native evangelist, while it sets forth the opposition of many to the word of God, shows also a wonderful readiness on the part of the Caffres generally to receive instruction in the things of the Kingdom.

Dr. Wilson of Bombay has gone back to India, from whence Messrs. Gardner, of Puna, and Stothert, of Bombay, have been obliged by ill-health to return to Britain. A new Missionary, Mr. Hector, has recently been appointed to Calcutta.

UNITED PRESBYTERIAN MISSIONS.

The United Presbyterian Missionary *Record* is taken up in great part with a narrative of the last days and a eulogy of the great native missionary, the Rev. Tiyo Soga, whose death has more than once been alluded to in these pages. The Rev. John Sclater of Paterson, Transkei, states that during the past "two years and a-half 35 red-painted heathen had been received into the class of inquirers, 19 in 1869, 9 in 1870, and 7 since last January. Of these it was found that 15 had been admitted into the fellowship of the Church, and were consistent members; 11 were still candidates making progress, so far as we could see, in the Christian life; and 3 had been excluded for sinful conduct, concerning whom we hope that, if not all, at least two will yet return to their first love, theirs being simply cases of temporary backsliding."

Mr. Benoliel tells us that the hymns and singing of the children are becoming a power. Certain it is that the assemblies of old and young sing with peculiar fervour. The largest and best hymn-book in the Spanish language is edited by Senor Cabrera, an accomplished man and a powerful preacher, whose services the Edinburgh Spanish Evangelization Society have much reason to appreciate, and which we trust they will long continue to enjoy. He has happily translated not a few of our best English hymns into his native tongue. One hymn in his collection, which has proved a great favourite, and which seems to us worthy of a place in any collection, we should wish accurately to set before our readers. It possesses the prime attributes of unity, poetry, simplicity, and evangelical devotion,—the highest qualities of any hymn. Though original, and though of very recent origin, as is believed, its authorship has not been traced. Senor Cabrera, who is well acquainted with the history of hymns in the Spanish language, expressed to us his belief that it saw the light first and recently in Madrid. It is often sung in social and public assemblies, and is happily wedded to suitable music, which we regret being unable at present to furnish with the words. Of these we give below an English version, which exactly represents the rhythm of the original—the translation being free, as that is the only kind of rendering which can in any degree represent the essence and spirit of a hymn. It is under the title, '*Jesus, the Haven of Salvation*':—

'Dark and dread to thee, O sinner,
Is that sea thou passest o'er;
And thy soul, forecasting shipwreck,
Dreads the surge, and dreads the shore.

Seest thou not the signal shining,
 All that troubled sea across?
 Light all lovely! faithful beaming;
 'Tis our signal-light, the Cross!

'Happy haven! where, upspringing,
 Flows the stream of endless life;
 Where in calm the soul reposes,
 Free from deadly storm and strife.
 O thou world! I count thee tainted;
 Homeward from the taint I flee.
 Jesus, Thee I seek,—sure Refuge
 For the souls that trust in Thee!

'After Thee my spirit longeth,
 All to wrap me in Thy love;
 All to serve Thee and adore Thee,
 Lowly here, and throned above.
 Blighting age and death can never
 Reach that haven of the blest;
 Rock of Ages! in Thy shelter,
 Saved and crowned, the just shall rest.'

ENGLISH PRESBYTERIAN MISSIONS.

Letters have been received recently from Formosa. Dr. Maxwell states that on the 16th of August he finished "the preparatory examinations for the approaching communion, which will probably add to the hill churches forty or fifty new members." Baksa, the least flourishing station, had a list of fifty or sixty inquirers. At Kongana were several old people asking the way to Zion, some of them between seventy and eighty.

The Rev. Hugh Ritchie, writing at the same time, tells of five men being received into the fellowship of the Church at his station, where another elder was elected in place of one who had disgraced his profession and been suspended from office and membership by becoming an opium eater. On the Sabbath following eight persons were baptized at Tangkang, two of them being educated men, and one a graduate of a Chinese university. At Alikiang, ten men, ten women and a child were added to the communion of the Church. Mr. Ritchie mentions two Christians, a woman who was for a time a servant in his house, and a crippled barber, who had been instrumental in bringing many to a knowledge of Christ.

In a later letter Dr. Maxwell states that forty nine members were added to the hill churches. The reports circulated against foreigners still continue, and have led to attacks of the population upon Christian teachers.

IRISH PRESBYTERIAN MISSIONS.

Mr. Craig, of the Jewish Mission in Hamburg, says that a large number of baptized Jews have been with the mission of late. Above two millions of tracts and books passed through the missionary's hands in 1870, and up to October of last year, nearly four million had been put in circulation.

The Missions in Spain, India, &c., are flourishing, although nothing important is recorded in regard to any of them. Mr. Wells, of the Mission in Surat, gives the following sketch of an Indian "holy man":—

"While in Nariad I made the acquaintance of a character far differing from that of the unassuming Guru. This was not a resident of the place, but a "holy man," who had come to impress the people with his sanctity, and receive in return whatever honour and money his admirers might feel disposed to bestow. He had taken up his position with his followers in an open place in the vicinity of some trees. In modern Hinduism the first element of holiness or fitness for heaven is the absence of any ostensible means of gaining a livelihood. Our holy man was, of course, so far qualified; but in addition, he sat all day on a plank full of iron spikes, and walked on sandals bristling with nails an inch long; hence he was able to support about a dozen disciples or servants, as well as keep two or three camels, two pairs of bullocks, and a horse or two. People had feasted their eyes so long, that when we commenced to preach one evening, at a short distance, we attracted the whole crowd, and also two of his people whom he soon called in and reprov'd. On going up close to his holiness, I observed he had a good thick pillow between himself and the spikes on which his bare feet alone rested. There was no attempt at concealment, the pillow was visible to all; but he had established his reputation for austerities in by gone years, and could now safely draw on it. A native friend tried the sandals, and found very little inconvenience from the nails, as *there were so many and they were so closely set*. I have since heard that his saintship had to retire in disgrace."

General Religious Intelligence.

The Rev. G. Brown of Pau, contributes to the *Free Church Record* an account of his visit to the Union of the Evangelical Churches of France, or the French Free Church, which held its twelfth Synod at Mazamet, near Toulouse, in October last, from which we take the following:—

The Synod, which sat for a week, was opened on Thursday, the 19th October. It usually meets every second year; and as its last meeting was held in 1868, it would have assembled in 1870, but for the war and the siege of Paris. Accordingly, the Reports which were presented and reviewed extended over a period of three years.

The place of meeting was the Free Church "Temple," a plain building seated for four hundred persons, but in which sometimes six hundred or more found room to sit or stand. The forty-four churches of the Union were represented by their pastors, and many of them also by elders; while nearly twenty deputies from other Churches, French, Swiss, and British, were present. No wonder the scattered pastors of the Union prize the meetings of their Synod. They can hold no Presbyteries, and many of them have seldom the opportunity of taking counsel or of holding fellowship with a brother. At Mazamet it was pleasant to see their cordial greetings, their brightened countenances, their constant exchange of sympathy, and to hear the swell of their voices as they joined in the singing of the Chants Chrétiens. They have several men of power, intellectual and spiritual, among them. Daily the Synod was stirred by the earnest words of MM. De Pressensé, Fisch, Th. Monod, Pozzy, Hollard, Byse of Nismes, and others, the contagion of whose influence will be carried by the brethren to their isolated spheres of labour. "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend."

Altogether the Synod has been a decidedly hopeful one, and this is saying much in the present distracted state of France. It must not be forgotten that the Church of Rome is the greatest and most compact power in the country; and that, on the other hand, the partisans of the Red Republic are fanatically hostile to all religion. This makes the task of the Free Church, which is a home mission institute, one of peculiar difficulty. May God give her the spirit of power, and of love, and of a sound mind! Principal Cunningham used to say that her chief want was visibility, and so it is to this day. Still, her existence is something to be thankful for, and there can be no doubt that many faithful men in the National Church are encouraged by her example, and at a crisis which may come any day, would gladly associate themselves with her.

A similar report from the Deputy of the Free Church of Scotland, to another little Free Church, that of Belgium, is worthy of consideration. He writes as follows:—

"I got to Brussels on Wednesday afternoon, the 16th August. I was too late for the morning sitting, and I was obliged to leave early on Thursday morning to get to Lucerne for the Sabbath. My presence at the Synod was thus confined to the one public meeting held on Wednesday evening. And when I say that by far the greater part of the time was occupied in the delivery and interpretation of your deputy's address, you will understand why I have almost nothing to report.

"Of the twenty-two pastors and evangelists who lead the work of the little Church, nearly, if not quite, all were present, and I was received among them most cordially. Upwards of a hundred more, consisting of delegates from the several congregations, and of others from the general public, were gathered in the chapel where we met. The President gave out a hymn. After singing, he called on one of the brethren to read a passage of Scripture, and then on another to engage in prayer. The real work and character of the Church are represented by the fact that the President himself, and the two brethren who followed in conducting the devotional exercises, had been converted from Romanism. Then followed the President's opening address, short, simple, and earnest. M. Anet, the Secretary, next read extracts from the Report of the past year, a copy of which may yet be forwarded to the Committee. He then referred to the intense satisfaction which they had had in receiving former deputations from the Free Church of Scotland, and so introduced me warmly to the meeting.

"The first tendency in one's mind was to contrast the small, still assemblage, with our large and demonstrative Assembly. But I felt the tendency at once rebuked when I thought of the manner in which this little body had fought its way thus far, gaining inch by inch from the strongest Romanism which is to be found in the world. It is hard for us to realize the terrible struggle which it has had, and which it still wages year by year. They are few in numbers, and they have little wealth. Yet I believe they are doing real work. And I would venture to say very confidently, even from my short observation, that if we are to help the weak and deserving members of the Protestant family abroad, none has a stronger claim on the Continental Committee than the Christian Missionary Church of Belgium."

The points agreed upon at the Old Catholic Conference held in Munich, last September, are the following.—

1. They reject the Roman innovations, and maintain the old faith of the Tridentine Council.

2. They declare that even a Council not lacking, like that in 1870, an œcumenical character, but which should resolve to forsake the foundation and past history of the Church, could not bind the consciences of the members of the Church. The doctrinal decisions of the Council must be proved in the convictions of the faithful people, and by science as in harmony with the original and traditional belief of the Church.

3. They hope for a reunion with the Greek Church, and expect that with the reforms desired, through science, and the development of Christian civilization, an approximation to the Episcopal and Protestant Churches will gradually be accomplished.

4. They desire a scientific and patriotic education for the clergy, instead of the present one-sided one.

5. They claim protection for civil liberty against the assumptions of the Pope.

6. They desire the abolition of the order of Jesuits, as hostile to civilization, dangerous to the State, anti-national in its tendencies, and teaching corrupt morals.

7. They claim for themselves a share in the property of the Church.

This programme met with no serious opposition, and was almost unanimously adopted. Even Dr. Döllinger found it necessary to go thus far. Difficulties only arose when it was proposed that separate services should be established wherever the desire was felt; and that the "Old Catholics" should be recognized by the State, and allowed to address themselves temporarily to foreign bishops to secure the performance of episcopal functions.

The Free Church of Geneva has a Confession of Faith, in seventeen articles, substantially like that of the Presbyterians, to which officers of the Church, but not candidates for admission, are required to assent. The Church has a board of deacons who manage the temporalities, and a board of elders who have the spiritual oversight. The elders are composed partly of preachers and partly of men who are not. Among these no distinction is made—so far, at least, as their governing power is concerned. One of their number is annually chosen president. Sometimes this officer is a preacher, sometimes he is not. They have in Geneva one church only, but three places of worship. In the church they have about eight hundred communicants; in the three congregations about eighteen hundred attendants. Three of the elders are preachers. These three give their time to the work of the ministry, and are supported by voluntary offerings. Another elder—not a preacher—has a peculiar faculty for reaching and moving men in private. To this he gives his time, and is supported by the Church as a missionary or evangelist. The other elders perform their duties without compensation.

Rev. Dr. F. S. De Hass has just returned to America from the East, bringing a complete and very ancient copy of the Pentateuch. This manuscript is of rare value, being older, says the *Christian Advocate*, than the oldest of those in the British Museum. Dr. De Hass found it in possession of a sheik in the vicinity of Jerusalem, and became the fortunate purchaser. Tischendorf and other eminent Hebraists have examined the manuscript, and agree in pronouncing it very ancient—Tischendorf expressing the opinion that it antedates the Christian Era.

There are now eight ministers or evangelists connected with different Evangelical Churches laboring in Rome. Six places of worship have been opened in different parts of the city. In these places of meeting there are

held every week at least twenty services, and these are attended more or less regularly by from 400 to 500 persons. Hitherto the different denominations have labored together harmoniously. Every Monday morning the ministers and evangelists, along with several brethren connected with the different Churches, meet together to pray for the blessing of God, and by study of the Word of God to render more solid "the unity of the spirit in the bonds of peace." These meetings are held alternately in the halls belonging to the Baptist, Methodist, Free, and Waldensian Churches.

Home Ecclesiastical Intelligence.

CALLS, &c.

The Rev. R. A. Hoskins, has been called by the congregation of *Lindsay*.

Rev. K. McDonald, of East Puslinch, has been called by the congregation of *Thamesford*. He declines the call.

The Rev. W. A. Johnston, has declined a call from the congregation of *Farnham*.

The Rev. R. Bentley, formerly of Montgomery, N. Y., has been inducted as Pastor of the Congregation of Union Church, Galt. Mr. Bentley, we are happy to understand, enters on his charge with the best prospects of success.

CHURCH OPENED.

ST. SYLVESTER.—The Church recently erected by the congregation of St. Sylvester was opened for the public worship of God on Sabbath, the 3rd ult. The Rev. Mr. Powis of Quebec, preached in the morning, the Pastor, Rev. J. Hanran, at 2 o'clock, and the Rev. Mr. Stewart of Leeds in the evening. There was a meeting on the Monday evening following, when appropriate addresses were delivered by the Rev. Mr. Bethune of Inverness, Rev. Mr. Stewart of Leeds, and Rev. M. Powis of Quebec. The collections on both days amounted to about \$80. The church as it now stands cost \$1,260, and the Pastor had the satisfaction on the Monday evening of announcing the church clear of debt, with a trifling balance remaining. The church seats over 200 persons.

ARRIVAL OF PREACHERS.—We have pleasure in announcing the arrival, in addition to those formerly reported, of two additional labourers, viz: the Rev. Mr. Dickey, from the Free Church of Scotland, and the Rev. Mr. McLaughlan, from the Presbyterian Church of Ireland. The latter is an ordained minister, formerly of Ramelton, Ireland.

FOREIGN MISSIONS.

The Foreign Mission work of our Church has now evidently entered on a new stage. The commencement of a Mission to China is a new era in its history, and indeed in the history of our Church. Our Foreign Mission is no longer confined to our own continent, and to a large extent spending its resources in Home Mission work. It has at last assumed, if not entirely, at least somewhat definitely, the character which is ordinarily

associated with the name. The work in Manitoba long fostered by us, has been transferred to the care of the Home Mission Committee. And with the exception of British Columbia, where our missionary is at present sustained by us, our work is, as it ought to be, entirely a *Mission to the heathen*.

Rev. G. L. Mackay, who sailed from San Francisco for China on the 1st November, has now, we trust, been for some time in the sphere of his future labours. In the course of a few weeks, we hope to hear of his safe arrival, and to learn his first impressions of the Celestial Empire.

We are glad also to state that we have now good reason to believe that we shall be able early next summer to send a second ordained missionary to co-operate with Rev. James Nisbet in the evangelization of the heathen Indians on the plains of the Saskatchewan. A young gentleman, who is regarded as in every way well qualified for the work, has intimated his willingness to undertake it.

Another most important fact, which indicates that we have reached a new stage in our Foreign Mission work, is that there no longer appears to be any difficulty in securing labourers. No sooner had we sent Mr. Mackay to China, than another was found willing to go to the Red Indians. And now we hear of four or five young men, who are preparing to devote themselves to work among the heathen. Judging from present appearances, we think there is no reason that every year should not hereafter see new additions made to our Foreign Mission staff.

We are glad also to hear that there are several young ladies whose hearts have been touched with love to souls, who are prepared to go forth and labour among their heathen sisters. This is a department of missionary effort which is worthy of serious attention from the Church.

The time is approaching when many of our congregations make their annual appropriations or contributions for Foreign Missions. We lay these statements before the Church that they may exert their legitimate influence. We wish to be clearly understood, that what is wanting now is *means*, not *men*. The field is white for the harvest, and the labourers are ready to enter in and reap and gather fruit unto life eternal. It now remains with the Church to say whether the means shall be provided to sustain these labourers in the field.

WM. McLAREN, *Convener*.

GRIFFINTOWN MISSION, MONTREAL.

The Sabbath School in this locality was commenced in 1859. About four years ago it became connected with the Sabbath School Association of the Canada Presbyterian Church, and is therefore not under the direct control of any one of the congregations in the city, but receives aid in the form of money and teachers from them all. Three years ago Cote Street Church erected the building which the school now occupies.

Last winter the students of our college conducted in these commodious mission premises, Sabbath evening services with such encouraging results that the teachers were led to take steps to have them continued during the summer. Having obtained from the Session of Cote Street Church the use of the Mission House for this purpose, the teachers raised the under-mentioned contributions for the payment of a missionary. Mr. R. D. Fraser, M. A., student, was engaged, and laboured during the summer months with much zeal, fidelity and success. It will be satisfactory for the friends and supporters of the Mission to know that a good work has

been accomplished, and is being still sustained with unabated vigor,—indeed, from the increased numbers attending both school and Sabbath evening services, the prospects are much brighter for the future than ever heretofore.

The following is the list of contributions:—Joseph McKay, \$50; David Morrice, \$25; Mrs. John Redpath, \$25; Alex. Walker, \$20; James Brown, \$20; Warden King, \$15; W. D. McLaren, \$15; L. Patton, \$15; George Rogers, \$15; Robert Anderson, \$10; John Campbell, \$10; M. McKenzie, \$10; George Browne, \$10; H. Morton, \$8; John Anderson, \$5; R. McCallum, \$5, R. Logie, \$5, Joseph Mewhort, \$5; Donald Campbell, \$5; M. Hutchison, \$5; A. Ritchie, \$5; John Moir, \$5; D. McFarland, \$5; James Williamson, \$5; James Ross, \$5; McLachlan Brothers & Co., \$5; Mrs. Holmes, \$5; C. Stilwell, \$3; Wm. McGibbon, \$3; W. B. H., \$2; Sabbath evening collections, \$39. Total, \$360.

P. S.—In addition to the above contributions, those who enjoyed Mr. Fraser's services, recently sent him \$50 as a token of their esteem and gratitude.

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THE SASKATCHEWAN MISSION.

TO THE EDITOR OF THE RECORD:

DEAR SIR,—I perceive by the last number of the *Record* that Mr. Nisbett calls the attention of the friends of his Mission to the "Bell" that was spoken of by a few friends in Malton nearly two years ago. You will remember an appeal to the Sabbath Schools of this Church was made at that time, and I am exceedingly sorry to say only one school (Grimsby) responded. I sincerely hope the Sabbath School scholars and teachers in connection with our Church will make an effort and send a dollar or two from each school, and when the Spring opens, Mr. Nisbett will receive the "Bell." Subscriptions can be sent to the Agent of the Church, or to George Dawson, Esq., Malton.

I remain, dear Sir,

Yours, respectfully,

A SUBSCRIBER TO THE BELL.

STATE OF RELIGION.

CIRCULAR ADDRESSED TO THE MINISTERS OF THE CHURCH.

FATHERS AND BRETHREN,—The Committee on the State of Religion, appointed by the General Assembly, desire respectfully to submit the following questions for your consideration; and they request you to furnish your Presbytery with a report on the state of religion within your congregation not later than the 1st of February, that a full report may be prepared for the ensuing Assembly. The Committee are aware that some look disparagingly on such enquiries, as if the state of religion could not be made a matter of statistics. But, they would ask if that idea is correct, is not church history an impossibility, and a large portion of the Scriptures a mistake? What would be the value of the historical books—what even of the epistles or prophetic books—if the accounts which they give of the state of religion, at the period of which they treat, or to which they refer, were eliminated from them? And may we not attempt to gather up from year to year, such notices of its condition throughout our Church, as may call for either humiliation or thanksgiving.

The Committee know too well that it is not always a pleasant thing to report on the state of a congregation's religious life; but is it not just then that it needs to be considered closely? And the making a report furnishes an occasion for doing so, and becomes thus a source of profit. The Committee have reason to believe that some have found it a benefit, and they are therefore the more emboldened to entreat all to come to their aid; and they would take the liberty of reminding fathers and brethren that our vows pledge us to the discharge of this duty as well as of others.

They request also that the questions be brought under the notice of the congregations.

QUESTIONS.

1. Do the members of the church in full communion appear to recognize it as their duty to be, at once and in all things, like the Lord Jesus—holy and devoted as he was to God's cause?

2. Do such of them as are parents hold themselves responsible for the use of all scriptural means for the conversion of their children to God, in the full confidence that God will fulfil His own promise to them that do so?

3. Do they observe family worship morning and evening, and do Sessions regard their doing so as essential in order to their continuance in membership?

4. Do the members work for the conversion of the world, and especially of their neighbors, and for the edification of one another?

5. Do they give liberally for the cause of God, and how far may this be regarded as an evidence of godliness?

6. On what grounds are applicants for full communion admitted, and in what way are they dealt with before they are received?

7. What proportion of the congregation is in full communion?

8. What proportion of these attend the prayer-meetings, and how are these conducted?

9. Do they give any evidence of special interest in the Redeemer's cause?

10. Do the elders visit the congregation?

11. Are the Sabbath schools well attended, and do the teachers aim at the conversion of their pupils?

12. Is the Shorter Catechism used in the families and the Sabbath schools?

13. Do the youth of the congregation show any interest in the Kingdom of Christ, and what do you think are the chief obstacles to their doing so?

14. Is intemperance on the decrease in your neighborhood, and to what extent do the members of the church oppose the drinking customs by abstaining from intoxicating drinks as a beverage?

15. Are there any means which you would recommend with the view of promoting a revival of religion in the Lord?

JOHN MACTAVISH, *Convener.*

Proceedings of Presbyteries.

PRESBYTERY OF OTTAWA.—The last regular meeting of this Presbytery was held within Bank St. Church, Ottawa, on Oct. 31st, and Nov. 1st. There were present 12 ministers and 5 elders. The opening sermon was preached by Mr. Aitken, late missionary at British Columbia.

The records and rolls of the various congregations within the bounds were called for; several were presented, examined and attested, and the others were

ordered to be produced at next meeting. A motion was made by Mr. Burns to change the meetings of Presbytery from quarterly to bi monthly; but it was agreed to meet once a quarter, as formerly, and in the afternoon instead of evening, and that all regular meetings of Presbytery be held in Ottawa City. Mr. Crombie presented a revised list of questions for conducting Presbyterial visitations, which was ordered to be printed, and a copy given to each member of Presbytery to make emendations before next meeting.

The convener read a very satisfactory Home Mission Report. The supply available for the quarter was appointed, and several members of Presbytery were appointed to give a day to the mission field. In this connection Mr. McLaren was appointed to dispense the communion in Pakenham, at his earliest convenience.

Mr. James Whyte, was re-appointed corresponding member of the Foreign Mission Committee. It was agreed to hold missionary meetings in connection with the proposed visit of the Rev. Messrs. Smith, of Bowmanville, and Gregg, of Toronto, as a deputation from the Foreign Mission Committee. For this purpose the Presbytery was divided into two districts, and a committee appointed in each to make all necessary arrangements. Permission was given to the congregation of Knox's Church, Ottawa, to sell the manse lot. Mr. Carswell gave notice that at next meeting he would move that a committee be appointed to conduct the examinations for license and ordination, which may take place from time to time.

JAMES CARSWELL, *Pres. Clerk.*

LONDON PRESBYTERY.—An adjourned meeting of this Presbytery was held in First Presbyterian Church, London, on the 31st October.

The call from Lucknow to Mr. Sutherland, of Fingal, was declined, and the Presbytery refused the translation.

The Clerk read extract minute of the Presbytery of Montreal, intimating the translation of Mr. Milloy, from his charge of Lingwick congregation to the Presbytery of London, with the view of being inducted into the charge of the congregation of Argyle Church, Aldboro', whose call he had accepted. The Presbytery appointed the induction to take place on Nov. 25th; Mr. McKenzie to preach, Mr. N. R. Sutherland to address the minister, and Mr. Neil McDiarmid the people; Mr. McKinnon to preside.

Mr. Lundy intimated his acceptance of the call from Strathroy; and his induction was appointed to take place on 28 Nov., at Strathroy; Mr. Baird to preach, Dr. Proudfoot to address the minister, and Mr. John Scott the people. The Presbytery to meet thereafter for business.

The consideration of a call from Angus, Alliston, and Burns' Church, to Mr. Malcolm McKenzie was entered upon. Mr. Rodgers, from the Presbytery of Simcoe, prosecuted the call, and Mr. Thomas Gordon represented the congregation and session of Chalmers' Church, Dunwich. After hearing parties, the Presbytery refused to grant the translation.

In the matter of a call from Bayfield, to Mr. John Lees, of Lucan and Bid-dulph, Mr. Lees asked till the 28th Nov. to consider the same, which was granted. Mr. Gracey, from the Presbytery of Huron, represented the Bayfield interests.

The Presbytery, after hearing parties, agreed to accept of Mr. Grant's resignation of his charge of Delaware congregation. Mr. Grant has received the appointment of Grammar School Master, St. Thomas.

Owing to the state of Mrs. Roger's health, Mr. Roger tendered the resignation of his charge of Petrolia and Wyoming, and asked to be immediately released. The congregation was represented, and offered no objections. In the circumstances, the Presbytery accepted the resignation, and recorded the following:—

The Presbytery, in agreeing to receive the resignation of the Rev. Walter M. Roger, M. A., of the pastoral charge of Petrolia and Wyoming, would express their sympathy with him, in what has caused his resignation, by the state of Mrs. Roger's health, and also the sympathy with the congregation in their loss of his ministerial services.

The Presbytery would also record their high esteem for him as having been a valuable and agreeable co-presbyter, and faithful and devoted minister. And while following him with their earnest prayers for his safety and success as agent of the French Canadian Mission in Great Britain, would commend him to the Church as a minister of the Lord Jesus Christ, in full and regular standing with the Canada Presbyterian Church.

From the circumstance of the Ontario Presbytery holding a special meeting in Toronto, for the consideration of a call from Zorra, to Mr. John McTavish, on the day of the meeting of Assembly, Dr. Proudfoot and Mr. Cuthbertson were associated with Mr. Geo. Sutherland in the prosecution of the call.

PRESBYTERY OF LONDON.—The Presbytery of London met at Strathroy on the 28th November last for the induction of Rev. Mr. Lundy, and other business.

The Rev. Mr. Baird preached, Dr. Proudfoot addressed the Minister, and Rev. John Scott addressed the people.

In terms of a request read by the Clerk, Mr. Lees, of Lucan, was granted extension of time for the consideration of the call addressed to him by the Congregation of Bayfield.

Mr. McKinnon decided to accept the call addressed to him by the Congregation of Belmont and Yarmouth, thus declining the call from Glammis, and agreeing to leave his present charge in Jarvisville. The Presbytery decided accordingly, and appointed the induction to take place on Wednesday, January 3, at Belmont, at 11 a.m. Mr. Lundy to preach, Mr. Simpson to address the Minister, and Mr. J. A. McDonald the people.

The Presbytery sustained a call from the Congregation of Widder to the Rev. Mr. Steven. The call was signed by 176 individuals, and promise was given of \$600 with manse and five acres of land.

The Presbytery sustained a call from Thamesford to Rev. Mr. McDonald, East Puslinch, in the Guelph Presbytery; also reasons of translation. They promise \$800 with manse and three acres of land.

G. CUTHBERTSON, *Clerk.*

PRESBYTERY OF SIMCOE.—This Presbytery met in the Barrie Presbyterian Church, on the 31st October last.

Only five Ministers were present.

After the usual devotional exercises, and the reading and sustaining of the Minutes of the 26th September and 10th October, the Report of the Home Mission Committee of Presbytery was taken up, received, and the diligence of the Committee commended.

The recommendation of the Report that the Muskoka Mission be transferred to the General Assembly's Home Mission Committee, was adopted, and the Clerk authorized to correspond with the Rev. J. Laing on the subject.

The Rev. W. Wright, M.A., formerly Missionary in Muskoka, and who upwards of 12 months ago withdrew from the membership and ministry of the Canada Presbyterian, to join the Congregational Church, applied by letter for re-admission into the former Church.

It was agreed, after deliberation, to postpone consideration of said application till next meeting of Presbytery, on account of the small number of members present.

A circular was submitted from the Convener of the Foreign Mission Com-

mittee, intimating that the Rev. A. D. Macdonald had been appointed to advocate the claims of the Foreign Mission within the bounds of the Presbytery.

The Presbytery accordingly spent the afternoon Sederunt in so arranging the Annual Missionary Meetings as to enable Mr. Macdonald to address a very large proportion of the congregations of the Presbytery.

After the foregoing business had been arranged, the meeting was closed with the benediction.

JOHN GRAY, *Presbytery Clerk.*

PRESBYTERY OF TORONTO.—This Presbytery held an ordinary meeting on the 7th of November last, when there was a goodly attendance of members.

Mr. Donald D. Frazer applied through his pastor, Mr. Alexander of Norval, to be admitted as a student in Knox College, and after being conferred with by a committee and reported of favourably, it was agreed to attest him to the Board of Examiners in said College.

Mr. Duncan reported for himself and Mr. Monteith that, in terms of appointment they had visited Aurora, met with applicants there, and after receiving certificates from nine persons and examining seven others, had organized them into a regular congregation in connection with our Church. The Report was approved of.

An application was received from 28 persons connected with the station at Bronte, praying the Presbytery to take steps for organizing them as a regular congregation. Several parties were heard in connection with the application, and after some discussion, Mr. Eadie was appointed to visit Bronte on an early day, to confer with the applicants, and if satisfied, to organize them as applied for.

Papers were read in favour of Mr. James Hally and Mr. James A. R. Hay, both of them licentiates of the U. P. Church in Scotland, who applied to be received as probationers in connection with our Church. The Presbytery agreed to ask power from the General Assembly to receive the brethren as applied for, on condition of a Presbytery minute coming to hand, which was confidently looked for.

A circular letter was read from the Foreign Mission Committee, proposing to send two ministerial deputies within the bounds, for the purpose of addressing congregations on the need of increased liberality, and swelling the amount of the F. M. Fund. The proposal was acceded to by the Presbytery, and a Committee was appointed to make the necessary arrangements.

An extract minute was read from the Presbytery of Ontario anent the proposal to erect a station at Sandford, in the township of Scott. The substance of the minute has appeared in the pages of the *Record* already. Mr. Campbell was appointed to appear again before said Presbytery, and prosecute farther the matter committed to him.

The Home Mission Committee were appointed to make arrangements for holding missionary meetings throughout the bounds.

Dr. Topp reported his preaching to the congregation of East Church, Toronto, and moderating in a call, which was given unanimously in favour of Mr. J. M. Cameron. The call, signed by 62 members and 54 adherents, was read, sustained, put into Mr. Cameron's hands, and accepted by him, after which, subjects of trial for ordination were assigned to him, and arrangements made for his ordination.

The Presbytery met again, according to appointment, on the 23rd of November, and heard Mr. Cameron's trials, all of which were cordially sustained. At 7:30 p. m. of the same day, the ordination services were proceeded with. Mr. Barkis preached from John iii. 16. The questions of the formula were put, and prayer was led by Dr. Topp. Mr. C. was addressed by Professor Inglis, and Dr. Jennings addressed the congregation. The place of worship was well filled, and at the close, the newly ordained pastor was cordially welcomed

by his people. Altogether, this new settlement is gratifying and hopeful, and all his fellow Presbyters wish Mr. Cameron continued success.

The next ordinary meeting is appointed to be held in the usual place, on the first Tuesday of February, at 11 a. m.

R. MONTEATH, *Presbytery Clerk*.

PRESBYTERY OF STRATFORD.—This Presbytery met at Stratford on the 28th of November, Mr. Allan Findlay, Moderator. Fourteen out of fifteen ministers present, together with six elders—mostly from the more distant congregations. A number of Session Records were examined and attested, and those not produced were re-ordered for next meeting. A scheme for missionary meetings was adopted, and the committee which prepared it were instructed to make arrangements for a deputation from the Foreign Mission Committee about to visit the congregations. The Presbytery ordered to be engrossed a draft minute submitted in relation to Mr. Fotheringham's resignation, and expression of its esteem. It was reported that the Home Mission Committee had granted the money asked for weak congregations. The Committee on Statistics submitted an elaborate and instructive report, as also recommendations anent the recommendations of the Assembly's Committee on Statistics. Upon the basis of these recommendations, Presbytery agreed first: To appoint its Committee on Statistics annually before the meeting of Assembly, instructing it to present a report at its first meeting thereafter. Second: To consider at its next meeting the holding of a conference on Sabbath School and Bible Class work at an early date. Third: To instruct the deputations appointed to address missionary meetings to press on those congregations that have neglected to forward contributions to one or more of the Schemes, the importance of assisting in every department of the Church's work. Fourth: That means be taken to check decline in contributions, and stimulate the congregations of the Presbytery to bear their fair share of the Church's burdens. The congregation of Hibbert appeared by commission, requesting a moderation in a call, and promising a stipend of \$700 with a mans'. Their request was granted. Presbytery agreed to begin its ordinary meetings in future at two o'clock p. m., and to spend an hour at each such meeting in conference on an assigned subject, and in hearing an essay by a person previously appointed to prepare one on the same. Mr. Hamilton—the proposer of this exercise—was appointed to prepare an essay for next meeting, on the benefits to be derived from it. The committee superintending Mr. A. Y. Hartley's studies, reported very favourably of his progress. The Presbytery adjourned, to meet for ordinary business at 2 o'clock, p. m., on the sixth day of February next, in Widder Street Church, St. Mary's.

JOHN FOTHERINGHAM, *Clerk*.

PRESBYTERY OF COBOURG.—A special meeting of this Presbytery was held at Cobourg, on Thursday, the 7th of December.

There was read an extract minute from the Records of the General Assembly, stating that at an adjourned meeting held at Toronto, on the 10th of November last, the Rev. John Laing, of Cobourg, had been appointed Superintendent and General Secretary of the College Endowment Scheme, and had accepted the appointment; stating farther that the Presbytery was instructed to take the necessary steps to release Mr. Laing from the pastoral charge of the congregation of Cobourg, and directing that his name be continued on the roll of this Presbytery, or be placed on the roll of any other Presbytery of the Canada Presbyterian Church with which he may desire to connect himself. The Clerk stated that the session and congregation had been duly cited. There was read an extract minute from the Records of the Cobourg Session, conveying strong expressions of attachment to Mr. Laing, and of deep sorrow at the prospect of his removal, but at the same time announcing their acquiescence in the action of the Supreme Court, and expressing their earnest desire that Mr. Laing should

continue a member of session. There was also read resolutions adopted at a congregational meeting, expressing the most cordial and grateful feelings towards Mr. Laing, but intimating at the same time that they would offer no opposition to the wish of their pastor and the appointment of the General Assembly. Messrs. Hossack and Fletcher were then heard in behalf of the session, and Messrs. McCallum and McNaughton, in behalf of the congregation. The sentiments uttered by the different speakers were in harmony with the resolution above noted. All the members of the court afterwards in succession expressed their views. It was then resolved that Mr. Laing be loosed from his pastoral charge; that Mr. Macwilliam preach at Cobourg on the 24th inst., and declare the church vacant; that Mr. Laing's name remain on the roll of this Presbytery; that the wish of the Session in reference to Mr. Laing's continuing a member thereof be complied with, and that Mr. Donald be appointed Moderator of Session.

It was farther agreed that a committee be appointed to draw up a minute expressive of the strong feeling of respect and attachment with which the Presbytery regard Mr. Laing, and expressing likewise the Presbytery's deep sympathy with the congregation in the loss they sustain through the removal of their pastor.

The Presbytery afterwards made arrangements for meetings to be addressed by the Delegates appointed by the F. M. Committee to visit the congregations within the bounds, in connection with the work of Foreign Missions. It was resolved that at each meeting to be addressed by a Delegate there should be another minister to advocate the claims of the Home Missions.

W. DONALD, *Presbytery Clerk.*

PRESBYTERY OF OWEN SOUND.—This Presbytery held its regular quarterly meeting at Owen Sound, on the 12th and 13th days of December. The following are the principal items of business:—

A call was presented from Amabel, in favour of the Rev. A. C. Gillies, but inasmuch as it had only been signed by forty-five members out of a membership of seventy-one, and no commissioners appearing to give explanations, it was sent back to procure additional signatures, and that delegates from the congregation might appear at next meeting.

The congregations of Sullivan and Glenelg, under the pastoral charge of the Rev. J. Cameron, appeared on citation by delegates, and after hearing parties, the Presbytery resolved that these should be separated at the close of their ecclesiastical year, the 16th of February, so as to form two pastoral charges. Mr. Cameron asked and obtained leave till next meeting of Presbytery to decide which of these pastoral charges he would retain the oversight of. It was a matter of great gratification to the Presbytery that this congregation had so prospered, and that they should be separated under such genial and happy circumstances.

The petition of Knox Church, Sydenham, anent certain church property on Union Street, Owen Sound, was taken into consideration by the Presbytery. Mr. Hugh McKay appeared in support of the petition, and Messrs. John Creasor, Alexander Crichton and George C. Cooper, on behalf of Division Street Congregation, O. S., and also Mr. David Durie, on behalf of the Session of said congregation. Mr. H. McKay was heard. The commissioners from Division Street Congregation handed in a protest against the jurisdiction of the court to deal with the title to the property. Mr. McKay was heard in reply, and the parties removed.

After consideration, it was moved by Mr. Brown, seconded by Mr. Dewar, and agreed to, That inasmuch as no case has been made out, dismiss the petition, and exhort both parties to come to an agreement among themselves, in the spirit of the finding of Synod. Parties being re-called, and the decision of Presbytery announced to them, the commissioners from Division Street Congregation acquiesced, but Mr. Hugh McKay, commissioner from Knox College,

Sydenham, asked and obtained leave to protest and appeal to the Synod of Toronto, at its next meeting, for reasons to be given in. At next Sederunt these reasons were given in and read, and Messrs. Brown and Dewar appointed to prepare answers, and to appear on behalf of the Presbytery in the matter of this appeal.

Mr. Brown, who had lately returned from a visit to Scotland, was, on motion by Mr. Cameron, welcomed to the Presbytery again. Mr. Brown replied, and thanked the Presbytery for the supply of his pulpit while absent.

Messrs. Dewar, Cameron, Stewart and Straith (Mr. Straith, Convener) were appointed a deputation to visit all the congregations within the bounds of the Presbytery, with the view of encouraging them, aiding them in forming Missionary Associations, &c., and stirring them up to increased Christian liberality, &c.

A circular was read from the Foreign Mission Committee, when it was resolved,—That while we as a Presbytery would be highly delighted to receive a deputation from the Foreign Mission Committee, yet inasmuch as the work contemplated by the Foreign Mission Committee will be overtaken largely by our own Presbyterial action, this Presbytery thinks that such deputation will not be of much practical advantage.

The Committee on the State of Religion gave in a report, recommending that at least one Sederunt of next ordinary meeting of Presbytery be spent in conference on the state of Religion, and that elders be specially requested to take part therein. That the following be the subjects for conference:—1st.—What tokens of vital religion appear in the different congregations? Is there increase or progress in these? 2nd.—What is the manner of dealing with applicants for membership? Or the best mode of testing the spiritual state of such. 3rd.—What is the best means of reaching the careless and awakening such from their death sleep? 4th.—What is the best manner of conducting pastoral visitations, and bringing the power of the truth to bear on parents and children at home?

That Sessions be particularly instructed to forward answers to the questions on the State of Religion, sent down by the General Assembly, before the 16th of February next. These to be sent to the Convener of the Presbytery's Committee, Rev. A. Frazer, Port Elgin.

Remits on Instrumental Music, and on the union of the Churches, were sent to Sessions and Congregations, to be reported on at next meeting of Presbytery.

Mr. Straith gave notice that he intends to present to the Presbytery, at its next ordinary meeting, an overture to the General Assembly with a view to erect a Presbytery of Bruce, comprising the ministers and congregations within the County, or such other boundaries as the Supreme Court may decide on.

The Presbytery adjourned, to meet again at Owen Sound, and within the Church there, on the 1st Tuesday of February, at 2 o'clock p. m.

ALEXANDER FRAZER, *Presbytery Clerk.*

PRESBYTERY OF BROCKVILLE.—The Presbytery of Brockville met on the first Tuesday of November at Prescott. Very little business of public interest was transacted. A committee was appointed to visit certain Mission stations with the view of stimulating to greater effort in the support of missionary labour; a committee also to draw up a Scheme for the holding of missionary meetings in the different congregations during the month of January, to be addressed by Mr. McKenzie, of Almonte, on the claims of Foreign Missions. Ministers of Presbytery were enjoined to present the claims of the other Schemes of the Church to their respective congregations at such times and in such manner as may seem to them best. Committees were also appointed to examine certain Session Records lying on the table.

The Clerk was instructed to state to the Convener of the Assembly's Home Mission Committee that Winchester ought not to appear as a supplemented congregation, as it does in the Records of Assembly, Presbytery not having asked for aid in its behalf. WILLIAM BENNETT, *Presbytery Clerk.*

Communications.

A VISIT TO THE REV. C. CHINIQUY'S MISSION.

This mission is situated 64 miles south of Chicago, in a small village named St. Anne, of about 100 families. The country around for miles is inhabited by French. The new church is built upon a rising ground, which gives it a commanding appearance in that flat country. The building, 60 by 36, presents no architectural beauty, being a very plain, substantial frame building, painted white. The lower flat is used for school purposes, the upper as the church.

I preached here on Sabbath, 19th Nov., forenoon and evening. The congregation was not very large, in consequence of the severity of the weather. About three-fourths of the congregation understood the English, but for the benefit of the others, Mr. Chiniquy gave the substance of my discourses in French. The Sabbath School was attended by about an equal number of adults and children—the fathers and mothers sitting side by side with their children, and studying the lessons with them, and thereby trying to make up for the want of religious education when young. The singing, both in church and school, was very good, and in the church was done principally by the choir. The congregation could sing, but they had not books; when their church was burned, many of their bibles and hymn-books were also destroyed, and they have not yet been replaced.

While the settlement is now generally Protestant, there are yet some Roman Catholic families. Members of these families occasionally drop into the church with their neighbors; there were three or four present that day; and every year additions have been made to our Church from that source. Some of their children also attend our school, where they are constantly under the influence of Bible training, and this too prepares the way for new converts.

Mr. C. has been very successful in raising funds for the new church, which has cost about \$6000. He authorized me to state to his congregation that when their own subscriptions, which were now due, were paid, there would be no debt upon the property. This must be gratifying to those friends in Canada who aided in this work.

The congregation has begun to do the regular work of our congregations. For example, a short time ago they took up the annual collection for Presbytery and Assembly Fund, and raised \$15. The Sabbath before I was there, the collection was for their own Mission, when \$115 were raised, and the Sabbath I preached the collection was over \$6, and I was led to believe that that was an ordinary collection. Their pastor has hopes that after this they will raise the greater part of his salary, if not the whole of it. And now being no longer in danger of law suits, which have annoyed and enfeebled them year after year, he hopes that all their energies will be devoted to their special work, and that they will go on with the steady increase of a settled congregation.

I spent the whole of Monday in the examination of the school. The ground flat of the new building is divided into two parts by folding doors, making two very comfortable rooms; the desks are got up in the most approved style, an elegant stove for burning coal, which is cheap here, is in each room, with all the other appliances of black-boards, maps, globes, &c. There were 91 scholars present. The usual branches of a good education are taught in French and English. I heard all the classes; some

of them I examined with great minuteness. I did not find so many in the higher classes, nor did I find these classes so far advanced as I expected. This was accounted for by the fact, that in consequence of the burning of their school house, they had lost eight months' schooling, and that the field work still kept the larger scholars from attending. The classes in general did very well, and displayed commendable acquaintance with their studies. The leading feature of the school is the prominence given to the Bible; not only is it read as part of the opening exercises, but there is a large class reading in the New Testament, and another large class in the Old Testament; in addition to this, each scholar has to repeat a passage of Scripture every morning. Thus the children are made acquainted with the Word of God—are shown the errors of Popery, and have explained to them the leading doctrines of Christianity. I was delighted with their Bible exercises. They displayed a familiarity with the Gospel that would not be surpassed in many of our best-conducted Sabbath schools;—and this was once a Roman Catholic settlement; parents and children then knew nothing of the Bible, and were refused it as a book which they had no right to read. Now all is happily changed; the Bible is THE BOOK with them, at home, in the school, and in the church. While the great proportion of the scholars are the children of the converts from Rome, a few are the children of parents who still adhere to the Romish Church; these children study the same lessons with the others, and thus become missionaries at home; and oftener than once the parents have been led to read the Word of God and attend on the preaching of the Gospel, and by these means have been brought to see and renounce the errors of Rome. Viewed in this light, the school cannot be over-estimated. It has already furnished a number of young men who have given themselves to the work of laboring among their countrymen in Lower Canada, and there are more in training. The school then may be regarded as the most prominent feature of our mission, which has already borne fruit, and holds out great encouragement as a means of reaching our fellow-countrymen in the Province of Quebec.

A. A. D.

RELIGIOUS SERVICES ON THE INTERCOLONIAL RAILROAD.

TO THE EDITOR OF THE RECORD.

SIR,—A few notes regarding visits which I have paid certain parts of the Intercolonial Railroad may be interesting to the readers of the RECORD.

The work on the section near which I live (No. 13) was begun about a year and a half ago. Since then I have had four meetings at one part of it, the 3rd concession of Metis, about seven miles, and as many at another, the river Tartigoux, about fifteen miles from the manse. At a third part, the Grand Remous, about nine miles distant, a man who at one time was a blacksmith on it, died last spring. I visited him several times when he was on his death-bed. My brother, Mr. Paterson, of St. Andrew's, Que., who spent most of last August here, favored me with his help at one of my meetings at each of the first two places above mentioned. I may here remark that the nearest Protestant minister, both east and west, along the line of the Intercolonial Railroad, is 90 miles distant. This statement, no doubt, will surprise several readers of the RECORD who live in Ontario. But, to proceed. Only English-speaking persons attend our meetings in the 3rd concession; consequently the exercises are conducted only in that language. We meet there, near the Romish Church—that of St. Octave. Previous to the last one, our meetings at the Tartigoux were well attended,

not only by our own people, but also by the French Canadians; none live there but such as are engaged on the railroad. On such occasions as those just referred to, after having conducted the usual services in English, I address the French Canadians in their mother-tongue as well as I can. At my first two meetings at the Tartigoux, I used three languages. Some German sailors who had been cast ashore at Rimouski, and were working for a time on the railroad, were present. Most of them did not understand English; I therefore, as I was not able to speak to them, read a chapter of the Bible and a portion of a tract in their mother-tongue. As the Franco-Prussian war was then raging, the use of the French and German languages at these meetings was all the more interesting. At my last but one there, Mr. Paterson was with me. I assigned him the English part of the exercises. He addressed the meeting from I. Timothy i, 15. Afterwards, I made a few remarks on the same words, sang a few verses of a hymn, and prayed in French. At the close, as on former occasions, I distributed tracts and religious papers, both in French and English, among those who were present. All the French Canadians who could read accepted French ones very readily.

Lately, I made a longer missionary trip than any of my former ones. Of it I now proceed to give a sketch.

Monday, October 2nd, 1871. This morning I set out. I intended doing so a week ago, in order to have moonlight for my meetings. However, as it rained from Sabbath to the Wednesday following, I had to alter my arrangements. To-day I went as far as the Tartigoux. The road—the old Kempt one—was very bad. At the best it is not good, as, like human life, it is full of ups and downs. But, of course, the rain of the previous week made it a great deal worse in many places. Several parts of the scenery are very beautiful. The appearance of the forest at this time was most gorgeous: maples, birches, rowans, willows, elders, and balm-of-Gileads were arrayed in their autumnal apparel: leaves of yellow, light green, blood-red, chocolate, liver, and dark-green colors, with the white trunks of the birches, and the dark grey ones of the maples, tamaracs, and spruces—all formed scenes on which an artist could gaze enraptured for hours. Bad roads, however, it must be acknowledged, interfere very much with a traveller's enjoyment of the beautiful or the sublime. About 4 p.m. I arrived at the house where I was to hold my meeting, and lodge for the night. After having given notice about the meeting, I spent the time till supper in walking about and examining the works. Some very difficult work has to be done here. For example, a long embankment seventy-six feet high is being made; a great deal of rock cutting, in some parts about sixty feet deep, is going on; several tunnels have to be made through the rock, for the purpose of turning the river out of its natural course. As in the case of the Mount Cenis one, the work is carried on from both ends. Some of them are open all the way through. As suitable stone would have to be brought a long way, and over bad roads, as well as for other reasons, it is cheaper to make a tunnel than it would be to build a culvert. Since the works here began, several accidents have taken place, some of which have proved fatal. One was that of a young Prussian, who shortly before came to this country as a sailor. He was so severely injured by a mass of earth and rock falling on him, that he died an hour and a half after. His remains were buried in the burying-ground beside the manse. Another was that of a French Canadian, who, contrary to strict orders, attempted to remove, with an iron tool, the powder of a charge to which the fuse had

failed to set fire. While so doing the tool struck fire on the rock. In an instant he was blown several feet into the air, coming down headlong. He lived a few hours. There have been some cases of broken limbs, one of which is that of A. P. Macdonald, Esq., M.P. for West Middlesex, Ontario. Having satisfied my curiosity as much as time permitted me to do so, I returned to my lodgings. After supper I held the meeting. The attendance at it was smaller than usual; this, however, does not necessarily prove a growing lack of interest. There were fewer in the place than on former occasions: the night was dark. The roads between the place of meeting and the camps of the workmen are temporary, and therefore rough; and at this time they were very muddy. A few French Canadians, as well as a few of our own people, attended. As on former occasions, I conducted the exercises and distributed tracts in both languages. I also sold at a nominal price copies in French of the *British Workman*, an almanac for last year, and portions of the New Testament. All the French Canadians who were present very readily purchased them, and seemed to examine them with great interest. Of course the beautiful wood-cuts in the *British Workman* made it very attractive to them. T. F.

(To be continued.)

JOHN McKEE, ESQ., NORWICH.—DIED OCT. 14, 1871.

The brief paragraph in the newspapers of Monday, October 16th, announcing the sudden death of the subject of this sketch, must have given a pang to a large number of the Ministers of our Church. Nearly all of them who had ever visited Norwich had partaken of his cordial and generous hospitality, and been obliged to recognize in him a combination of solid worth, high intelligence, masculine sense, and an earnest self-sacrificing spirit. In his own neighborhood the impression produced by his unexpected death was altogether unexampled. Possessing the greatest weight of character of any one in the entire community, his death was deeply and universally regretted; while the congregation, whose infancy he had fostered, and over whose interests he had long anxiously watched and prayed, mourned his removal as an irreparable loss.

Mr. McKee was a native of Pennsylvania, where he remained till he reached manhood. He was come of an excellent Presbyterian stock. His parents, there is good reason to believe, were both eminently pious. His early years were thus spent in the warm and genial atmosphere of a Christian home, and impressions were there made upon him which were never effaced. His vigorous intellect was cultivated by as good an education as could be then and there procured, and by very extensive reading, in which he greatly delighted to the close of life. While still a very young man, he removed from Pennsylvania, first to New York, and, after a short interval, to Canada. He made his way to the Township of North Norwich, in which he settled permanently, and with whose progress in all respects he was thenceforward, for the period of nearly forty years, very closely identified. Here, after a time, he married Pauline, youngest daughter of the late Michael Stover, one of the earliest settlers in that section of country. As Mrs. McKee still survives, all that can be said, with the delicacy due to a most amiable and admirable woman, who as a mother in Israel has deserved specially well of the Presbyterian Church, is that their union was a singularly happy one. Throughout his married life his days flowed on in a very even tenor, disturbed by only one very stirring episode—the Rebellion of '37, the agitations and troubles connected with which

were very severely felt in Norwich. But in war and peace alike, in Mr. McKee's dwelling the ideal of a happy Christian home was in an unusual degree realized, and in it was always ready a prophet's chamber. Ministers of different denominations have frequently spoken to the writer of the great pleasure which always marked their stay under that hospitable roof.

In course of years, Mr. McKee was able to secure for Norwich occasional service from different Presbyterian ministers, particularly from the late Rev. George Murray of Princeton, and the Rev. A. A. Drummond, then of Brantford. Though possessing the breadth that results from wisdom and charity, he was yet staunchly loyal to the traditions, polity, and doctrines of the Presbyterian Church. It may be conceived, therefore, with what satisfaction he hailed the establishment of a Presbyterian congregation in the village of Norwich. He became, and continued to be, the leading representative of Presbyterianism in the southern part of the County of Oxford. So much, indeed, was this the case, that when services first began to be held in connection with the Presbyterian Church, the denomination used to be popularly known in that community of Methodists and Quakers as "John McKee's Church."

It will be inferred that there was not in Norwich any superabundance of the sort of material of which Presbyterians are ordinarily made. Such was the fact. The progress of our Church there was for a lengthened period discouragingly slow. In bearing the heat and burden of that long and trying day, Mr. McKee was most efficiently and generously supported by his brother-elder, James Barr, Esq., with whom he always maintained relations of the most cordial and confidential character. It was necessary that much should be done to sustain the ordinances of religion; and willingly did those brethren make great sacrifices and put forth great efforts for the Church, where they had been richly blessed, and which they warmly loved. Those who had the opportunity of watching the spontaneous and almost unconscious workings of Mr. McKee's mind, often remarked how much his thoughts were occupied with the prosperity of the congregation. And the Lord gave him in great measure the desire of his heart. He had the happiness of seeing the congregation, which had long been feeble, attain very considerable strength. In connection with the Church, as well as otherwise, he had done faithfully and well the work of a Christian man; and the blessing of the Lord was not denied. Looking at what he had been enabled to accomplish, one felt that his was a noble life well ended. In this connection it would be ungrateful not to record the tenderness, and generous, thoughtful affection which he always maintained towards his Minister. The successive laborers in that field—Mr. Rodgers, now of Collingwood, Mr. Donald, now of Port Hope, and Mr. James Robertson, the present Minister—will all bear the same testimony. The writer of this notice has had good opportunity of knowing whereof he affirms, when he says that he never knew, and never hopes to know, a happier or more harmonious Session than the one of which Mr. McKee was a member.

Strangers may suspect that there is in these statements the exaggeration of partial affection, or of mere funeral panegyric. In that suspicion none who knew the good man who is gone, will share.

His death took place with startling suddenness. He had been home for a few days after a visit of some weeks in New York. While engaged in pleasant conversation, he was seized with a sudden spasm from heart disease. After half an hour of agonizing pain, he ceased to breathe. It

was at first thought he had fainted; but it was not so—he was with the Lord. It was a fine illustration of the extent to which true piety makes a character influential even over those who have no reverence for religion, that the whole neighborhood seemed to be not impressed simply, but absolutely and deeply *oppressed* with a sense of loss. The attendance at the funeral was very large. Many felt as if the outward circumstances were in mournful keeping with the solemn service. The darkened day and the gloomy sky accorded well with the feelings of the great throng that actually wept over the honored and beloved dead that sad autumn afternoon.

W. D.

Notices of Publications.

THE COLLECTED WRITINGS OF JAMES HENLEY THORNWELL, D.D., LL.D. Late Professor of Theology at Columbia College, S. C. Edited by J. B. Adger, D.D., Professor of Ecclesiastical History and Polity in the same Seminary. Richmond: Presbyterian Committee of Publication. New York: R. CARTER & SONS. Sold by MESSRS. WILLING & WILLIAMSON, Toronto.

It is a good many years since we first read Dr. Thornwell's Discourses on Truth, and were led to appreciate his very high powers as a profound thinker and clear writer. His name has stood very high in the ranks of the Presbyterian Church in the United States; and especially in the South, no one has been more highly respected, or more generally beloved. As a Theologian, he was scarcely second to any. He was in the South very much what Hodge has been in the North.

Four volumes of his writings are to be published by the Presbyterian Committee of Publication at Richmond. Two other volumes may be published under other auspices. Of the four to be published at Richmond, two have already appeared, the first containing sixteen Lectures in Theology, with several other treatises, with questions on the lectures, an Analysis of Calvin's Institutes, and questions thereon. The second volume discusses that portion of Theology which relates to Moral Government as Modified by the Covenant of Grace. The volume contains also his Discourses on Truth. Many important points of the Calvinistic system are discussed with a clearness and power which are unsurpassed.

The third volume will contain an elaborate discussion of the Canon, the Authority of Scripture, and the leading points of the Popish Controversy; while the fourth will treat of various Ecclesiological questions.

These volumes will form a most valuable addition to our Theological Literature. We may add that they are got up in excellent style, while the price is moderate.

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