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THE
HOME AND FOREIGN
RECORD

OF THE

Canada Presbyterian Church.

VOLUME XIV.

Toronto

PRINTED FOR THE COMMITTEE,
BY THE PRESBYTERIAN PRINTING HOUSE.

1874.

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THE
HOME & FOREIGN RECORD

OF THE

CANADA PRESBYTERIAN CHURCH.

No. 1.

JANUARY, 1874.

Vol. XIII.

GOD WITH US—A HYMN FOR THE NEW YEAR.

God with us! Immanuel!
Open, with the year before us,
Thy treasury where blessings dwell,
And their fulness scatter o'er us.
Source of good! make us to know
Whence our daily comforts flow.

Thou art the body and the soul,
Oh, Thou source of every blessing!
Every anxious fear control.

Lead us still, Thy grace possessing,
Where Thy foot in mercy treads,
Where Thy hand its bounty sheds.

Let our every act be blest,—
Our incoming and outgoing;
May Thine eye upon us rest,
Still the path to glory showing.
We our need of grace confess;
Let Thy grace, Lord, give success.

Make us seek our heavenly home,
Here on earth let concord flourish;
And though evil days should come,
Let e'en then our graces nourish.
Let the city and the state,
Through Thy "gentleness," be great.

Lord, Thy covenant seal impress
On the year Thy love is sending;
With divine protection bless
Its beginning, midst, and ending.
Hear our humble prayer, and—then
Thyself pronounce the glad Amen.

—From the German of B. Schmolze.

THE PAST YEAR AND ITS LESSONS.

Another year has closed; its record has been completed; its opportunities, whether wisely improved, or foolishly neglected, have been withdrawn from us; its lessons of encouragement or of warning have been delivered. It has passed, and a single one of its precious moments cannot now be recalled. We have begun a new year. What shall be its character no one can tell. Whether it shall be an eventful year with great and important facts standing on its record, or whether it shall pass quietly, with no event of startling interest, we do not know; but we do know that we are responsible for the time which God is giving us, and that it becomes us

wisely to redeem it, and to work while it is called to-day, inasmuch as the night soon cometh in which no man can work.

In looking back upon the past year, we cannot but acknowledge that it has been marked by *many special blessings*. We have had a year of peace and plenty. For a time, during the last summer, it appeared as if we might have to suffer a year of scarcity. But in due time the refreshing showers were sent, the parched earth was made glad, the year was crowned with God's bounty, and there is enough and to spare within our borders. Let this awaken our gratitude, and stimulate our devotedness.

It has been a year, too, made notable by *many reverses*. These have taken place, not so much within our own borders, as in the neighbouring nation. While great enterprises were being carried on with energy, while all the wheels of industry and commerce were swiftly revolving, while capitalists were speculating in expectation of large returns, suddenly an arrest is laid on these movements, the capitalist finds himself unable to meet the liabilities of the day, the wheels of commerce are paralyzed, and many, who but recently were accounted amongst the wealthiest of the land, find themselves shorn of their wealth; their riches have taken wings and departed. It will be well if men, to whom God has intrusted large means, learn wisely to use them, instead of being only anxious to make them still larger; and if all, instead of engaging in unhealthy speculation, would content themselves with the gains of honest industry, and legitimate business, letting "their moderation appear unto all men."

The past year has brought with it *many warnings*. It is a long time since we have had so many sudden disasters, especially by water, attended in many instances by fearful loss of life. By being cast on a rock-bound shore, by collisions, by fire, not a few noble vessels, freighted with hundreds of human beings, have been lost. It is to be regretted that, in almost every case, the appliances for the preservation of human life were not what they should have been, while in many instances, there was too good evidence that such a thing as discipline among the sailors scarcely existed. One result, we trust, may be to lead the authorities to keep a more strict surveillance on steamers, and enforce their proper inspection from time to time, and to require the officers and proprietors, at whatever cost, to have their crews properly trained and disciplined, and to have means provided for the preservation of life, in the event of any sudden calamity. By the occurrences referred to, many homes have been desolated, and many human beings summoned, at a moment's warning, into eternity. We sympathize with sorrowing relatives, and with stricken families, and desire to bear in mind our own obligations to God, for His gracious care over us, in our going out and coming in, and for the shield of His protection which has never been withdrawn for one moment. May we remember that to us also the day of the Lord may so come as a thief in the night. May we have our loins girded, and our lamps burning.

The past year has been remarkable for the *number of eminent Ministers in different Churches who have been removed by death*. In the Free Church of Scotland, two of the most eminent Ministers have been removed in the course of the year, viz.: Dr. Thomas Guthrie and Dr. Robert S. Candlish, whose names and services will be long remembered, not only in their own communion, but throughout all the Churches, and whose works, throughout coming generations, will testify to their eminent gifts and devotedness, and to the grace of God which shone forth so conspicuously in them. In Ireland, the Presbyterian Church has had to mourn the death of Dr. James Morgan, whose influence for good has, perhaps, been greater than that

of any single Minister who has been given by the great Head of the Church to that Church. In the Presbyterian Church in the United States, and in other branches of the Church on both sides of the Atlantic, not a few men of prominence have been called away, among whom we might mention Dr. Spring, of New York, and Dr. Wilbertore, Bishop of Winchester. In our own Church, not a few Ministers have been removed, some of them old and honoured standard-bearers, and others whose sun has gone down at an earlier period. Robert McArthur, of Wick and Greenbank; Andrew McLean, of West Puslinch; Peter Glassford, of Vaughan and Albion; the venerable James Harris, one of the early fathers of the Presbyterian Church; James Barron, formerly of Gananoque, whose brilliant light was soon extinguished; and D. G. McKay, the newly ordained Pastor of Port Elgin and Dunblane,—these are the names on the death-roll of our Church, for the year 1873. We thank God for His goodness to His servants while they lived, and for all that He enabled them to do for Him. We sympathize with the mourning widows and relatives, and pray that we may be enabled so to live and labour, and look to Jesus, that when our works here are ended, we may have an abundant entrance into the heavenly kingdom.

The year 1873 will be long remembered as the year of the first meeting in the New World of the General Conference of the Evangelical Alliance. In a recent number of the RECORD, there were some remarks on the subject of this meeting, and we shall not enlarge now, farther than to say that the reports given by delegates from different countries, and different sections of the Church, on their return from the New York Conference, have combined in bearing testimony to the great success of the meetings; the unbounded kindness and hospitality of the citizens of the United States, and the great good likely to result from the gathering. Only one drawback to the general satisfaction and pleasure in connection with the New York meeting of 1873 will be the grief felt at the sad death of two beloved brethren, who were attending the Alliance meetings, and who contributed, in no small degree, to its success. We allude to Rev. Messrs. Carrasco, of Spain, and Proniet, of Paris, who were passengers on board the *Ville de Havre*, and with many others lost their lives when that vessel went down in the fatal collision on the Atlantic. Other brethren were on board, viz., Messrs. Cook, Loriaux and Weiss, but they, we are thankful to believe, were saved. Apart from this, the Conference at New York, will be remembered with feelings of sincere pleasure and of deep gratitude to God for His goodness in permitting so many of His servants from different lands to meet together. It has, we believe with truth, been affirmed that the recent meeting has been the most impressive demonstration of united Protestantism since the period of the Reformation, and that its influence is likely to be far more permanent than that of the late Council of the Vatican.

In looking at the general position of religious affairs throughout the world, we have gratefully to acknowledge that, in many respects, *it has been a year of progress*. Some movements, especially the union of Presbyterian churches in Scotland, have been apparently arrested. But it may be that the temporary arrest on the union movement may only result, before long in a more harmonious and extended union. Elsewhere progress has characterized the work of God in almost every land. To quote a few sentences from an eloquent sermon recently preached on Thanksgiving Day, in one of the pulpits of Philadelphia:—"If we pass on to the *evangelistic movements of the Church*, we are amazed to find how much has been done, and what *swiftness* has been made in evangelizing the nations.

"Spain, the land of the inquisition and the *Auto de fe*, has Bibles for sale in the open market, chapels where Christ is preached in her chief.

cities, schools where the Scriptures are a text book in her greatest thoroughfares. Italy, open and occupied; Rome, with schools, and Bibles, and chapels, and freedom to hear and believe the gospel of Jesus.

“The Inquisition itself at bay, with a Protestant minister waiting on its balcony at night, with lifted finger, to give a signal, if necessary, for the deliverance of an imperilled priest, who was in one of its secret chambers. Aye! has it come to that? A German Emperor blandly saying to the Pope, ‘The Evangelical Creed, which I like my ancestors and the majority of my subjects profess, does not permit us to accept, in our relations with God, any other mediator than our Lord Jesus Christ.’ And that! Mexico is stirring with a new life. Brazil is occupied at many points, and by noble workers for God. South American republics have opened their doors to Christian missionaries. Madagascar is won. The Sandwich Islands have decided for God, and the South Sea Islands wait for his law. Japan is awake. China has forgotten her long dream of countless ages and dynasties, and begins to mark time, and in some parts of her empire, to march with the hosts, who are pressing towards knowledge and liberty, and a life with God.”

In addition, we might refer to the decided progress made by the Old Catholics, whose movement promises to tell on thousands of the adherents of the Papacy in the old world. They have now a Bishop, who has received a formal recognition from the Emperor of Germany. The old Catholics have received their constitution, while in some of the Un versities provision is made for a Theological Faculty for themselves. With adherents at present numbering 50,000, Bishop Reinkens who is believed to be a truly pious man, and who is encouraging the people to read the Word of God, is likely by the blessing of God soon to see many more gathering around him. In the mission field, too, marked progress has been made during the past year.

We have to acknowledge God's goodness in permitting us in our own sphere to make some decided progress. We have been enabled to extend our Home Mission work and to take some decided steps for the enlargement of our Foreign Mission work. We have had the privilege of sending out our first two female missionaries, and the great Head of the Church has directed us to a most suitable medical missionary, who, with his wife, will, before many months pass, be ready to set out to join our devoted missionary Mr. McKay, in Formosa. One new Theological College has been completed and occupied, and another has been commenced, and will, we trust, be completed in time for the Session of 1874-5. In both our Seminaries, new Professors have been appointed, and increased efficiency been imparted. We have no room for boasting or glorying. Individually we are unprofitable servants,—as a Church, we have not improved, as we should have done, our opportunities of extending the Redeemer's Kingdom. But still we have reason to bless God for what He has done for and by us, and to set up a new stone with the inscription, “Ebenezer—hitherto hath the Lord helped us.” Let our watchword for the year before us be “Onward.” Let us forget the things behind and reach forth unto those which are before. Faithful is He who hath called us. Let us be faithful to Him, and He will give us the victory, and bestow upon us at least a crown of life.

SABBATH OBSERVANCE.

TO THE OFFICE-BEARERS, MEMBERS, AND ADHERENTS OF THE
CANADA PRESBYTERIAN CHURCH.

DEARLY BELOVED BRETHREN—It having seemed good to the General Assembly of the Church, at its annual meeting in Toronto, in June last, to appoint a pastoral letter to be written and issued on the subject of Sabbath Observance, it devolves upon me, as the Moderator of that Assembly to carry this resolution into effect, and to call your attention briefly, but earnestly, to this most important subject,

1. It is hoped that it is not necessary to dwell upon the divine appointment, or permanent obligation of the Sabbath. We trust that our people generally recognize these, and that no argument is needed to convince them that the Sabbath is an institution of God, not for one nation, or for one period only, but for the children of men, in every land, and at all times. Its appointment was coeval with the creation of our first parents; it stands enshrined in the moral law, which ever continues as the Christian's rule of life; it was observed by the apostles and early disciples as the Lord's day, changed indeed from the seventh day of the week to the first, so as to commemorate thenceforth not only God's finished work of creation, but Christ's finished work of redemption; and it has continued to be the joy and delight of all true believers, and the glory of every land, where its authority has been recognized, and its blessings appreciated.

2. We speak of the *blessings* connected with the Sabbath, and with its right observance. For it is not a merely arbitrary appointment, instituted by God for the sole purpose of vindicating His own authority, and showing forth His own glory. It is indeed for His glory, and it is one way in which He sets forth His claim to our time and service, and all that we are and have; but it is also for man's best and highest interests. In the truest sense, it may be said "the Sabbath is made for man." In every way it is conducive to our best interests. A weekly day of rest from ordinary toil meets man's physical necessities; and proof can be found abundantly, that without such a day of rest, man's physical nature is soon injured and broken down. In connection with the exercises—public, domestic, and private—peculiar to the day, it is the great educator of man's mental and intellectual nature. It is the great bond of domestic happiness, affording opportunities for the development and exercise of those affections which cement and hallow the relations of social life. And need we say how precious and invaluable the Sabbath is in its relation to man's spiritual nature; how its hallowed services and exercises are closely connected with the eternal salvation of multitudes; and how it is, as it were, a sort of ladder from earth to heaven, bringing us into intimate communion and fellowship with the Lord of the Sabbath. The benefits of the Sabbath to man cannot be over-estimated; and it may be truly asserted, that, were it blotted out, pure and undefiled religion would sink, morals would be corrupted, and all that is lovely and ennobling in social and national life would be cast in the dust.

3. We have been all taught from our early years to "remember the Sabbath day, to keep it holy;" and probably most of us could give a correct answer to the question "How is the Sabbath to be sanctified?" But it is to be feared that these lessons have, with many, lost their influence; and many, if they have the tenderness of spirit of God's servant of old, and his zeal for the glory of God, will be led to cry out in his words "What evil

thing is this that ye do and profane the Sabbath day?" We may be free as yet from many forms of Sabbath desecration, which are to be found in other lands. The day is a day of rest generally from ordinary work. The farmers in our townships do not pursue their ordinary avocations on the Sabbath day, resting themselves and giving rest to their cattle and beasts of burden. The shops in our villages, towns and cities are closed. The law too has closed on the Lord's day the places where intoxicating drinks are sold. Happy would it be, were they closed every day of the week, so far as the sale of such drinks is concerned! But still there are forms of Sabbath desecration to be found amongst us. Without entering the privacy of social life, without inquisitorially prying into the way in which professing Christians, in the ordering of their own private and domestic affairs, keep the Sabbath, we know that various forms of Sabbath desecration force themselves upon our notice in public. With the introduction and growth of our Railway System—in itself a great public good, contributing in many ways to our private convenience, as also to our prosperity as a community—it is to be regretted that a system of Sabbath-breaking has grown up, which threatens to grow to still more gigantic dimensions. The whistle of the railway locomotive is becoming so common, that we almost cease to take notice of it. On some railways, we are thankful to say, traffic is unknown, but on others, and these the most extensive, traffic on the Sabbath is by no means uncommon. There are other forms of Sabbath desecration, some of a more public, and some of a more private kind, which we need not specify, but which are to be too frequently witnessed amongst us.

4. A Committee, appointed by the Assembly, has, for some years, been directing its attention to the subject of Sabbath observance, not without some encouraging measure of success. But we desire to enlist the sympathy and co-operation of our people for the protection of this divine and honoured institution, and to seek their prayers for God's blessing on our efforts, feeble as they may be, for the vindication of His own honour and glory. With this view we call attention to the following practical suggestions:—

(1). See that individually you rightly honour and sanctify the Sabbath day. Seek to have high views, not merely of its utility and of the benefits, physical and moral, connected with it, but of its divine authority. Guard against any infringement of its holy rest. In the ordering of your affairs, and in all arrangements for travelling, &c., seek to rest the Sabbath day "according to the commandment." Give the whole day to God. Some take from it at both ends, spending the morning in inactivity, and retiring at night at an earlier hour than usual. Now even as a day of bodily rest, the Sabbath is a precious boon to the sons of toil. But we should never turn it into a season for the indulgence of bodily ease and sloth.

(2). See that as heads of families you seek the due sanctification of the Lord's day. God himself said of Abraham "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." Christian parents should seek to imitate the example of Abraham in the government of their children and households; and parental authority should specially be exercised, in so regulating the affairs of the household, that there shall be no infringement of the sanctity of the Sabbath. If there are children in the family, seek to lead them to feel the Sabbath to be a delight, and not to regard it as a day of restraint and gloom, but as a day of sunshine, a day that will live in their memories as the best and brightest day of the seven. Much wisdom will be needed here, and there are dangers to be guarded against. But if we have right views of the Sabbath ourselves, we can impress these on the minds of the young. Sub-

bath visiting should be firmly discouraged. We may here say that, on the Sabbath, the exercises of family worship, without being made tedious, may be somewhat longer than on ordinary days, and that all the parts of it, praise, prayer, and the reading of the Word should be duly attended to.

We might refer also to the matter of Sabbath reading. There was a time when the only books to be found in use on the Sabbath day, in our Presbyterian families, were the Bible, the Shorter Catechism, and books exclusively of a religious character. But now it is otherwise. Newspapers and magazines, with much that is not only unexceptionable, but useful and excellent, but with much too that is merely secular, are found in the houses of very many of our people, and form the principal Sabbath reading, especially of the young. It is to be feared that many are not very strict in drawing the line between the religious and the secular columns. We commend the subject to the thoughtful and prudent consideration of the heads of families; and we would further suggest that some oversight might be exercised by Christian parents over the Sabbath-School literature disseminated amongst the young.

(3). As members of the community there are many ways in which you may help to protect the Sabbath. Your example will not be without its influence. You may do much amongst your friends and neighbours by friendly remonstrance and counsel. Much has been done in this way. As directors or shareholders of public companies you may cause your power to be felt. You can circulate suitable tracts, or supply means for doing so, and for carrying on needful contests with the enemies of the Sabbath. You can assist in obtaining right legislation, or in carrying into effect the laws which we have already secured for the defence of the Sabbath. You can take part in the formation of Sabbath associations, and encourage all proper means that may be employed for the suppression of Sabbath profanation amongst us.

(4). Finally, whatever may be your sphere of influence, so far as your fellow-men are concerned, you can all pray to the Lord of the Sabbath, who hath the hearts of all men in His hand, who taketh a peculiar interest in His ordinances, and who hath declared that "when the enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him."

May God enable you, in these and other ways, to stand up for the Lord, and for His Holy day. It is precious to Him, and He will take delight in those who love and honour His day. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour Him, not doing thine own ways nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father, for the mouth of the Lord hath spoken it."

In name of the General Assembly of the Canada Presbyterian Church.

WILLIAM REID, *Moderator.*

NOTE.—The General Assembly having approved of the recommendation of the Committee, that Pastors should be instructed to bring the claims of the Sabbath before their congregations, on some Sabbath to be appointed for the purpose, it is hereby recommended that the third Sabbath of January be taken for this purpose, and that Ministers, in accordance with the appointment of the Assembly, bring the claims of the Sabbath before their congregations on that day, and make it the subject of special prayer.

W. R.

Missionary Intelligence.

LETTER FROM REV. G. L. MCKAY.

FORMOSA.

We are in receipt of a letter from Mr. McKay, dated 27th Sept. He says:—"In a few days I will leave for the interior and with a heavy heart, because I shall have to close the hospital, leave the Stations without any one to care for them, and the young men without any one to teach them. In a field occupied for years, it would not tell so materially in the work; but here just beginning to lay a foundation in the midst of many opposing elements, it tells very visibly on the work. Still I *must* go to visit the people south of this. Although the Doctor here at first attended the hospital regularly, on account of sickness he has been unable to do so for some time past. From the beginning I attended regularly, and now I have to do the whole of the work myself. Thank God, patients have attended regularly without any diminution in their numbers. One from Tek-Cham, a walled city, two days' journey south, came in a sedan chair. He sat several days in the hospital crying with pain and now he is well, and, above all, knows the only way of salvation through a crucified Redeemer. If he will believe, he may do much in that city of darkness and corruption. But if not, his condemnation will be similar to that of thousands in Christian lands who in truth despise the Gospel and the world's Redeemer. I stated that I would leave for the interior with a sad heart, sad for the cause of Jesus, but still rejoicing that the great King and Head of the Church will be here—is always here. He will preserve His own Church in the midst of all foes, and if He suffers her to be persecuted, He knows what is best, and in this way will purify and prepare her for His own glorious mansions above. Nevertheless it is our duty to labor as though every thing depended on our efforts, being fully conscious, at the same time, that all will depend on the Lord Jesus, and without Him we can do nothing. It gladdens my heart to hear of the Lord's work in my native land. May the Lord build up His Zion there, and send forth laborers to build her walls here.

I ver yours sincerely,
G. L. MCKAY.

MISSIONS OF FREE CHURCH OF SCOTLAND.

INDIA.—Dr. Wilson reports that five persons were lately baptized in Bombay. On Nov. 7th, a meeting was held in Edinburgh, for the purpose of commending to God several missionary labourers who were returning to India, viz., Rev. R. Stothert and Mrs. Stothert, of the Bombay Mission, and Miss Falkner, of the Zenana Mission, in Calcutta. Mr. Young, missionary teacher at Nagpore, sailed for Bombay on the 13th Oct.

CAFFRANA.—Rev. Mr. Moir, who has recently joined the Mission at Lovedale, writes most hopefully and encouragingly. Everything connected with the mission is thorough. The classes are all carried on with vigour. The Church consists of 42 members, with an average attendance of 160, filling every part of the Church. The prayer meeting on Wednesday, carried on by two of the members, numbers from 50 to 60, many of them young men and women.

MISSIONS OF UNITED PRESBYTERIAN CHURCH.

OLD CALABAR.—The last number of the *United Presbyterian Missionary Record* announces the death of Mrs. Simson, who had arrived with six other missionary agents, on 9th August last, she had previously laboured in Old Calabar, having first entered on the work there upwards of 18 years ago. The Missionaries who were associated with her bear testimony to her fidelity as a missionary worker, and her holy, unblamable character and life. Her mortal remains were laid with those of her husband and her children in the humble cemetery at Ikunetu.

INDIA.—Writing from Ajmere, Rev. Mr. Gray gives an interesting account of the conversion of a Mohammedan teacher:—"A little more than two months ago, a learned Mohammedan, by name Imdad Husain, called one morning for religious conversation. The account which he gave of himself may be stated in a few words. He belonged, he said, to Nahor, (160 miles north of this), in the State of Bikaneer. Though a preacher of the Mohammedan religion, he had been of an inquiring turn of mind, and some years ago had received, through a brother in Delhi, a copy of one of the Christian publications on the points of controversy between Christians and Mohammedans. This served to shake his faith in Mohammedanism, and he began to study the New Testament, a copy of which had found its way to him through the same brother in Delhi. The result was that he had come to Ajmere, with the view of having some difficulties solved, and being received into the Christian Church.

He had not been long here when he began to ask for baptism. There was, however, a difficulty: he had two wives. One he had left at Nahor, the other he had brought along with him. The one who had accompanied him was the younger and the favorite; and understanding that Christians could not be allowed to have more than one wife, he had brought her, that he might be able to retain her in the event of his receiving baptism. When it was explained to him that his first wife must be considered the legitimate one, he undertook the very trying step of giving up one whom he had hitherto regarded as his lawful as well as beloved wife. Since then she has been living with the wife of our only married native brother, Mohammed Shah. At first she naturally felt very much aggrieved, and could do nothing but fret and repine; but now she is rapidly acquiring a knowledge of Christian truth, and a few days ago applied for baptism. Meanwhile Imdad Husain has received a letter from his father, telling him of the death of his wife at Nahor; and he considers the way has been providentially opened up for his being reunited to her from whom he had been willing to separate only for the sake of Christ. It is hoped that she may soon receive baptism, and that they may be united in Christian marriage. Let me ask earnest prayers on their behalf, and in behalf of all inquirers struggling under similar difficulties.

On Sabbath last Imdad Husain was received into the Church. Some of the schoolboys and teachers were present to witness the baptism. Since the report got abroad in the city that a learned Moulvie was about to become a Christian, he has had a good deal of discussion, oral and written, with some of his brother Moulvies. One or two of them he found well acquainted with the Bible, and perhaps still better acquainted with infidel objections; but he does not seem to have had much difficulty in answering them.

NUSSERABAD.—Rev. Gavin Martin, writing from Nusserabad, gives, on the whole, encouraging intelligence as to the progress of the work. The conduct of the members of the Church has been satisfactory; and there are

several inquirers both among the inmates of the orphanage and others outside the Mission. In the native Church there has been, during the year, only one addition, viz., Bhaja, one of the orphans, who both before and since his baptism has given great satisfaction. The membership of the native Church is eleven.

MISSIONS OF THE IRISH PRESBYTERIAN CHURCH.

IRISH MISSION—CONNAUGHT SCHOOLS.—The annual report of these Schools for 1873, is, as usual, full of interest and encouragement. The Rev. Mr. Braunnigan gives the following testimony to their usefulness and success:—

“These schools, since 1847, have held an important place among the various agencies employed for improving the social, moral, and spiritual condition of the population of Connaught. That province has long been proverbial for its poverty, ignorance, and superstition. To remove these evils, and replace them by industry, intelligence, and the truth of the Gospel, is the one great object of the Mission School. Founded and fostered by such men as the Rev. Dr. Edgar, and Rev. R. Allen, they continue to furnish evidence of the patriotism, philanthropy and Christian wisdom in which they originated.

“They are 43 in number, with 49 teachers, and have brought secular and religious knowledge to many thousands, who, but for them, would have had no such opportunity.

“The results of the mental and spiritual training are manifest and encouraging. Not a few have gone to other lands with the knowledge of the Bible in their heads and hearts. Many have fallen asleep in Jesus, and others remain among us witnessing a good confession. Our Sabbath schools, congregations, and Communion rolls have been largely supplied from this source.

“No wonder that upon these schools the terrors of the priest should be brought to bear in the form of anathemas, denunciations, and persecutions; and no wonder that amidst such fierce, relentless storms there should be times of depression and apparent failure. Yet, in spite of all, and though many buds of promise have been blighted, they continue to flourish and grow, and bear fruit.

“These schools are supported by the voluntary contributions of Christian friends, congregational, and ladies’ auxiliaries, and Sabbath schools. They are capable of great extension, were sufficient funds available. The annual expenditure is about 1,400.

THE ORPHANAGE AND HOUSE OF REFUGE.

“This institution is in Ballina; it has been one of the most interesting, useful, and successful departments of the Mission. It provides for cases which do not come within the conditions of the Presbyterian Orphan Society, and gives shelter to persecuted ones from various districts. Three hundred girls have been trained as servants, and are now in situations. Twenty-seven are at present connected with it, and the sphere of its usefulness may be considerably enlarged.

“These schools and orphanage have already accomplished a great and noble work; and even should they be at this moment extinguished, they have set in motion a train of influence that will never die—through their generations yet unborn ‘shall praise and magnify the Lord.’”

The report says:—

"Never was there a time in the history of missions in Connaught when the minds of the adherents of the Papacy were in such a state of downright bewilderment. The reception given to the decree of the Papal Infallibility by the Roman Catholics of the Continent, has made the impression on the thoughtful of that communion, that the glory of Rome ecclesiastical is rapidly on the wane, and is doomed soon, very soon, to be amongst the things that have been. It is not Protestants, they see and say, that have dethroned the Pope, but a Roman Catholic king and a Roman Catholic Parliament, with the full consent of a Catholic nation, encouraged by the sympathy and countenance of other Powers, equally Roman Catholic with the Italians."

CHINA.—The Mission in China, under the direction of the Presbyterian Church, in Ireland, is being prosecuted with vigour, and the people are eager to receive the Gospel message. Dr. Hunter earnestly pleads for additional labourers. There is at present no ordained Missionary to baptize converts.

MISSIONS OF ENGLISH PRESBYTERIAN CHURCH.

MISSION TO THE JEWS.—Mr. Meyer, whose labours are among the Jews, gives a most interesting account of two converts. He says: "It was in last May, when on a visit to the German Hospital, Dalston, I met there two Jewish patients, both of them females, one of them in good circumstances, and enjoying the comfort of a private room, while the other was poor, afflicted, and storm-tossed, with deep furrows made in her heart by severe sorrows. The former rudely repulsed me; the latter heard with joy the words of comfort and salvation. I visited her regularly as long as she was in the hospital, and also afterwards, and had the great joy of seeing the Word taking deep root in her heart. By the kind intercession of the Rev. Dr. W—, she was in July admitted to a convalescent home. I visited her there, too, and carried on a correspondence with her, which was as refreshing to me as it seems to have done good to her. So she wrote to me in one of her letters: 'I am so happy to have got a letter from you, for your words are a balm for my poor sick heart. Therefore, I pray you don't forget me, and tell me always of my Lord, and His wonderful works. Yes, I love the Lord; and He has revealed Himself to me. And having tasted the love of the Lord, I can easily afford to forget the whole world. And I shall not do despite to this superabundant love; nor do I desire anything but this love, but say to my Lord, 'O Lord, let me only always taste the sweetness of Thy love, and Thou needest not give me anything else; I desire nothing else but Thee alone, and Thy love, O Lord Jesus, for by Thy wounds I am healed.' In another letter she says: 'I have suffered, and am suffering much, but I do, and will suffer with patience, remembering what the Lord says in Matt. xvi. 24, 26. I live in my Lord, and will die in my Lord. That is the best treasure; other treasures I don't desire, for I don't wish to lose my soul. God, who commanded the light to shine out of darkness, has shined in my heart; that light no one shall take from me. I cannot thank the Lord sufficiently for all the manifestations of His mercy and grace which I enjoy every day—yea, every hour. O that I might live and be able to proclaim what the Lord has done for my soul!'"

"I could multiply extracts, but I think those given prove sufficiently that this daughter of Abraham has experienced a saving change—has become a monument of saving grace. As her health had so far improved that she

was able to accept a situation offered to her in a Christian family, she was, during my absence from town, baptized by Dr. W——.

"Several other enquirers have been recently instructed by me, with a view to baptism. To one of them, I had the privilege of administering baptism yesterday, 16th November, in Clapton Presbyterian Church, Rev. Matthew Davison's.

MISSIONS OF PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

NEW HEBRIDES.—The Rev. J. D. Murray, Missionary at Aneityum, gives the following review of the work there during the preceding thirteen months.

It is now thirteen months since we took up our abode in Aneityum. Time, during this period, has seemed to us to have slipped away with unusual speed. No doubt that observation of Seneca is true, viz., that the *velocitas temporis* is best realized by us after it fled. I never, I think, felt the force of this saying more than I have recently. Thus the whole of life will seem to us all soon, but as a tale that is told, a dream in the night, or as a vapor that appeareth for a little time, and then vanisheth away.

The year just elapsed has been an exceedingly busy one with us, a fact which no doubt has had much to do with our experience of the quick flight of time. We have had more than two ordinary years' amount of house-building, house-repairing, house-cleaning, and other needful improvements to accomplish during the past twelve months; first, in consequence of the neglected and dilapidated state in which we found the premises on our arrival here, and afterwards, in consequence of the great desolation to which the place was reduced by the hurricane. At present I am glad to say, our entire establishment is in first rate order.

ANEITYUMESE.

As regards the moral and religious state of the natives here, I am inclined to believe that it is, on the whole, improving. A better spirit seems to be gaining ground among them. We are much less troubled now than formerly with tribal feuds and private revenge, which unhappily prevailed among them before and after we took charge of this station, a state of affairs which was attended with much inconvenience to us, and which was doing injury to the cause of Christianity. We have never yet been able to ascertain the origin of their quarrels and jealousies. Very likely it was something quite trifling or absurd. Of course we did all in our power to make peace. But whether it was our interposition that was the means of effecting the desirable change or not, one thing is evident, that they are now more pacific and amicable in their intercourse with each other than they were a year ago. And for this we feel sincerely thankful, for we know that where envying and strife are, there is confusion and every evil work.

RUM.

We feared at one time that drunkenness was going to come in among the natives like a flood, and ruin especially most of our young men. But I am thankful to say that matters in these respects are continuing better than our fears. Strong drink may be had on the island, and there are those who watch every opportunity of vending it to the poor unsuspecting natives, but our admonitions seem to be remembered by these, so that they are, in a strength above their own, I trust, nobly resisting the siren voice of the tempter. But, I confess, I have little confidence in their steadfastness in this respect, if they are not the subject of a saving change.

STATE OF RELIGION.

The young men here, I am sorry to say, are yet very thoughtless respecting the [all-important] claims of Christianity. Those who were born in heathenism, the old generation, are the most exemplary Christians we have. However, the best of these are much less alive to the great realities of our holy religion than we should like. Our Sabbath and week day meetings are indeed generally well attended, and a seeming devout attention is paid to the hearing and to the preaching of the Word; but they do not manifest that brokenness of heart on account of sin, or that warmth of love to the Saviour which one would expect to see manifested in true converts to God. However, we know that they form a part of the visible Church of Christ, and as the ordinances of divine appointment are being dispensed among them, the cause of truth, we doubt not, is advancing here in some degree, as Galileo of old said of the earth, *it moves*. But O how unspeakably desirable it is that this people should be pricked in their hearts to cry out of their depths of sin and misery, with those who were awakened by means of the preaching of Peter, on the day of Pentecost, "Men and brethren, what shall we do?" Will you not pray in faith that this may speedily be the case with them?

WORK OF DEATH.

By last mail we received the sad tidings of the death of my honored and excellent predecessor, Dr. Geddie. This event will be learned with profound sorrow by thousands, especially by those of the Church whose messenger he was. But his work on earth was done, and he now rests from his labors. By the same mail we heard of the death of my esteemed friend and venerable brother, the Rev. John Campbell, Sherbrooke, the voice of these providences to us who survive is, Work while it is called day; for the night cometh wherein no man can work."

GENERAL MISSIONARY ITEMS.

GERMAN MISSION AMONG THE SUTMANS OF CHATTESGARH.—It is only five years since this Mission was commenced, and already seventy adults have been gathered in. The Missionaries bear testimony that most of them are sincere Christians, and were ornaments to the Christian Church. There are, besides, twenty-five enquirers. This is one of the tribes in India.

BAPTIST MISSION AT ORISSA.—During the past year the number of baptisms, at the different stations, were 32. There are in communion 651, and nominal Christians 1,915. There are orphanages attached to each station.

CEYLON.—Mr. Pearson, of the Wesleyan Mission, at Ceylon, writes that after a period of discouragement, he had had the privilege of baptizing thirty-four. Of these 17, were adults.

PRESBYTERIAN CHURCH IN UNITED STATES—FOREIGN MISSION FUNDS.—Of the \$128,000 debt on the Board of Foreign Missions of the Presbyterian Church of America, as reported last May, \$117,000 have been raised, while the regular collections of the Church since that time, up to last month, have been \$99,438, against \$74,780 raised during the same period last year, showing that while the people have been giving towards paying off the debt, the ordinary contributions have been largely increased. This is a noble record. During that period the Board has sent out 37 missionaries, male and female, a few of them, men and women, returning to former fields. They have been appointed as follows: 6 to Indian Mission, 5 to Japan, 8 to China, 1 to Siam, 2 to India, 6 to Syria, 4 to Africa, 1 to Brazil, 4 to Chili. Others are under appointment, and will be sent out soon.

MISSIONS OF CHURCH OF SCOTLAND.—The Church of Scotland has six Mission Stations in India—Calcutta, Madras, Bombay, Darjeeling, Sealkote and Chumba. The great want is for more men. Seven more missionaries are required.

General Religious Intelligence.

SYNOD OF FRENCH REFORMED CHURCH.—The Synod of the French Reformed Church has just been in session, although we have not yet received any account of its proceedings. The struggle between the Orthodox and Rationalist parties seems to be approaching a decisive crisis. The great question for the consideration of the Synod was the authoritative character, or otherwise, of the Declaration of Faith adopted, by the Synod at its previous session.

THE OLD CATHOLIC MOVEMENT.—As the rupture of the Government and the Ultramontanes widens, the connection of the Old Catholics and the Government becomes more close. Bishop Reinkens has not only been recognized as a national Catholic Bishop, equal to the Bishops subordinate to Rome, he has also received special marks of attention and respect from the heads of the State, including both the Emperor and the Crown Prince.

THE RITUALISTIC MOVEMENT.—The Ritualistic movement still troubles the rulers of the Church of England, and the contest between the two parties in the Church goes on with varied success. Recently an attempt to remove from the Church of St. Peter's, Folkestone, certain embossed pictures, called "Stations of the Cross," failed, in consequence of some informality in the proceedings. This will, for the time, embolden the movement party. In this case the Primate has to pay the costs.

ITALY—CONVERSION OF FATHER GRASSI.—Don Paolo Grassi, of Santa Maria Maggiore Church, in Rome, has made an open profession of his faith. High hopes of his future usefulness are entertained by the friends of the Gospel in Italy.

COUNCIL OF BRITISH BRANCH OF THE EVANGELICAL ALLIANCE.—A meeting of the Council of the Evangelical Alliance, British Branch, was held on 21st November. Resolutions were passed expressive of the warmest thanks of the Council for the courteous hospitality of the Christian friends in New York, and congratulations on the success of the Conference recently held. It was agreed to hold, at an early day, a public meeting in Exeter Hall.

PRESBYTERIAN CHURCHES IN SCOTLAND.—It is understood that Rev. Dr. Trail, of Aberdeen, will be proposed as Moderator of the next General Assembly of the Established Church of Scotland, and Rev. Dr. Stewart, of Leghorn, as Moderator of the Free Church Assembly.

GREEK FAITH IN JAPAN.—It is stated that the rites of the Greek Church attracting not a few of the young Japanese, most of whom have hitherto been without any religion whatever.

BY THEIR FRUITS, &c.—The Rev. William Arthur, speaking recently at Stockwell, on the proportions of crime in Romish and Protestant countries, said:—"Dr. Sepp—one of the members of the Bavarian Parliament, a Professor of Theology in the great University of Munich, and, by his writings and general character, an ornament of the Roman Catholic

Church—had published lately a book containing some astounding facts. In England, he said, one murder took place for 178,000 of the population; in Holland, one for 163,000; in Prussia, one for 100,000; in Austria, one for 57,000; in Spain, one for 4113; in Naples, one for 2750; and in Rome, one for every 750 of the population. So that in the metropolis of Catholic Christianity one's chance of being stabbed, poisoned, or clubbed to death was 237 times greater than in heretical Albion, and 183½ times greater than in Prussia.

THE NEW EPISCOPAL CHURCH IN THE UNITED STATES.—Bishop Cummins who recently seceded from the Protestant Episcopal Church of the United States, has now a brother in the episcopate, the Rev. Mr. Cheney, of Chicago, having been elected and consecrated as missionary Bishop of the North-west.

DEATH OF PROF. AGASSIZ.—The celebrated Professor Agassiz died at Cambridge, Massachusetts, on the 14th ult. He was a great authority in Zoology and Geology. He was born in Fribourg, Switzerland, in 1807, his ancestors being French Protestants, who left their native land through persecution for conscience sake. His death will be mourned as a great public loss.

RELIGIOUS MOVEMENT IN EDINBURGH.—A very extensive and deep religious movement has taken place in Edinburgh, mainly through the labours of Messrs. Moody and Sankey, of Chicago. The services have attracted much attention, and have been eminently successful. Churches and halls belonging to various denominations have been opened for the evangelistic meetings.

Home Ecclesiastical Intelligence.

CALLS, &c.

Rev. J. Scott, of St. Andrews' Church, London, has been called by the congregation of *North Bruce*; Rev. A. Burr has been called by the congregation of *Point Edward*.

INDUCTIONS, &c.

Rev. A. Dawson has been inducted as Pastor of the congregation of *Beamsville*; Rev. J. W. Pantou has declined the call to *Wick and Greenbank*, and accepted the call to *Lindsay*; Rev. G. F. Stevens has declined the call to *Jarvis and Walpole*; Rev. A. B. Simpson having intimated his acceptance of the call from the congregation of *Chestnut Street, Louisville, Ky.*, it was agreed that he should be loosed from the pastoral charge of *Knox Church, Hamilton*, and translated to *Louisville*.

WINNIPEG.—We understand that the Rev. J. Robertson, of Norwich, has agreed to proceed to Winnipeg, to supply, from time to time, the congregation there.

OPENING OF NEW CHURCH.—On Sabbath, December 14th, a new church was formally opened in the village of Clayton, in connection with the Ramsay congregation. The services were conducted by the Rev. James Stewart, of Pakenham, morning and evening. A soiree also was held on the Monday evening, at which interesting addresses were given by minis-

ters representing the Presbyterian Church of Canada, in connection with the Kirk of Scotland, and the Canada Presbyterian and Wesleyan Churches. At all the services the building was crowded to its utmost capacity. Hitherto, our friends in this section of Ramsay, have worshipped in a public hall; but we trust that the removal to Clayton, into a neat and comfortable place of worship, will have the effect of encouraging and strengthening that part of the Rev. Mr. Steele's congregation. The cost of building and site is a little over \$1,300, three-fourths of which have been met by a subscription list from 23 families; and considering their number and means, it speaks well for their liberality. May they enjoy that blessing which maketh truly rich, and addeth no sorrow.—COM.

CORRECTION.—In the November number of the RECORD, instead of "Widow's Fund, Albion, \$12," read "Aged and Infirm Minister's Fund, Vaughan, \$12." Instead of "Widows' Fund, Albion, additional, \$1 99," read "Albion, \$1 94." Albion should also have been credited with \$4 for the "Aged and Infirm Ministers' Fund."

Proceedings of Presbyteries.

PRESBYTERY OF TORONTO.—This Presbytery met on the 2nd ult. A letter was read from Rev. T. Y. Killen, Ireland, declining the call to Cooke's Church. The call was set aside, and on application Rev. W. Reid was authorized to moderate in another call, at such time as the Session might determine on. On application made, the Presbytery appointed Rev. Messrs Reid and King to moderate in a call to a Minister for Charles Street congregation. In accordance with a petition from 42 persons, members and adherents of the Church, residing in the neighborhood of the Mission Station, on College Street, the Presbytery took steps for organizing them into a regular congregation. Rev. J. M. King was appointed to preach, and hold a meeting in connection with the Station, and the Clerk was authorized to inform the various Sessions in the city, of said petition, and require them to appear, if they see cause, for their interests, at next meeting of Presbytery. Rev. John Anderson was, on presenting a commission from the Colonial Committee of the Free Church, received as a Probationer of this Church. The Moderator, Rev. Wm. M. Christie, having left the chair, tendered the resignation of his pastoral charge at Mono Centre, and Mono West. After some consideration, it was moved and agreed to appoint Revs. J. Pringle, A. M. Ford, A. Carrick, I. Alexander, and Mr. D. Henderson, Elder, to visit said congregation, with a view to see if their pastor's resignation might not be withdrawn, and if said endeavours should fail, to summon the congregation to appear by commissioners at next meeting of Presbytery. Advice was asked on behalf of the congregation of Newmarket, in regard to the erection of a place of worship up there. Rev. J. Bruce, missionary there, was heard, and on motion by Mr. Meikle, a Committee was appointed, consisting of Principal Caven, Rev. J. King, Rev. J. Dick, and Messrs. Wm. Wilson, and T. W. Taylor, to visit Newmarket to advise with and encourage the people there. A Committee was appointed consisting of Revs. J. M. Cameron, G. Barrfield, J. Breckenridge, and R. Pettigrew, to prepare a scheme for holding Missionary meetings throughout the bounds, and to send printed copies of the same to the various Sessions and Mission Stations of the Presbytery.

On motion of Rev. Dr. Topp, it was agreed that at next ordinary meeting, and at 12 o'clock noon, the Assembly's Remit on Union be taken up and disposed of, and that congregations and Sessions throughout the bounds, be required to report thereon at or before said meeting. Notice was given of a motion for same meeting, by Rev. J. M. Cameron, anent an addition to the Clerk's salary. The next meeting was appointed to be held in the usual place on the first Tuesday of February, 1874, at 11 a.m., when Session Records, not provided at previous meeting, will be called for.

R. MONTEATH, *Presbytery Clerk.*

PRESBYTERY OF HAMILTON.—This Presbytery met at Beamsville, on the 2nd ult., to induct the Rev. Alexander Dawson, M. A., late of Ashburn and Utica, into the pastoral charge of the Presbyterian churches in the village, and in Chiton, and to transact other business. The Moderator, *pro tempore*, was Mr. S. C. Fraser, and besides him there were six Ministers and two Elders present. Mr. Laing, of Dundas, preached from Acts i., 8. Mr. Dawson was then inducted in the usual way. Mr. McCall and Mr. Fletcher addressed the Minister and the congregation respectively. Mr. Dawson received a cordial welcome from the congregation. Having promised to sign the formula when asked to do so, his name was put upon the roll of the Presbytery. This settlement is most harmonious, and promises to be productive of good to all parties. A letter from Mr. Stev'n was read to the effect that he declined the call given to him by the congregation of Jarvis and Walpole. The minute relating to the call given to Mr. A. B. Simpson, from Chalmers' Church, Quebec, was read. To meet the convenience of parties, the Presbytery agreed to adjourn to meet in Central Church, Hamilton, to-morrow forenoon, at 11 o'clock. Mr. Fletcher reported that on the 18th of November he had moderated in a call at Waterdown, which resulted unanimously in favour of Mr. Alexander Gilray, Probationer. The call was signed by 93 members and 34 adherents. The stipend promised was \$300 per annum, and a manse. The call was sustained, and the usual steps taken to secure the settlement. According to adjournment, the Presbytery met on the 3rd, in Central Church, Hamilton, and was constituted by Mr. Murray, Moderator, *pro tempore*, ten Ministers and three Elders present. The Presbytery took up the consideration of the call to Mr. Simpson, from Quebec. At this stage papers were read to the effect that the Chestnut Street Church, in Louisville, Kentucky, had also called Mr. Simpson. The stipend promised was \$5,000 per annum. The parties present were fully heard, and at the close of Mr. Simpson's statement, he intimated his acceptance of the call at Louisville. The Presbytery agreed to grant the translation, and to transfer Mr. Simpson to the care of the Louisville Presbytery, on the 20th inst., when the pastoral tie between him and Knox Church, Hamilton, is dissolved. A committee was appointed to report a suitable minute. Mr. Murray was appointed Moderator of Knox Church Session, and to declare the church vacant on the 21st instant.

PRESBYTERY OF PARIS—This Presbytery met on Tuesday, 9th Dec., in Zion Church. There was a very full attendance of members. Among the more important items of business transacted were the following:—

Leave was granted to the Tilsouburg Congregation to mortgage their property to the extent of \$1,200, to enable them to erect a manse. The Rev. Mr. Alexander having intimated that the Burford Congregation had subscribed \$420 towards the erection of a Church, the Moderator and Clerk were instructed to give Mr. Alexander an extract of Presbytery certifying that the Burford Congregation have the approbation of Presbytery in their efforts to raise funds for the erection of a Church building. The Clerk then read returns made from Kirk Sessions and Congregations to the remit on Union, as sent down from the General Assembly. A Committee was appointed to tabulate the returns and report to next meeting of Presbytery. Messrs. Grant and Wright, of Ingersoll, with their respective elders, were the Committee named. The Presbytery then proceeded to discuss the "Basis of Union."

It was moved and seconded:—"The Presbytery of Paris having taken into consideration the Basis of Union and Deliverances, as transmitted by last General Assembly, approve of the same and express their earnest desire that Union may be effected on said Basis."

It was moved in amendment and seconded, "That this Presbytery while desirous of Union between the several negotiating Churches and while recognizing the substantial harmony which exists among them with regard to important points of faith and manners; Yet, in view of the fact that many Sessions and Congregations within our own bounds and that many esteemed and reverend Ministers

and members of the Canada Presbyterian Church are so strongly opposed to Union on the present Basis, that they cannot conscientiously enter the proposed United body, the Presbytery recommend delay, until a Basis be obtained more satisfactory to the Ministry and Membership."

It was moved in further amendment and seconded, "That the Presbytery having taken up the remit from the General Assembly, agree to adopt the 1st, 2nd and 3rd articles of the Basis, and recommend that an article on the Headship of Christ be inserted instead of the 4th."

After long and earnest reasoning the vote was taken as follows:—For the second amendment, 11. For the first amendment, 7. The second amendment, recommending an article on the "Headship of Christ," was then put against the original motion, when 12 voted for the motion approving of the basis as it stands, and 10 for the amendment. The Presbytery accordingly approved of the basis of union and expressed their desire that union may be effected on such a basis. The Rev. Thomas McPherson, of Stratford, was nominated as Moderator of the next General Assembly. The Presbytery appointed its next meeting to be held in Ingersoll, and within Erskine Church there on the last Tuesday of February, 1874, at 2 p. m. A conference on the state of religion was appointed for the evening of that day and the Ministers and Elders of the Woodstock and Ingersoll congregations appointed a committee to make the necessary arrangements.

WM. CQCHRANE, *Pres. Clerk*;

PRESBYTERY OF LONDON.—This Presbytery held its regular fortnightly meeting in the 1st Presbyterian Church, London, on the 16th December. Owing to the unfavourable state of the roads there was but a small attendance. Mr. Neil McDiarmid was appointed Moderator for next six months. It was reported that the Congregations of English Settlement, Proof Line, Thamesford and Lucan had been declared vacant. Mr. Scott on behalf of the Committee appointed to examine certain financial matters affecting Vienna and Port Burwell Congregation, reported. Certain new elements having been introduced since the Committee sat, another Committee consisting of Messrs. Thompson, (R.) Scott, and Abraham were appointed to examine the whole matter and report.

The Home Mission Committee reported in regard to the state of the Mission field, and the following recommendations were adopted, viz.:

I. That the Committee make whatever arrangements they may think necessary for supplying Port Burwell and Vienna.

II. The Committee were instructed to endeavour to obtain the services of Mr. Munro, probationer, for Aldboro'.

III. That Messrs. Stewart and Abraham be appointed to organize the Congregation of Alvinston.

IV. That Kintyre be supplied as usual.

A call from Point Edward, signed by 31 members and 34 adherents, and promising \$700 stipend, was sustained. The call is addressed to Mr. Burr, Probationer. It was ordered to be forwarded to Mr. Burr. A call was laid on the table, addressed to the Rev. John Scott, of London, from the Congregation of North Bruce, in the Presbytery of Bruce. It was signed by 44 members and 176 adherents, promising \$600 stipend with manse and firewood. It was agreed to cite parties to appear for their interests at a meeting to be held in London, 2nd Tuesday of February next.

Mr. J. A. McDonald was instructed to moderate in a call at Thamesford on Tuesday, 30th Dec., at 11 a.m.

In terms of resolution at last meeting, the Presbytery proceeded to take up the "Remit on Union." A motion of Mr. Cuthbertson's, to postpone discussion till adjourned meeting, was negatived. The first article was read and agreed to *simpliciter*. The second being read, Mr. Waters moved, and Mr. Laird seconded, "That the Westminster Confession of Faith, together with the Larger and Shorter Catechisms shall form the Standards of the Church." Moved in amendment by Dr. Proudfoot, seconded by Mr. Cuthbertson, "That the words as they stand on

he 'Basis' be approved." The vote being taken, the motion was carried. The Third Article was agreed to. The Fourth Article was read. Dr. Froudford moved, seconded by Mr. Thompson, "That the article stand as it is." Moved in amendment by Mr. McKinnon, seconded by Mr. Laclan McPherson, "That it be disapproved of, and that the United Church ought to be left free to define its relationship to other Churches as occasion may require." The amendment was carried.

On consideration of the Basis as a whole, it was moved by Mr. McKinnon, seconded by Mr. Geo. Sutherland: "That the General Assembly having failed to secure a deliverance on the Headship of Christ over his Church according to the instructions which they gave to the Union Committee in June, 1872, this Presbytery regard this failure as a serious objection to Union." Moved in amendment by Dr. Proudfoot, seconded by Mr. Cuthbertson, "That the Basis as a whole be adopted." The motion was carried.

Messrs. Rennie and Waters were appointed to arrange for holding Missionary Meetings throughout the Presbytery's bound. The Presbytery appointed an adjourned meeting to be held in 1st Presbyterian Church, London, on the 2nd Tuesday of February next, at 11 a. m., and the next ordinary meeting in the same place on 17th March next, at 11 a. m.

GEORGE CUTHBERTSON, *Præs. Clerk.*

PRESBYTERY OF MANITOBA.—This Presbytery met at Kildonan on the 3rd December. It was reported that three elders, Duncan McVicar, Duncan McArthur and R. D. Patterson, had been elected and ordained as Elders for Winnipeg Congregation. The salary of the Presbytery Clerk was fixed at \$25.00. The contributions of Congregations to the Presbytery Fund was rated at about 20 cents per member. It was resolved that all payments from the Presbytery's Church Building Fund should be authorized by the Presbytery in open court. Intimation was received from the Convener of the Home Mission Committee to the effect that \$200 per annum had been granted to Prof. Hart for missionary services; and \$100 for past services; that \$100 per annum had been added to the salary of each missionary; and that the Presbytery in future shall not accept of the resignation of any missionary till after correspondence held with the Home Mission Committee, to allow of the vacancy being filled, &c. The Presbytery expressed satisfaction at the grant for Prof. Hart; renewed their application for another hundred per annum for such of the Missionaries and expressing disapproval of the regulation ancient the resignation of Missionaries. Application was made to the Home Mission Committee for three additional Missionaries, one to be sent in immediately. A suitable minute was adopted, and a copy ordered to be sent to the Rev. John McNabb, expressing the Presbytery's regret at his leaving, and their prayer that his health may be restored, and a field of usefulness opened for him by the great Head of the Church. The Remit on Union was sent down to Sessions and Congregations. A Committee was appointed to memorialize the Governor in Council and petition Parliament ancient certain objectionable features in the Act for the registration of marriages, &c. A petition was adopted in favor of a Prohibitory Liquor Law. It was reported that a missionary was expected shortly from the Presbyterian Church of Canada; arrangements were made for his services on his arrival. Mr. Donaldson was appointed to Springfield, &c., after the 3rd Sabbath of this month.

This Presbytery meets at Winnipeg, on the first Wednesday of March, at 11 o'clock, a. m.

A. FRAZER, *Præs. Clerk.*

PRESBYTERY OF STRATFORD.—This Presbytery met at Stratford on the 16th Dec. Thirteen out of fifteen Ministers were present, together with nine elders. Mr. Hamilton reported the fulfilment of his appointment to St. Mary's, by preaching there and declaring the charge vacant. The report was received and Dr. Water's name was removed from the Roll. The following minute was adopted:

—“ Dr. Waters having seen it to be his duty to accept the call from the Congregation of St. David, St. John, his brethren of this Presbytery cannot allow his name to be taken from the Roll without expressing their sorrow at losing his efficient aid, and recording their high esteem for him as a brother with whom it was pleasant to co-operate. In their Ministerial and social relations they have been led to admire his kindly readiness to oblige, though at much trouble to himself, and his trustworthiness as a friend in time of need. During these years, in which he has been a member of this Presbytery, he has taken an active part in, and greatly forwarded the business, by his superior aptitude; and in doing work assigned to him by the Presbytery he was ever prompt and faithful, as he was also in doing that laid on him by the Assembly. In parting with him, they feel they are losing from their midst one of their most useful members, and one of their most successful preachers of the Word. They will follow him to his new sphere of labour with no little interest, and their prayer is that he may be long enabled to hold fast and hold forth the Word of Life, that he may be wise in winning souls, and that, when the chief Shepherd shall appear, he may receive the crown of life which fadeth not away.” Mr. Hamilton was appointed Convener of the Presbytery’s Home Mission Committee in place of Dr. Waters. The Presbytery expenses for the year 1874 was apportioned to the Congregations at the rate of half the amount required for the Assembly Fund. Mr. Thomas McPherson was unanimously nominated Moderator of next General Assembly. The Assembly’s remittant Union was approved of by a vote of seventeen for and one against it, two members recording no vote, and two ministers being absent, who in all probability would have voted on opposite sides. A report was received from a deputation to Trowbridge to see about establishing a new Station there. The Presbytery declined in the meantime to establish one. Sessions reporting on Remits of Assembly were required to do so before next meeting. It was reported that St. Mary’s had had four Sabbath’s supply since the vacancy. The Session were appointed a Committee of Supply for three months; the Congregation petitioned for a moderator in a call to act as soon as they should be ready to proceed, promising \$1200 stipend. Mr. Hamilton was appointed to moderate in terms of the request. The Assembly’s remitt on Foreign Missions was taken up, when it was agreed that, while the Presbytery is pleased to recognize Mr. Gordon’s interest in the work, it does not feel warranted to approve his overture. The report of the Committee appointed to prepare suggestions for the improvement of Sabbath Schools was ordered to be given in and taken up as the first business at the afternoon sederunt of next meeting. Mr. Hall gave notice that at next meeting he would propose a motion on the support of the Theological Colleges. Presbytery adjourned to meet for ordinary business at Stratford, at 11 o’clock, a. m., on the first Tuesday of March next.

JOHN FORTHERINGHAM, *Pres. Clerk.*

Communications.

A VISIT TO ST. ANNE’S, KANKAKEE.

Having spent a week in St. Anne, Kankakee, and examined carefully all the matters connected with our Mission there, we propose giving a brief outline of what we saw and heard, reserving more minute details for the Committee of that Mission.

We met with the congregation there on five consecutive evenings, and joined with them, on the Sabbath, in observing the Lord’s Supper. We met with the Elders, by themselves, on two separate occasions. We conversed with several reliable parties, not belonging to the congregation, and with members of the Church in private; we spent one whole day and part of

two other days, examining the school in all its departments. We examined all the accounts, with their vouchers, from Dec., 1870, to 12th Nov., 1873. We read over the minutes of Session from July, 1870, to the present time ; in short, we did everything in our power to acquaint ourselves with the true condition of the Mission.

St. Anne is a village 65 miles south of Chicago, with a population of between 400 and 500 ; it is surrounded with prairie land, which is acknowledged on all hands to be as fertile as any part of Illinois, and is very thickly peopled. The church is a plain frame building 62 feet by 36 feet, and 24 feet high. The first flat is fitted up as a school-room, with two class-rooms, and is comfortably seated for over 120 children. The upper flat is used as a Church, and is capable of seating about 250, though more might be pressed into it. This building is situated in a 10 acre lot (for this all the lawsuits have been carried on), in a very nice part of the village, and is well fenced. The inhabitants are chiefly French Canadians ; when they settled there they were Roman Catholics, but the great majority of them now are Protestants. There are in the village four Protestant Churches, Episcopalian, Baptist (both very small), American Presbyterian, with 64 families, and 133 members, and Mr. Chiniqy's, with 162 families, and 358 members. The Roman Catholics are now completing a very neat church, which is said to cost from \$17,000 to \$20,000. Mr. Chiniqy's church and school, with all the furnishings, cost \$6,852, and taking the price of material and labor into account, is not out of the way.

The attendance at the evening meetings ranged from 100 (a rainy night) to 150, and the last night it was 200 ; some of these, no doubt, belonged to the other churches, but not many, as we found, when we asked all the strangers to retire, as we wished to hold a meeting with the congregation by itself. On the Sabbath there would be over 200 present ; although only 80 partook of the Lord's Supper. We learned that the ordinary attendance was changeable, sometimes larger, and sometimes smaller ; but any way, it is by far the largest meeting on the Sabbath in the village.

The Sabbath School is very fluctuating. The morning we were there, there were not over 30 scholars present ; but we were assured that the attendance was usually much larger. We think the school could be made much more interesting and attractive. One pleasing feature, however, we must notice. Some grown up men and women attend, reading their verse with the children, who had learned to read after they were grown up and had left the Roman Church. Mr. Chiniqy has had a difficult work in organizing and carrying on the congregation, their ways of thinking and working were so different when they were in the Church of Rome, that it is no easy matter to get them to think and act as our congregations do ; and perhaps their former priest, who was himself to be brought acquainted with our ways of working our congregations, was not the best fitted to train them. The consequence is that, at the present, we fear the names of some families and many communicants are continued on the roll that have no right to be there, if judged by our standard. A stranger could have brought about a new order of things much easier. This also appears in the financial affairs of the Church. We urged upon them the absolute necessity of appointing a Managing Committee to attend to this business, and they have promised to do so. They have had no organization, and the wonder is, not that they have raised so little for the cause of Christ, but that they have raised anything at all. A collection was taken up when we were there, for Knox College, Toronto, which amounted to \$34. We are satisfied that this people, with a good staff of managers, and a good plan to work on, would

do much to support ordinances among themselves. This year, however, is not so favorable for originating active operations. The frost in October considerably injured the corn crop in that neighbourhood, and this is the crop mainly depended on; still, we think, that if they adopted a plan, and carried it out energetically, they would find it a great advance upon the past.

They subscribe for building their church, \$1,589 50, and have paid \$1,189 00; it is thought \$300 00 more may yet be raised on the subscription lists. We baptized several children; among them the children of two converted Roman Catholic Priests. We saw two men, with their wives, renounce the errors of Rome, and sign a declaration to that effect, and join our Church; they looked intelligent and devout. We saw also a young lady who had been sent to a nunnery, in Chicago, that she might become a nun, but she was now waiting on the ministrations of Mr. Chiniquy. From the minutes of the Session, we found that in the last three and a half years, 24 converts have joined the Church.

The college, or school, as we would call it in Canada, is attended by boys and girls from 5 years of age to 16 or 18. All gradations are here, from the alphabet to the higher branches, very much as we find it in our common schools, with this difference, that both French and English are taught. There are three teachers employed. Rev. Mr. Lafontaine takes charge of the classics, when any are studying them, and the more advanced in French. An assistant male teacher takes the English, and an assistant female teacher the junior division in both languages. This last teacher has received all her education at this school, and it is gratifying to see her filling this position so well. The shorter Catechism is repeated daily by the advanced scholars. The Bible is read and explained, and select passages committed to memory; everything, in short, is done to ground the young in our most holy faith, and to fit them in after life to witness for the truth.

We could greatly enlarge this communication, but must close for the present. Altogether, we were pleased with much that we saw and heard. God has done a great work in St. Anne, for which we should be thankful. But His arm is not shortened, nor is His ear heavy, and therefore we will be hopeful, that He will continue to prosper the Mission; and also that He will raise up and send forth men to do a like work among the French Canadians in our own Dominion, where the field is ripe unto the harvest.

A. A. DRUMMOND,
THOS. MACPHERSON.

Shakspeare, Dec. 15th, 1873.

THE LATE REV. JAMES BARRON, M. A.

On the 26th day of September last, about 3 o'clock, p.m., the Rev. James Barron, late minister of St. Andrew's Church, Gananoque, was called away to his eternal rest. By his death the Church has lost a young man of bright promise,—a distinguished scholar and a faithful preacher. Such is the adorable way God manifests the purposes of His will. Let us learn to say, "Thy will be done."

Mr. Barron was a man furnished with rare gifts. His strong intellect along with his ardent piety, and devout zeal for the glory of God, and the salvation of souls, eminently qualified him as a minister of Jesus Christ.

He was born in Glasgow, Scotland, in the year 1844. Having come to this country with his parents, he lived for a time near Waterdown. From this place the family moved to the Muskoka District. After due preparations, he entered the University of Toronto, and graduated in 1869. At the same

time he pursued his theological course in Knox College. Through indomitable perseverance and resoluteness of purpose, characteristic of the man, he became one of the most distinguished students in the College. During his course of studies he laboured under many difficulties. O account of straitened circumstances, too common to theological students, and his physical debility, along with the seeds of a disease which at last carried him to his grave, his trials were peculiarly antagonistic to his ambitious aims, and noble aspirations. He stood in the first rank of literary attainments. After a keen competition, he won the Prince of Wales' Prize, and was gold medallist in Metaphysics and Ethics. He did not covet this distinction with the vain desire to outrun his compeers; but with a higher end, the attainment of those acquirements essential to the qualifications of a Gospel Minister. His was a sanctified ambition. He went one year to Scotland, and finished his theological course in the New Free Church College, Glasgow. After returning to this country he received a call to Gananoque, in which charge he was ordained in December, 1869. In this charge he laboured faithfully for about two years. His pulpit ministrations were of a high order. He shunned not to declare unto man all the counsel of God. His simple, yet pungent mode of delivering the message of salvation awakened inquiry in many hearts. His memory is esteemed by all, and some, we trust, are now rejoicing in the hope of the Gospel through his instrumentality. He was a faithful pastor, watching over souls under the conviction of his accountability to God. His heart's desire seemed to be the glory of Christ, and the salvation of men. He once told the writer of this, when speaking of his physical weakness, and the disease which was fast finishing his course, that through the grace of God he had devoted his life as a sacrifice unto Christ, and if it pleased the Divine Master, he was ready to become a victim to his cause, only one soul saved was greater gain than ten lives. After labouring faithfully as pastor for two years his health completely gave way. In consequence he resigned his charge. After gaining a little strength he tried the Muskoka Mission, under the conviction that the bracing climate of that region might prove beneficial. In this he was disappointed, for again he broke down. Returning to Gananoque, he lived for a few months at the house of his father-in-law, Thomas Waldie, a respectable Elder of the Church. Having gained a little strength, he determined, along with his wife, to take a voyage across the Atlantic, hoping that the sea, and the climate of his native land might prove a benefit. This was a mistake. After a few months sojourn in Scotland, he returned to Canada, and in a few days was seized with hemorrhage of the lungs, and after short but acute suffering, endured with humble submission to the will of God, he fell asleep in Jesus. Thus passed away after a short career one of the promising pastors of the Church,—a man of stern principles, a faithful uncompromising servant of Jesus Christ; a man of high and noble attainments, not only in scholarship, but in Christian holiness, fragrant to all who knew him. He had a triumphant departure from the Church on earth to the redeemed Church in glory. His hope was grounded, not on his past deeds and faithful service in the Church of Christ, but simply on the blood and righteousness of his Divine Saviour. His last moments were spent breathing out prayer to God, committing his sorrowing wife, and all around him to the Divine care. He yielded up his spirit to God, and passed away to a higher sphere in the Kingdom of glory.

May the grace of God sustain the widow, in her affliction, and give comfort to the wounded heart of a fond mother. By the sovereign will of our heavenly Father, the dearest ties on earth are broken; yet by sovereign

grace we can embrace the hand that severs the bond. Let us fight the good fight of faith, and lay hold on eternal life ; and seek after that blessed assurance which an apostle had when he was about to lay down his armour : " I have fought a good fight, I have finished my course, I have kept the faith : henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day ; and not to me only, but unto all them also that love His appearing." W. C.

THE LATE MR. ADAM MCKAY, ELDER, EAST KINLOSS.

The subject of this notice, belonged to a family, whose parents with the elder members, formed part of what may be called the Selkirk Company sent out to Red River, at that time a wild region, where they endured hardships of no common kind, their clothing being according to the primitive style—skins of wild beasts—their food not locusts and wild honey but pemican and fish, and but a scanty portion of that. After spending a few years in Red River they set out for Canada, paddling a little canoe across many a stream and finding their way, as best they could over land little trod by any but the Indian. They reached Ontario, and pitched their tent in what they believed to be a more hospitable and congenial place—the Township of West Gwillimbury, where the subject of this sketch was born. He was the youngest of the family. His father died when he was a mere boy. From his earliest years he took a great interest in everything connected with the cause of Christ, and had a strong desire to become a Minister, and with that object in view he entered the Toronto Academy, and in due time was enrolled a student in Knox College, but the mental work and close confinement told sadly on his constitution, and after a severe attack of scarlet-fever he was obliged to discontinue his studies.

He returned to Gwillimbury and taught school for some years. During this period he was elected to the Eldership in the Presbyterian Congregation in that place, and was truly an Elder indeed. Some time afterwards he and an elder brother removed to the township of Wawano-sh, where they were a long distance from any Presbyterian Church or Station. However, he together with some others, sent a petition to the Presbytery asking to be organized into a Station, which was granted, and carried into effect by the Rev. A. D. McDonald, of Elora, then of Clinton. Mr. McKay continued to take a deep interest in this Congregation (East Kinloss) up till the day of his death. He was again elected to Eldership in this place, and here as in Gwillimbury he took a great interest in the spiritual welfare of young and old,—warning the careless and inconsistent with all faithfulness and kindness, visiting the sick, and encouraging and strengthening the hands of the Ministers and students who from time to time supplied these Congregations. In the Congregation with which he was connected, there was no silent Sabbath in the House of God. When his Minister was away assisting at a communion or otherwise, a Prayer Meeting was always held at which a sermon was read or a portion of Scripture explained. He was of an unostentatious and retiring, but kindly and loveable disposition.

About three years before his death, his health failing, he removed to the village of Wingham, where his mother, who had lived with him for a number of years, and who was a woman of strong constitution and great force of character, and for whom he entertained the strongest affection and regard—died at the advanced age of 96. Her death which took place during his absence, affected him very much, and being invited by Mr. Bruce, an old acquaintance, to spend the winter at his residence, near Beaverton, he,

although anticipating his death, complied with the invitation. During the winter he became weaker and weaker, until on the 13th day of April, 1873, at the age of 47, he sweetly fell asleep in Jesus, in the joyful hope of a blessed immortality.

Mr. McKay was not only an earnest worker, but he was most liberal; giving of his means to the uttermost of his ability for the support of ordinances and for the missions of the Church with which he was connected. And in his will, out of the limited means at his disposal, he bequeathed five hundred dollars (\$500), to Knox College, and five hundred dollars, (\$500), to the Home Mission.—*CON.*

RECEIPTS FOR RECORD UP TO 23rd DECEMBER, 1873.

WIDOWS' FUND.

Am't received to 22nd Nov'r	\$1,116 52
Binbrook	4 90
Saltfleet	3 00
Grimsby	7 14
West Church, Toronto	22 00
Utica	4 00
Fitzroy Harbour and Tarbolton.	10 00
Buxton.....	4 00
Rev. Arch. Henderson, A.M....	10 00
Richmond Hill	12 00
Thornhill.....	4 70
Lake Road	9 50
Clinton, Willis' Church.....	12 00
Dunbarton	15 00
Guelph 1st	12 00
Paris, Dumfries Street	21 00
Streetsville	12 00
Lerds	5 80
Oshawa	17 00
Ganauoque	23 26
Waldemar	4 00
South Lu her	3 00
Williams	16 12
Mosa.....	6 00
Brampton 1st	14 72

FUND FOR AGED AND INFIRM MINISTERS.

Am't received to 22nd Nov....	\$132 95
Port Hope	21 40
Friend, Farnham Centre	2 40
Mosa.....	4 13

Rates from Rev. H. Crozier, Rev. J. Straith, Rev. G. McLennan, Rev. W. A. McKay, Rev. D. Duff, Rev. J. Davidson, Rev. Robt. Wallace, Rev. James Dick, Rev. J. Alexander, Rev. J. F. A. S. Fayette, Rev. T. S. Chambers, Rev. John Duff, Rev. Wm. Lochead, \$16.00, Rev. A. Findlay Rev. Jno. McFarlane, Rev. James McConechy, Rev. Neil McDiarmid, Rev. Neil McKinnon, Rev. W. K. Sutherland, \$16.00, Rev. John Logie.

KNOX COLLEGE BUILDING FUND.

Am't rec'd to 22nd Nov	\$12,600 64
Per Rev. R. Hamilton, Avonton, omitted last month, viz.:	
Jno. Armstrong.....	4 00
W. Armstrong.....	2 00
D. Muir.....	3 00
J. Muir	5 00
Mrs. J. McVettie.....	2 00
W. McVettie, Sr.	1 00
A. Oliver.....	4 00
H. Cunningham.....	4 00
W. Taylor.....	4 00
W. Mountain.....	4 00
James Scott, Toronto, on ac	100 00
Thos. Dryden, Guelph, in full.....	100 00
A. G. Robson, Belleville, on ac.	50 00
J. Stewart, Guelph, " "	17 00
Samuel Marshall, Toronto " "	10 00
Rev. Dr. Topp, " "	100 00
James Bain, " "	10 00
D. Clark	in full 30 00
W. Rennie	on ac. 25 00
James Rennie	" " 10 00
J. Carruthers, Kingston, in full	500 00
A. Gunn, " "	250 00
James McNee, " "	200 00
G. Harper, " "	100 00
A. McAlister, " "	50 00
W. Stewart, " "	25 00
R. Waddell, " "	25 00
W. R. McKae, " on ac.	50 00
G. S. Hobart, " "	10 00
And. McGill, Chatsworth, on ac.	4 00
J. S. Mitchell, " "	10 00
Rev. Jas. Cameron " "	4 00
A. Mellwarth, Listowell, " "	10 00
A. D. Ferrier, Fergus, " "	100 00
Galt, per Rev. W. Armstrong "	106 50
Paris, " " "	3 00
Seartboro', " " "	2 00
Alex. Davidson, Hamilton, " "	10 00
Edward Zealand, " "	25 00
F. W. Hautain, Peterboro' "	50 00
A. G. Northrup, Belleville "	50 00

Rev. W. A. M'Kay Baltimore "	\$5 00	Stayner and Sunnidale	\$7 00
D. Burton, Stratford, "	50 00	Bluevale	7 61
A. Waddell, Cartreville, on acc..	10 00	Wingham	12 50

FOREIGN MISSION.

Amount to 22nd Nov.....	\$744 98	Clinton, Willis Church ..	6 00
Brooklyn	9 09	Dunbarton	12 00
Columbus	5 01	Bayfield	13 89
Eramosa S School, Sask'n	5 25	Berne	5 11
" " China	6 00	Essa Townline.....	1 50
Rev. Arch. Henderson, A. M....	10 00	Egmondville	7 00
Warrensville S. School, Sask'n	7 22	Chatsworth	7 00
Ramsay S. School, "	4 00	Eden Mills	5 00
Bear Creek	26 59	Melro-e, Shannonville, &c.....	10 00
		Oneida	8 40
		H-speler	17 25
		Manchester	8 00
		Pittsburgh, addl.....	1 00
		Rockwood	2 15
		Caringford	2 50
		Wallacetown, and Duff's Church	12 00
		Lachute Henry Church	11 81
		Beaverton	19 14
		Hullett.....	13 00
		South Luther	2 70
		Waldemar	1 05
		Luther Village	3 65
		First Essa	8 00
		Mosa.....	10 20
		Lobo	8 41
		North Carradoc	3 96
		Lucan	2 00
		Biddulph.....	2 00
		Doon	2 50
		Kintyre	3 94
		Pine River	4 00
		Arthur	3 84
		Markham, Brown s Corners	3 85

FRENCH EVANGELIZATION.

Amount to 22nd Nov.....	\$383 37		
Grimshy	6 05		
Fendon Falls	5 73		
Beaverton	21 50		
Eramosa S. School	4 00		
" "	10 00		
Rev. Arch. Henderson	5 00		
Ayr, Knox Church	15 67		
Boston Church	8 25		
Milton, Knox Church	3 10		
Harwich	5 00		
Lake Road	6 30		
Clinton Willis' Church.....	10 00		
Dunbarton	12 00		
Essa Townline	1 53		
Chatsworth	5 00		
Kenyon	5 00		
Pais, Dumfries Street	25 00		
Manilla	9 00		
Cayuga	3 00		
Hullett.....	9 25		
Williams	22 51		
Proof Line	4 00		

KANKAKEE MISSION.

Amount to 22nd Nov.....	\$649 59	Am't rec'd to 22nd Nov.....	\$1 289 97
Shakspeare and Hampstead addl.	1 35	Grimshy.....	\$ 6 48
Mackay's Settlement	4 00	Richmond	3 50
Demorestville.....	2 10	Lakefield.....	7 00
Markham, Melville Church	9 25	Rocky Saugeen	3 80
Avonbank	9 54	O-goode.....	20 00
Fullarton	6 46	Kilbride.....	5 04
Kilbride	3 72	Waterdown.....	5 80
Eramosa	6 00	Galt Union Church	21 00
Thamesville	4 30	Saint George.....	7 39
Botany	2 20	Storrington.....	5 29
Reserve.....	1 80	Pittsburgh.....	2 96
Tilbury East	8 00	Chatsworth.....	6 30
Ayr, Knox Church.....	25 85	Meaford.....	4 85
Boston Church	6 40	Lake Shore.....	2 45
Milton, Knox Church.....	3 50	St Vincent and Sydenham	6 60
Harwich	5 60	Clarksburgh, &c.....	5 00
Storrington	5 29	Big Bay and Sarawak.....	5 25
Pittsburgh	4 46	Sydenham Knox Church, &c... ..	6 50
		Latona.....	5 00
		Allenford.....	1 65

ASSEMBLY FUND.

Biddulph.....	\$6 25	Head Station, Normanby.....	\$9 00
Port Hope.....	11 00	Dunbarton.....	15 00
Bobcaygeon.....	4 00	Chatsworth.....	15 00
Paris, Dumfries Street.....	2 39	Guelph, Chalmers' Church.....	24 00
Buxton.....	4 06	Brampton 1st.....	15 00
Waddington, N. Y.....	15 00	HOME MISSION.	
Streetsville.....	10 00	Amount to 22nd Nov.....	\$1,271 21
Leeds.....	7 20	Brooklin.....	27 26
Peterborough.....	19 00	Columbus.....	16 00
Glenvale, Harrowsmith, &c.....	5 50	Osgoode.....	40 00
Beaverton.....	7 50	Rev. Archibald Henderson, A.M.....	10 00
South Luther.....	3 00	Union.....	36 00
Waldemar.....	1 50	Norval.....	16 59
Luther Village.....	1 50	Newton.....	18 00
Gananoque.....	9 40	Newcastle.....	15 30
Emily Omamee and Lakevale.....	10 00	Prince Albert.....	10 30
Wardsville.....	3 00	Chatsworth.....	23 35
Williams.....	10 00	Kenyon.....	10 00
Strathroy.....	8 00	Davenport Road S. School.....	21 50
Port Stanley.....	2 00	Admaston, Douglas, &c.....	5 00
Watford and Warwick.....	8 00	Yarmouth.....	2 00
Point Edward.....	3 00	Ancaster.....	7 50
		Barton.....	7 50
		Coré des Neiges.....	15 00
		Dalhousie Mills.....	3 25
		Erskine Church, Pickering.....	4 70
		Brampton 1st.....	15 00
KNOX COLLEGE.			
Amount to 22nd Nov.....	\$668 39		
Union Church.....	36 05		
Norval.....	22 91		

RECEIVED BY WARDEN KING, MONTREAL.

BUILDING FUND.		BUILDING FUND—SPECIAL.	
A. McDougall, Montreal.....	\$ 25 00	John Robertson, Montreal.....	\$ 25 00
Judge Torrance.....	50 00	James Robertson, ".....	15 00
Jonathan Hodgson.....	83 33	T. D., ".....	101 10
J. W., ".....	20 00	SCHOLARSHIP FUND.	
Jas. Moodie, ".....	100 00	Mrs. P. S. Ross, Montreal.....	\$50 00
Laird Paton, ".....	100 00	THEOLOGICAL CHAIR.	
Wm. Paton, ".....	20 00	J. Durie & Son, Ottawa.....	\$ 10 00
Andrew Robertson.....	50 00	Jos. McKay, Montreal.....	400 00
Warden King, ".....	666 67	Ed. McKay, ".....	200 00
Jas. G. Ross, Quebec.....	1,000 00	John Anderson, ".....	25 00
D. Cattanaeh, Gengarry.....	4 00	LIBRARY FUND.	
R. F. Morrison, St. Justine... ..	4 00	Mrs. Redpath, Montreal.....	\$50 00
Richard McKenzie, ".....	5 00		

RECEIPTS FOR RECORD UP TO 23rd DECEMBER, 1873.

D. S., W. T., D. McA.; G. P., Comber; A. L., R. A., J. A., A. B., A. A., D. D. A., J. A., Wyoming; Rev. G. McL., Harriston \$4.40; Rev. J. D., London; Rev. G. C., Lyndoch, \$16.60; J. T., North Williamsburgh; Rev. A. B. Blantyne \$10.74; J. W., Wallaceburgh; D. C. Nevis; P. S., Hawkstone; J. J., Jarratt's Corners; Mrs. H. Lachute; C. S. P., Toronto; H. W., Beaverton; J. W., Eramosa, \$6.00; J. McL., \$2.00; J. F. McR.; K. D., H. McL.; H. D.; D. McL., Roxborough; F. McR., Crinan; J. A. B., Newmarket; Rev. J. F., A. S. F., London; J. S. Oneida; J. A., Jarvis; B. B., Mr. M., Pelham; D. McE.; D. C., Welland; J. R., Innisfil; G. McK., South Zorra; Rev. J. D., Elora; D. C., Pine River; P. C. McG., Almonte; J. M., Glenarm, \$3.85; J. D., Grimsby; J. A., W. McK., Hamilton; W. K., Bristol, \$8.25; J. A., Fernhill;

G. M., Everton ; P. E., Mount Healey ; A. C. McK., W. T., A. H., Sault Ste Marie ; Rev. J. McF., Farnham Centre, \$5.60 ; D. McC., J. D., Milton ; A. L., St. Catharines, \$2 20 ; W. McK., Blyth ; S. M., Londesborough ; D. McC., Blyth ; A. S., Brockville, \$15.95 ; A. A., J. L., Milton ; G. L., Egmondville ; R. B. L., Blyth ; A. L., Milton ; G. M., Tavistock ; D. C., Esq. ; Mrs. C. Iaggan, D. McC., J. S., Point Fortune ; Rev. J. M., Flora, \$22 00 ; D. N., Kingston, \$2.50 ; Mrs. J. W., Churchill ; H. C., Quebec, \$3.80 ; J. C., Byron ; Mrs. McC., Canfield ; J. B., Athelstane, \$11.00 ; Rev. H. D. S., Almonte \$5.00 ; A. J. C., J. C., J. C. M., Grantley ; Z. W., Farran's Point ; W. T., W. A. A., Dunbarton ; Rev. A. C., Clarke, \$14.00 ; Rev. J. L., Rogerville, \$2.80 ; Mr. B., Toronto ; Miss W., Collinsville ; W. McC., Prince Albert ; J. R., Toronto.

MEETINGS OF PRESBYTERIES.

The following Presbyteries will meet at the places and times severally mentioned, viz:—

- London* At London, in 1st Presbyterian Church, on 2nd Tuesday of February, next, at 11 a.m.
- Brockville* At Prescott on the 1st Tuesday of February, at 2.30 p.m.
- Ottawa* At Osgoode, on 1st Tuesday of February, at 2.30 p.m.
- Toronto* At Toronto, on 1st Tuesday of February, at 11 a.m.
- Ontario* At Port Perry, on 13th January, at 11 a.m.
- Cobourg* At Peterboro', on 3rd Tuesday of January, 1874, at 11 a.m.
- Kingston* At Belleville, on 2nd Tuesday of April, at 7 p.m.
- Montreal* At Montreal, in Erskine Church, on 4th Wednesday of January, 1874, at 10 a.m.
- Huron* At Seaforth, on the 2nd Tuesday of January, 1874.
- Hamilton* At Hamilton, in Central Church, on 2nd Tuesday of January, 1874, at 11 a.m. N.B.—Sessions to report on remits of Assembly.
- Queph* Next ordinary meeting at Acton, in Knox Church, on 2nd Tuesday of January, 1874, 9 at a.m.
- Paris* At Ingersoll, in Erskine Church, on last Tuesday of February, at 2 p.m. A Conference on the State of Religion will be held in the evening.
- Manitoba* At Winnipeg, on the 1st Wednesday of March, at 11 a.m.
- Stratford* At Stratford, on 1st Tuesday of March, at 11 a.m.
- Simcoe* At Barrie, on 1st Tuesday of February.
- Owen Sound* .. At Owen Sound, on 1st Tuesday of January, next.
- Chatham* At Chatham, in Wellington Street Church, on Tuesday, 24th March, at 11 a.m.

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