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# THE HOME & FOREIGN RECORD

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## THE CHURCH BEFORE REVIVAL.

"Bride where is thine adorning?  
 Why sitt'st thou silent mourning  
 In thickest shades of night?"  
 "I mourn, thus heavy hearted,  
 A Bridegroom's face departed,  
 My beauty and my light,  
 Cease not thy Spirit's striving;  
 O come for our reviving;  
 In all the people's sight,  
 Stir up thy heavenly might:

"The Church above rejoices;  
 Ten thousand thousand voices  
 Unceasing anthems raise.  
 They sing the Lamb that bought them,  
 The Shepherd's love that sought them  
 In earth's sin-trodden ways;  
 They, thirsting not nor waiting,  
 But all their longings stung,  
 With full orb'd vision gaze  
 Upon the Lord they praise

We too, O Christ, adore Thee;  
 With singing come before Thee;  
 Thy holy name confess,  
 That burst the bonds which bound us,  
 And closely wrapped around us  
 Thy robe of righteousness.

Yet, sinning and repenting,  
 We daily go lamenting,  
 Were there no cause to bless,  
 We could not love Thee less.

The week is long and weary  
 The Sabbath dull and dreary,  
 Because Thou art not here,  
 Seeking, we fain would find Thee,  
 Aid to our souls would bind Thee,  
 Souls full of doubt and fear,  
 At times our hearts are burning,  
 With hopes of Thy returning;  
 Lord when wilt Thou appear  
 Thy heritage to cheer?

— We know that Thou dost love us;  
 Oh rend the heavens above us,  
 Now dark with gloomy frown!  
 Reveal Thy wondrous kindness,  
 Make plain ev'n to our blindness  
 Nail, spear and thorny crown.  
 Shine forth, O King, all glorious,  
 For us o'er sin victorious;  
 To our poor souls come down,  
 And make them all Thine own.

### REVIVALS OF RELIGION.

*Being part of an introductory lecture in the course of Evangelistic Theology, delivered in the College in Montreal, by the Rev. W. McKenzie of Almonte.*

In the past history of the Church there have been many seasons of remarkable spiritual blessing and activity,—seasons after the type of Pentecost, when the spirit was poured out from on high. After the wonderful scenes of that day, we read that “they continued daily with one accord in the temple, and breaking bread from house to house,” and again that “the Lord added to the Church daily such as should be saved.” What a fresh and never failing interest invests the short record of that time; and how provocative of hope and longing it has proved to every heart jealous for the glory of Christ, and concerned for the progress of His Kingdom on earth. Since then there have been many scenes akin to Pentecost, and seasons of spiritual vigor and activity like that which followed on that day. We are all more or less familiar with the record of those spiritual awakenings which now and again have cheered and strengthened the Church of Christ; those e. g. in England during the last century, with which the names of Whitfield and the Wesleys are inseparably associated; and those about the same time in New England, of which Jonathan Edwards has left us such a striking and instructive record. Within the past fifteen years the spirit of awakening has aroused all the Churches speaking our own tongue. During that time in many various quarters, among the English speaking Churches, a work of grace has had its course, which, for the power manifested and the abundant fruit gathered, has had very few parallels since the first great day of Pentecost.

About fifteen years ago, the great awakening in the United States began its course, but about the time I landed in Canada, and took up my abode in this city, the first signs and movements of that great revival began to appear, and to excite the interests of the Churches in all lands. I remember well the profound impression created in this city when the news

reached us here. It was a new thing to hear of business men in hundreds meeting for prayer day by day, at an hour when the pressure of worldly work was greatest. Perhaps of all the other developments of that movement, the Fulton Street Prayer Meeting was that which attracted most observation, and which spoke most unmistakably of the power and genuine character of the work in progress. From that day until now the meeting has been kept up with unabated interest and success. It takes its place as a permanent institution in the great city of New York, and has proved during its fifteen years existence a fountain of spiritual life and blessing. The success of this meeting called forth a host of imitators, which, for a longer or shorter period, maintained their existence. Even had the meeting done nothing else, it has done a great work in showing that there is nothing impossible in breaking in on the drift of the world, and calling the minds of men to the consideration of divine and eternal things even in the very heat and toil of the world's mid-day.

Shortly after the spiritual movement in the United States, the attention of the Churches was attracted to a wonderful work of grace in the north of Ireland. There had indeed for a year or two before, been a gradual work of preparation going on. About three years before, as Dr. Gibson records in his work the ("Year of Grace,") a movement was commenced in a district in the county of Antrim, which was destined ere long to exert a wide-spread and most hallowed influence. "At the close of a Sabbath evening at that period, and at one of his Bible class examinations, Mr. Moore was heard urging affectionately upon a young man present, the duty of doing something more for God. "Could you not" said he, "gather together at least six of your careless neighbors, either parents or children to your own house, or some other convenient place on the Sabbath, and spend one hour with them reading and searching the Word of God." The young man hesitated a moment, but promised to try. From that trial, made in faith, originated the Tanny-brake Sabbath School, and in connection with it, two years subsequently, a prayer meeting, which yielded some of the first fruits of the great awakening. In the course of the winter following, a devoted christian layman came to reside in the vicinity, with whose co-operation in the spring, the school, which had been closed during the months preceeding, was re-opened under more favorable auspices. During the summer it greatly flourished, a marked seriousness and earnestness being discernible, both among teachers and the taught. Seeing the good effect produced upon the children, the teachers anxiously considered whether an effort might not be undertaken on behalf of the parents also. Accordingly, they resolved to commence a special exercise for prayer and reading the Scriptures each evening, after the closing of the school, to which the parents and others were to be specially invited. A Sabbath evening, early in August, found the expectant teachers engaged in their new work, *with only one solitary visitor present*. Nothing discouraged, they resolved to persevere, and a second meeting showed a more decided measure of success, for about thirty persons besides themselves and a few scholars attended. From week to week, the numbers continued to increase, till at last the house was filled. Prayer, praise and reading of the Bible, with plain observations on the portion read, were the exercises engaged in. Everything sectarian was strictly prohibited, and promptly checked as soon as it appeared. Questions that might have given rise to controversy were not discussed, while the one great and absorbing topic "Christ and the Cross," seemed to occupy the attention and steal the affections of all present. The Sabbath School Teachers' Prayer

Meeting, for it was so called, became more and more interesting, till the knowledge of its existence spread through the neighborhood. Many came to see whether the things they had heard concerning it were true; and such was the earnestness and solemnity in that little assembly, that strangers who came once, returned again and again until they also caught the hallowed flame.

In passing, we cannot but note how simply all this occurred, how entirely within the means of any christian congregation were all the various instrumentalities, and how plainly the power of vital religion in any heart must prompt to such works of faith and labors of love for the name of Christ. The pastor's entreaty to a young man to do more for Christ began the enterprise. The christian layman, with possibly a riper experience and judgment, combined with a heart warmed by love to Christ, gives a new impulse to it, and devises means for a wider reach of influence; and the divine blessing rests on all that is done. There is an immense reserve of force for the evangelization of the world in the Christian Church, which is allowed to go to waste. Of this however we shall have something to say hereafter. Meantime, note particularly these simple beginnings of the work of grace in Ireland, and how they suggest ways to bespeak a blessing open to every christian congregation. How many individual christians, who aridlers in the Lord's work, might be doing something, something which with the divine blessing, might bring forth the noblest fruit, as e. g.—

"Among others" says Dr. Gibson "who were associated in the Sabbath School Prayer Meeting already mentioned were four young men whose names have been much before the public in connection with the subsequent revival. These four rejoiced together in the glorious work, and took great delight in each other's society, enjoying sweet communion with each other and with their common Lord. But as they were some miles apart in their respective homes, and could not come together so often as they desired, they resolved to meet in a central place for christian fellowship; and for this purpose they choose an old school house in the neighborhood of Kells, where, in the month of October, about two months subsequent to the commencement of the Sabbath School Prayer Meetings at Tanny-brake, those exercises were conducted which have been generally regarded as the origin of the revival. "This little gathering for christian fellowship soon increased. One after another, member was added on the recommendation of the original members; and this gathering together of kindred spirits greatly raised the hope and expectation of all. In December, the first instance of conversion in answer to their prayers occurred. A young man was awakened, and after some time of intense anxiety and distress, found peace and joy in believing. Early in January, a youth in the Sabbath School was won over to Christ. Special prayer had been offered up for two individuals and about this time both were awakened and converted to God. Faith grew. Hope brightened. The power of prayer began to be known and felt and seen. The spring communion happened about this time and by the very solemn services of that time the work of grace was wonderfully deepened and extended. Very shortly thereafter whole counties in the north of Ireland were rejoicing in a plentiful shower of blessing.

At the same time that this work was going on in the region of Connor a very great stimulus was given to the hope and expectation of God's people in all the Churches by the intelligence of the awakening in the United States. A deputation had been sent by the Presbyterian Church in Ireland to visit the kindred Churches in the United States. While there, the deputies

had many opportunities of witnessing the work then going forward. When they returned home their statements in regard to it were anxiously sought for, and their experiences rehearsed in various districts. Dr. Gibson was himself one of these deputies; and he was engaged for many months after his return from America in answering the demands of brethren to narrate to their various congregations all that he had seen and heard of the great work of God during his visit. Wherever he went, he says, his statements were received with the deepest interest. Never, indeed, had he a happier time than in declaring to friends at home the gracious doings of the Most High among their kindred on the great Western Continent, which in the wakeful attention, earnest gaze and stifled emotion of the listening thousands, he often fancied that he could trace the harbingers of a no less glorious renovation.

It would be impossible to trace at any length the history of this great work. Take this statement of it in the neighborhood of Ballymena as a specimen. I shall condense it considerably, leaving untouched those salient points, on which I should like more especially to fix your attention, respecting the manner and method pursued by those engaged in the work. There is less of the extraordinary in this statement than in many others recorded by Dr. Gibson, and thus it may serve our purpose better. It would require to be repeated many times and with endless variations, to give any adequate idea of the whole work of grace in the north of Ireland.

"The week which began with May 17th, 1859, can never be forgotten, though it cannot easily be described. When the great outpouring came, worldly men were silent with an indefinite fear, and Christians found themselves borne onward in the current with scarce time for anything, any feeling, but the overpowering conviction that a great revival had come at last. Careless men were bowed in unaffected earnestness and sobbed like children. Drunkards and boasting blasphemers were awed into solemnity and silence. Sabbath school teachers and scholars became seekers of Christ together. Languid believers were stirred up to unusual exertion. There was great earnestness with all, and enthusiasm with some, but little extravagance or ridicule was known. Ministers who had often toiled in heartfelt sorrow, suddenly found themselves beset with enquirers, and wholly unequal to the demands on them. Every day many were hopefully converted, passing through an ordeal more or less severe to realize their great deliverance, and to throw themselves with every energy into the work of warning others, or of leading them to the Lord.

"All this came suddenly, and many thought it strange. It was little marvel that the world was astonished, but the incredulities of many Christians shewed how much we needed a revival. We were astonished that God took us at our word, and sent at last the quickening grace for which we had been dreamily praying so long. The theory of asking and receiving was common, but the getting of a blessing for which there was no room was rare. The day spring broke in upon sleepers, there were few who could wait and watch with their unchanging Lord. 'Thy Kingdom come' was familiar, but the coming Kingdom was the wonder of the day.

"It was in the opening summer that the revival came, when the darkness lingers so long at nightfall, and the bright mornings break so soon. We can remember how many lighted windows there were, though the night was far gone, and how prayer meetings were prolonged till the day had returned again. Every evening the Churches were crowded, and family worship became universal. In the country large meetings were held in the

open air, and hundreds were often visibly impressed by strong convictions. Part of the dinner hour was generally devoted to singing and prayer. Thousands of tracts were circulated and read with avidity, and long neglected Bibles came into general use. The order of an accustomed formality was gone; and while exhausted ministers were compelled to leave, the people reluctantly dispersed—some to pray over unimpressed friends, others to feel the workings of an awakened conscience, and many to rejoice in that new liberty, and to glory in their King."

The process of conviction was greatly varied. In the larger number it was little observed, and not accompanied with any marked bodily affection. On others the sense of danger broke like a thunderbolt, and they were compelled to shout aloud for mercy, in total disregard of place and circumstances. Many wept bitterly. The first and third were the most hopeful, and the most satisfactory in result. The sudden and keen sense of danger accompanied by the violent physical manifestations so frequent for a while in connection with the work in Ireland, were felt usually by those who previously were ignorant or openly immoral. Even among them the change subsequent to their awakening in the great majority was deep and lasting. Whatever else may be said of these extraordinary manifestations, they had at least the effect of drawing attention more generally to the work going on, of awakening the interest of those who were still indifferent, and of alarming the careless. When the wail of some stricken soul rose above the voice of the speaker, a responsive thrill moved a multitude of hearts, and deepened to intensity the interest and attention of the great congregation.

To return again to our informant, he says "the order of procedure at the town meetings was little varied, yet the interest never failed while the summer lasted. Each evening had its own incidents, but one general sketch may give an idea of all. "For some time before the appointed hour many of the younger converts assemble to sing together some of the favorite hymns. A little later the people pour in rapidly, and soon every seat is occupied. We can see men of business along with their workers, each in the usual attire of the day. A large proportion is made up of the scholars in the Sabbath School, and of the lower classes, who were specially visited during the awakening. Some seem very anxious, and all are solemn. On the faces of the recent converts there is such a beaming gladness that even a stranger can tell their story at a look. A few minutes after the single stroke of the hour is heard, the minister ascends the pulpit stairs, and reads the opening psalm which is sung with thrilling fervency. The prayer which follows bears greatly on the three classes of worshippers—the converted, the anxious, and the unawakened—and contains earnest pleadings for the Spirit's presence and for the spread of the revival work. Very often, as the petition passes, there is heard far above the speaker's voice, and then sounding on the solemn stillness, the thrilling cry of some who were arrested as they prayed. And as many a conscience trembles at the arousing call, others silently offer a prayer to the Great Physician of the soul, that the broken hearted penitent may enjoy the healing of His grace.

"The addresses which follow from lay members or others are practical and earnest. The master-truths pressed home are the guilt and danger of every unconverted listener, and the full and present salvation of Jesus. By way of illustration, recent incidents are quoted, and each is brought to bear on the pressing appeal. At the close, the leader usually gives a short summary of the revival progress in the surrounding districts, and then reads

the first line of the favorite hymn 'What's the News.' As the closing verse is sung, few are silent or unmoved.

And then if any one should say  
 What's the news? What's the news?  
 Oh! tell them you've begun to pray,  
 That's the news; that's the news.  
 That you have joined the conquering band,  
 And now with joy at God's command.  
 You're marching to the better land,  
 That's the news; that's the news.

Then follows the closing prayer and benediction. On several occasions this had to be pronounced twice, and though at midnight, all had not dispersed."

One lesson which the writer draws from the facts which came under his own observation is the value of early instruction. The elements of truth, lodged in many minds, lay there like life seeds, hidden but not dead. And under the genial influences of the time of revival, they suddenly sprang up and bore fruit an hundred fold. There was a wonderful quickening of the memory in those who were awakened, and when the light shone in upon the darkened soul, it was like the opening of the shutter, revealing a well furnished apartment, filled already with all things needful for use and comfort. Those who had been carefully trained and taught in youth, were in general the most satisfactory for their after progress in the divine life.

Another special lesson which he inserts is "the power of urgent personal dealing. We who work for the Master are too slack and listless with perishing men,"—and he supports this by the following narrative. "A young man who had been savingly changed, felt shortly afterwards a strong desire to visit his brother, who lived near. This drawing he could not explain, but it was too strong to be resisted, and accordingly he set out under the conviction that there was a work before him to be done. When he arrived, his message was soon told. He spoke of the change which had passed upon his own soul, and pressed the great salvation on the acceptance of all who heard. Still his brother was unmoved. 'You need not speak to me about those things,' he said 'I have heard of them long before.' But the messenger pleaded on and could not return. When the evening drew on they were together alone, and again the same arguments were used, but seemingly with little prospect of good. At length when the night was far gone, he almost began to despond of present success, and arose to go, but he could not leave. Again he returned to prayer and pleading, and before the morning broke, his brother was convicted by his side."

Christ has said "strive to enter in." This is a struggle for a crown, but the crown gained does not end the struggle. If you have got the life within your own soul, it will be commended to the soul of your neighbor too. It is in the glow of the first love that there is the unwearied persistence of earnestness. When one is converted in a family, he becomes a fireside preacher, and is often the means of bringing others to the Lord. It is to this outgoing of love that many owe the safety that is enjoyed to-day.

There are various instances of awakening and conversion to God given, types of classes, which we omit with reluctance; though perhaps the picture of what a Church might and ought to be, the spiritual life and energy, and the large and full blessing accompanying them is here clear



enough. Filled up with such work as has been described the summer and autumn months passed by. All classes of society shared in the blessing. At the first it was the laboring classes who seemed to be most favored. By and by, the rich and respectable received the blessing in as large a measure; while among the young it was a season of decided and most special quickening. There were doubtless some extravagancies and abuses in such a time of excitement. But then, after all, were like the dashes of foam on the surface of the swollen current, which by its overflow left behind a scene of spiritual verdure and fruitfulness.

At the close of the year the writer says: "Up to this day there is a continued earnestness, and a growing zeal. Some have shown that their profession was false, but their number is small now, and their evidences in the main were never clear. The actual good is less noticed by men because the larger proportion of the real converts were not openly immoral before. The greatest blessing is not the blessing seen, though there is enough to disprove every doubter. Sabbath Schools have been increased and invigorated. A town mission has been instituted. Prayer meetings are very numerous, and family worship generally observed. Church accommodation has been almost universally found insufficient, while the off-setting resorts of pleasure are greatly deserted. Though the bursting rush of the life spring is lessened, its calm deep flow runs on in a widening stream."

This is an attractive picture, one we desire to see realized in all our Churches. And have we not the same treasury of grace open to us? Can we not reach the same sources of revival and spiritual life? "There are two ways," says the same writer, "of closing a revival story. On man's side, the fittest response is a universal doxology; but the word of the glorified brings a lesson to the heart. Gently reproving past indifference, He says, "O ye of little faith, wherefore did ye doubt?" Here is another plea for unfeared confidence. Who will not profit by the lesson and answer to the call?

That season of revival in the north of Ireland must always hold its place as a special work of grace, one wherein most manifestly before all men the power of the Divine Spirit was gloriously displayed. As only one result of it, in the space of about six months there were added to about three hundred Presbyterian congregations not less than eleven thousand communicants. This was but a portion of the whole, for every other evangelical denomination shared in the blessing; though none apparently in such large and full measure as our own beloved Church. (*The remaining portion of the lecture, dealing with the work of revival in Scotland will follow.*)

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### Missionary Intelligence.

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#### LETTER FROM THE REV. G. L. MCKAY.

Tamsui, Formosa, China, Oct. 4th, 1872.

REV. WILLIAM REID,

MY DEAR SIR,—I have just received two letters from you, one came by the English and the other by the American mail. I am glad that you have some money on hand for circulating the scriptures in China. There is not in the whole empire a district more needy than Northern Formosa,

because as yet, it is a dark, unbroken field without the glorious Gospel of Jesus in the midst of perishing thousands. The Lord will bless those who give liberally for His own cause, amongst the heathen. As Tamsui is to be the basis of our mission, you will doubtless be anxious to know more respecting it. The town is built on the north bank of the Tamsui river, about a mile from the sea shore on the west, and thirty miles from the northern extremity of the Island. A long narrow street runs parallel to the river, and the houses are built on each side. From the west-end of the town the street widens, and extends to the sea; near it the Europeans have their dwelling-houses and hongs. From a few yards behind the whole line of houses, the bank gradually rises to the height of eighty or ninety feet, then falls back into a beautiful table-land. On the sloping bank are groves of firs and other trees, and an excellent road along the edge. Further back there is a Chinese burying ground, where women weep and howl daily. A short distance to the east, a hill more than 2000 feet in height stands boldly above all, with its green-clad peak lost in the clouds. On the opposite side of the river there is a corresponding hill, also green to its summit, with several villages at its base. In entering the harbor on board a ship, it is like an arm of the sea, because above Tamsui the river takes a sudden turn, consequently the bank stands in front like a wall, as if the waters dashed against its sides, then rolled back into the sea. In reality, however, beyond that turn there are three branches of the river, and one flows from the east-side of the island. European vessels cannot sail up further than this town, but the largest that cross the channel, can enter the harbor and ride safely at anchor. Steamships and sailing vessels come regularly. A British "man-of-war" runs between this place and Fu-chow on the mainland, and a Chinese "iron-clad" comes semi-monthly. The exports are tea, hemp and camphor. Tea cultivation is rapidly extending and that causes an increase of trade. Since my arrival in spring, two Amoy merchants have established themselves here, and now there are five hongs in Toa-tin-tia, a town ten miles up the river. Ban-kah, the largest city in Northern Formosa, is about a mile beyond, and has a population of 70,000 or 80,000. It is impossible to pass through this northern country without admiring the beauty and variety of the scenery. Here is a fertile valley with rice, the sweet potato and vegetables growing—there is a table-land interspersed with the thistle, flowers and bushes. And there too, hills decked with the fir, and fern rise in pleasing variety. Northern Formosa is beautiful, but its inhabitants have debased hearts which bring forth vile and corrupt fruit. They are without a knowledge of the True God and His well beloved Son, the World's Redeemer. Since April I have been in the midst of those idolaters, studying their language, and every morning and evening endeavoring to make known the blessed Gospel of Jesus,—of course with a stammering tongue, still I have reason this day to bless the Lord for His great goodness. From five to fifteen have attended regularly. On Sabbath, Sept. 22nd, I preached for the first time in Chinese, 40 were present. Forenoon of the same day Commander Bax, of H. M. S. "Dwarf" came ashore with 40 marines, and I addressed them in English. In the evening, the same noble christian commander came to Chinese worship. Four young men of this place, who know the Chinese character very well, have been studying with me all summer, and now can read the Bible in the Romanized colloquial, and can write it also. One of them has been with me since April and I have reason to believe he has been "born again." At worship the other evening I asked him how long he desired to follow Jesus. With tears in his eyes, and without a moment's hesitation, he emphat-

ically replied, "Till death." With himself and another young man I started for Ke-lung on the east side of the island last Thursday morning. In the afternoon we began to cross the mountain ranges, and when the darkness of night surrounded us, and the rain descended in torrents, we were still amongst the hills. We came at length to a few small houses and there prepared a torch by binding together small bamboo sticks, six feet in length, with this we set off again for another hour's travel. Though it continued to rain our torch afforded good light and guided us to our destination, 40 miles from Tamsui. I thought of the "true light," which *cannot be extinguished* and which will guide the weary pilgrim into the haven of eternal rest.

Ke-lung has an excellent harbor. I observed five European vessels lying at anchor. The only export is coal which abounds in the north. From Ke-lung, I crossed the harbor to Palm Island which has 300 inhabitants, Chinese and Pe-po-hoan. When leaving, 50 stood around the boat in the water several feet in depth. On Sabbath, I preached in a merchant's hong, twelve Europeans were present. Since they came to the island, a protestant did not preach there before. May God bless to the perishing heathen there the few words spoken in His name, and the portions of His own truth distributed amongst them. I am persuaded that a hospital in Tamsui, and a medical missionary in the field, would be the means in the hands of God of gathering famished souls into the fold of Jesus. I fitted up a room in my house for worship, and for six weeks had patients coming daily. Some came twenty miles and all heard the gospel. The English doctor here rendered his assistance, and 300 were treated for various complaints. One man who was nearly blind is quite well, and during the whole summer has been a regular hearer morning and evening. In the face of persecution he attends. I know many prejudices have been removed by the work of these few weeks. There is no doctor here now, still people come and I have to send the most of them away without being able to do anything for their bodies. The constant inquiry is "When will a medical missionary come from your country?" For the sake of their own souls, and for the *sake of our Lord Jesus*, our adorable Redeemer, I do trust that ere long they will have the privilege of seeing a medical missionary from Canada, one ready to forsake all for the sake of Jesus who left the glories of heaven, to save a world in ruins.

Ever yours sincerely,

G. L. MCKAY.

### MISSIONS OF THE ENGLISH PRESBYTERIAN CHURCH.

CHINA.— From Swatow Rev. G. Smith writes that he has varied encouragements and trials. He states that the work is becoming more consolidated as well as spreading to surrounding parts. He refers to two places, Ungkung and Phusua, where new members have been received, and the work in greater purity and simplicity seems reviving. At other two stations, Suapakang and Hokka, some have been gathered in and other inquirers are hopeful. At other stations the work is encouraging. In Formosa, in the northern parts of which our own missionary, Mr. McKay, is settled, stations are increasing rapidly. At Akan, a place with 4000 or 5000 people, there is a chapel with from 100 to 200 hearers. The missionary is always received with words of welcome, and the elevating, purifying effects of Christianity are seen in their social habits.

### MISSIONS OF UNITED PRESBYTERIAN CHURCH.

The January number of the *United Presbyterian Record* has interesting letters from Rev. John Smith of the Grand Cayman, and from Rev. Dr. Robb and Rev. W. Anderson, of Old Calabar. The first mentioned, in writing from his secluded island home, laments the low moral and spiritual state of the people, but is led to hope that He who has the hearts of all men in His hand will speedily turn the hearts of our inhabitants truly to Himself, and as a reward of grace bestow on them the "blessing which maketh rich." He earnestly seeks the prayers of the Church at home.

In Old Calabar the inhumanity of the idolaters still makes itself known in many ways. Mutual wrongs, springing out of inveterate jealousy, envy, hatred, covetousness and other evil passions are of frequent occurrence. Mr. Thomson, at Duketown, has formed a society among the natives for Christian work. At the first meeting, ten members joined the association. They are to undertake the regular visitation of the town and surrounding settlements. These efforts will do good both to the workers and those among whom they labor.

MISSION TO JAPAN.—The *Record* contains a plea for a new mission to Japan. The remarks which follow are worthy of careful consideration by those who look on Home and Foreign Mission work as at variance :

"It has been at no time the policy of our Church to contemplate home and foreign enterprises as hostile to each other. Nothing could have been more fatal to success. As a rule, the largest givers to the one have been the most generous contributors to the other; and in point of fact, the practice introduced among our people of contributing to objects external to themselves, such as foreign missions, created the habit of regarding with ever augmenting favor, the home enterprises of the Church; so that our foreign missions, instead of abstracting what would otherwise have gone to objects locally nearer ourselves, have done ten times more than any other influence, to aid our weaker churches in the liquidation of their debts, in improving their places of worship, in building manses for their ministers, and in augmenting their incomes up to that degree already attained. It were therefore to read our own history with a heedless and ungrateful perversity, to imagine that, by withholding from Japan the boon now sought, we shall benefit any true interest of our Church at home or abroad."

### MISSIONS OF THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

The Rev. N. McKay has recently visited the field of the Acadia Mission of this Church. He found there much to encourage him, and says, "I next visited the good woman at whose house the priest burned the Bible in September. She is a fine, matronly, intelligent-looking Frenchwoman, one with whose convictions no sensible man would trifle. Though not able to read much, she is well able to think, and that to good purpose. She has six children at home, nearly all grown up. Her husband is still a Roman Catholic, but he is kind and tolerant. The young folks all sympathize with their mother. In this interesting family French and English are spoken, but English only is read by the younger children. The good lady told me the story of the burnt Bible with quivering lips and eyes in which still lingered the fire of unextinguished indignation. She declared herself so

very much happier since she embraced the faith of the gospel. She prays to God only, and feels sure that for Jesus' sake He hears and will save her."

The Rev. J. W. McKenzie writes from the New Hebrides "It was on Sabbath morning that we arrived at Dillon's Bay, Erromanga, and this made our visit more interesting, as the Christian party were assembled for worship. You cannot imagine my feelings as I set my foot on the shores of that blood-stained island, and as I walked past the spot where Williams and Harris fell, and stood by the grave of the martyred Gordons. A river flows into the bay at one side—at its mouth is the mission station—on its opposite bank, under the shade of the feathery palm, lie the remains of the Gordons and McNair. When we entered the place of worship we found about seventy or eighty assembled and the teacher Soso preaching to them. Forty-three of them belonged to Portinia Bay, and when Mr. Gordon was murdered they came and joined the Christian party at Dillon's Bay. It seems as if Mr. Gordon had known that his life was in danger, for he pointed out to Soso the spot to bury him if he should be killed.

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### General Religious Intelligence.

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The disestablishment movement in England is evidently gathering strength, and is occasioning no little alarm among the Bishops of the Church.

A keen contest lately took place at Oxford on the question of the appointment of Dean Stanley as one of the "select preachers." In consequence of his appointment Dean Goulburn has resigned his own position as a "select preacher."

A good man has gone to his rest after a laborious and useful life. We refer to the Hon. Rev. B. W. Noel, whose decease recently took place in London. While his convictions were strong his spirit was gentle and loving. He is lamented by all good men. He was originally a minister of the Church of England, but was latterly connected with the Baptists.

We have to notice the somewhat sudden death of the Ex-Emperor of the French, Louis Napoleon Bonaparte. His strange eventful life, the vicissitudes through which he passed, and his sudden downfall after the battle of Sedan, might furnish subjects for many remarks. In his time, he, no doubt, did much for the decoration of Paris; but little, we fear, for the real improvement of the character of the French people, or the moral elevation of the nation.

The Pope, in an allocution issued on the 22nd Dec., enlarges on the "long and cruel persecution to which he is subjected, and enumerates the enemies who surround him." In Rome there is the Italian government, called by the Pope the "Sub-Alpine Kingdom," proposing to reduce the number of religious houses and the amount of church property. In Germany, the ecclesiastics are warned that they are subject to the laws of the empire. In Spain a new law for the endowment of the clergy calls forth the remonstrances of the Pope and Bishops. Even in Turkey a new Armenian patriarch has arisen who refuses to obey the Pope.

## Home Ecclesiastical Intelligence.

### CALLS, &c.

Rev. W. Coulthard has accepted a call from the congregation of *Gananoque*; Rev. W. Ferguson has been ordained as pastor of the congregation of *Glamis*; Rev. J. Thom has been inducted as pastor of the congregations of *Prince Albert* and *Port Perry*; Rev. J. McRobie has been inducted into the pastoral charge of *Petrolia*; Rev. A. Currie has declined the call addressed to him by the congregation of *Pine River*; Rev. John Ross, called to *Indian Lands*, is to retain his pastoral relation to the congregation of *Brucefield*; Rev. R. Pettigrew has been ordained as pastor of the congregation at *Weston*; Rev. R. Moodie has been inducted to the pastoral charge of the congregations of *Stayner* and *Sunnidale*; Rev. W. Caven of Ridgetown has been translated to *Tilsonburg*.

**NORTH WINCHESTER.**—A very neat stone church, seating from 250 to 300, has recently been built by the congregation of North Winchester. On the 19th December a very successful soiree was held for the purpose of aiding in paying off the debt, which amounted to \$334. The success of the soiree was such that the sum of \$370 was raised.

**C. P. CHURCH, METIS, Q.**—A thanksgiving meeting was held in the manse on New Year's morning, which was well attended. During the course of it, the pastor presented rewards to several young persons for proficiency in Scripture, and stated the sums which had been raised during the past year by missionary-boxes. At the close, all present met again in another part of the manse. In the centre stood four arches of evergreens, which were decorated with mottoes &c. More than 30 flags and 300 pictures were exhibited. On some of the former were the names of distinguished Reformers and of places memorable in the history of the Covenanters. Among the latter were a life-size sketch of the head of Knox, and sketches 15 inches in diameter of the medal struck by order of Pope Gregory XIII. to commemorate the St. Bartholomew massacre, 1572. After refreshments had been partaken of, the national anthem was sung. A few articles remaining from a bazaar held last year for improvements on the manse, were then exposed for sale, several of which found purchasers.—**COM.**

**CHALMERS' CHURCH, MONTREAL.**—On Sabbath 22nd December the basement of Chalmers' Church was opened for the worship of God. Rev. Dr. McVicar preached a very impressive sermon in the morning from Heb. iv, 14—16. In the afternoon another service was held, which was largely attended. Able addresses were delivered by Rev. Dr. Taylor, Judge Torrance, the Rev. J. Jones, pastor of the congregation, Rev. Jno. Gibson and Rev. Dr. McVicar. Dr. McVicar referred to the past history of the Sabbath-school. It was originated by Mr. Phymister, of Cote Street Church, and commenced in August, 1861, with 15 boys and 5 girls. It increased rapidly, and in January, 1862, it was removed to the school-house put up expressly for the purpose by G. Rogers, Esq., and had prospered in every respect, until now it is handed over to the Church, numbering about 250 members. Rev. Mr. Jones preached an able sermon in the evening from Matthew vi., and last clause of the 24th verse,

“Ye cannot serve God and Mammon.”

Large collections were taken up at the different services in aid of the church and, the one in the morning being over \$70. The dedication of the church proper will take place in March next.

**PASTOR AND PEOPLE.**—The Rev. James Pringle having completed on Sabbath, January 19th, 1873, his twenty-fifth year as pastor of the Brampton and Derry-West congregations, the Brampton congregation waited upon him at the manse and tendered their congratulations, giving other substantial evidence of their good-will. After refreshments, John Haggart, Esq., who was called to the chair, addressed the meeting in a very pleasant speech. The Rev. David Coutts, Messrs. Robert McClure, W. N. Hossie and James Fleming also addressed the meeting in a pleasing way. At the conclusion, Mr. Fleming, on behalf of the ladies, presented Mrs. Pringle with a handsome purse containing \$46. Mr. Pringle was also the recipient of a further instalment in money and provisions to the value of \$46.50, on account of his loss by fire and accident last year; making, together with what he has received since, a total of \$360 received by him on said account, viz. :—\$52 from Derry-West, and \$308 from Brampton.—COM.

**DERRY-WEST.**—On the evening of Friday the 10th inst., a number of friends from Derry-West, visited their pastor, the Rev. James Pringle, at his house in Brampton, and presented him with fifty-two dollars, to assist in remunerating him for the loss that he sustained last year by fire. They also presented to him an address in which they bear testimony to the faithfulness and earnestness that have characterized his ministry among them during a quarter of a century, expressing at the same time their thankfulness that God, in his merciful Providence, has spared him to minister to them so long in holy things, and praying that he yet may be spared for many years to watch over their spiritual interests.—COM.

**FOREIGN MISSION COMMITTEE.**—The Foreign Mission Committee met in Toronto on the 16th. Most of the time of the Committee was occupied with the consideration of the report of Rev. W. Moore, who was appointed to visit the mission at Prince Albert, on the Saskatchewan. The Committee conveyed their thanks to Mr. Moore for the very systematic and thorough way in which he had discharged the duty committed to him. They also passed a resolution expressive of the high estimate of the services and character of Rev. J. Nisbet, the pioneer missionary of the Church. The Committee agreed to engage W. G. Flett, of Red River, as a missionary at Fort Pelly. The Committee had under consideration the best means to be adopted to secure the co-operation of the female members of the Church in the work of missions. We may mention that two young ladies are at present attending the ladies college at Ottawa, in preparation for missionary services in the east.

**DEATH OF A MINISTER.**—We regret to note the death of the Rev. R. McArthur, of Wick and Greenbank, in the Presbytery of Ontario. Some months ago he resigned his charge on account of the state of his health. We sympathize with his widow and bereaved family.

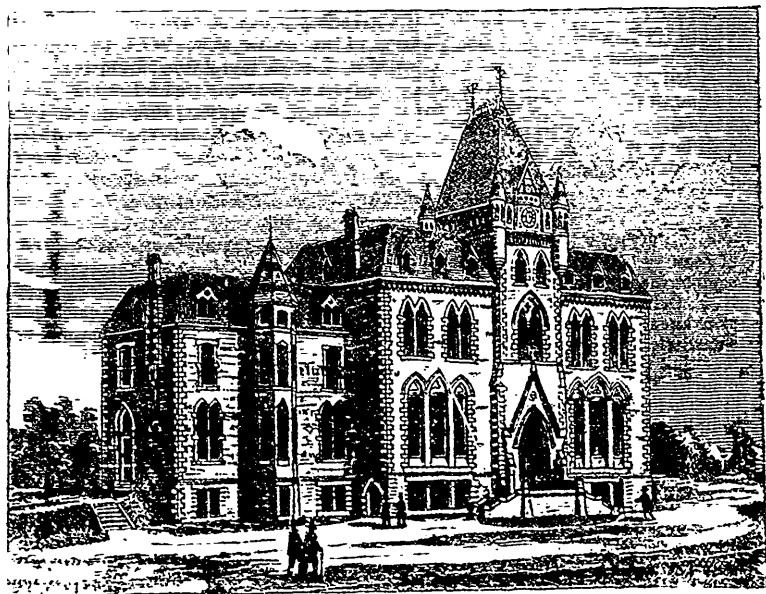
## Proceedings of Presbyteries.

### PRESBYTERIAN COLLEGE, MONTREAL.

This institution is established by charter obtained from the Parliament of Quebec, is affiliated with McGill University, and under the control of the General Assembly of the Canada Presbyterian Church. Its work is limited exclusively to the training of candidates for the holy ministry. In

June, 1868, the Rev. Dr. D. H. MacVicar, then minister of Cote street Church in this city, was placed at the head of the institution as Professor of Systematic Theology and Apologetics, by appointment of the General Synod. It was then destitute of resources and appliances of all sorts, but has already accumulated assets amounting to over seventy thousand dollars, and has over forty students upon its roll. Four of these are Gold Medallists in Arts, two from the University of Toronto, and two from McGill College, Montreal; and two of these are preparing for Foreign Mission work. Six of its graduates are settled pastors—two of them in the Province of Quebec and four in Ontario. Ten students will graduate next spring. The library, numbering over ten thousand volumes, is select and valuable; and twenty scholarships are offered for annual competition, and a gold medal founded by the students. This medal is awarded on special and extensive examinations in theology, and limited to the graduating class of each session. Full provision is made for training French-speaking students with a view to missionary service among Roman Catholics. This is the only institution in the Dominion that offers such facilities.

The staff of instructors for the present session are Rev. D. H. MacVicar, LL.D., Prof. of Systematic Theology, &c.; Rev. D. Coussirat, B.D, Prof. of Polemics, &c.; lectures in French; together with the following lecturers, viz.: Rev. J. M. Gibson, M.A., in Exegesis; Rev. Wm. McLaren, in Apologetics; Rev. John Campbell, M.A., in Church History; Rev. Wm. McKenzie, in Pastoral Theology; Mr. G. Gibson, M.A., Classical Tutor; Mr. J. Andrews, Elocutionist, who lectures twice a week, all students being required to attend his class.



NEW COLLEGE BUILDING.



These are being erected on the lot in McTavish street, in close proximity to McGill College. They stand fronting toward Sherbrooke street, on a line somewhat in advance of McGill College, and upon a higher level. They are to be four stories high, including the basement, which in front will be above ground. The entire length of the building is 112 ft., with a depth of 41 ft. The Principal's residence is to be in the west end, opening on McTavish street. The centre of the front of the Main building is broken by a tower which projects three feet beyond the line of the wall, and the upper portion of this tower has turrets on the angles, in the Scottish baronial style of architecture. The centre of the western portion of the front is relieved by a projection in the form of a bay window, commencing at the basement, continuing through each story and terminating in a pointed roof. The entrance to the main building is through the tower, and is approached by a double flight of stone steps. On passing through it you enter a wide hall, containing the main staircase. On the left is the large Examination Hall, in which the library is to be temporarily placed; on the right a lecture room and students' reading-room. On the next story above this there are class rooms and retiring rooms for the professors to the right and left of the hall; and in front, immediately over the entrance, the Principal's office or study. The whole of the fourth story is divided into studies and dormitories for students; and the basement contains janitor's residence, &c., and a large retiring room for students, with separate entrance from McTavish street. The whole building is to be of Montreal stone, the surface of the walls being rock-faced, and the doors, windows, angles, &c., having cut-stone dressings. The roof is to be slate. The foundation has already been laid preparatory to an early commencement of the work next spring so as to have it completed before the opening of next session. It will command a delightful view of the University grounds, the city, the scenery of the St. Lawrence and the country to the south of it. The building is being erected under the superintendence of A. C. Hutchison, architect.

Studies and dormitories will be given to students free of charge, thus reducing the cost of living to the minimum. Young men intending to join the college next session should make early application for rooms, as these will be granted in the order in which application are received. Copies of the annual calendar, containing full information regarding the course of study, scholarships, &c., may be procured from Dr. MacVicar.

**PRESBYTERY OF KINGSTON.**—This Presbytery met at Belleville, on the 14th of January. Certain claims for arrears of stipend made by the Rev. James Barron against the congregation of Gananoque were considered and disposed of. Messrs. R. P. Colton and Robert Brough appeared as representatives from the congregation anent this matter. Messrs. D. Smith and R. J. McDowall appeared as commissioners from the congregation of Demorestville, and informed the Presbytery that they were prepared to pay \$300 per annum for the support of a minister among them.

There was read a petition from the Presbyterians at Shannonville, and in compliance with its prayer Shannonville was recognized as a station in connection with the Church, and placed under the pastoral care of the Rev. John Turnbull. Messrs. Turnbull and R. F. Pegan supported the petition.

Mr. Burton, Treasurer of Presbytery, furnished an estimate of the amount required to pay arrears due and the expenses of the current year, namely, something over \$300. More than half of this consists of a debt due to the Rev. Mr. Stewart for missionary services in North Hastings. Messrs. Wishart and Burton were appointed a deputation to visit North Hastings for the purpose, among others,

of stirring the people up to increased liberality. Mr. Burton was authorized to ask the Students' Missionary Society of Knox College to send three Missionaries to this necessitous district during the ensuing summer.

The collection for the Presbytery and Synod funds was appointed to be taken up before next meeting, and it is desired that the contributions should average from 25 to 30 cents per family.

Mr. Scott having asked advice of the Presbytery in relation to the future supply of Mill Point, it was decided to recognize it as a station under their care, and Mr. Burton was empowered to secure the services of a student during the ensuing summer. The Belleville session record was examined and attested. Notice was given by the clerk that the remits of Assembly would be taken into consideration at next meeting, and that the Rev. Alexander Young, of Montreal, would be proposed as Mission Secretary of the church.

In the evening, Rev. Patrick Gray preached a sermon on special providence. After sermon an interesting conference was held on the state of religion. Several addresses were delivered as follows: by Mr. Turnbull, the moderator, on the scriptural warrant for such conferences, and the benefit that may be expected to flow from them; by Mr. Wishart, on evangelistic services viewed in the light of recent experience on his part in connection therewith; by Mr. Chambers on the duty of the Church in relation to the young committed to her care; by Mr. Scott on the religious aspect of matters in and around Napanee, and by Mr. McLaren, of Ottawa, on the utility of evangelistic services shown by actual trial in the Presbytery of Ottawa.

The next quarterly meeting of Presbytery was appointed to be held in Napanee, on the first Monday of April, ensuing, at 7 o'clock, p.m. Mr. Wilson to preach at the opening exercises.

THOMAS S. CHAMBERS,  
Presbytery Clerk.

PRESBYTERY OF ONTARIO.—This Presbytery met according to appointment at Prince Albert, on the 7th day of January, at 10½ o'clock, for the purpose of inducting to the pastorate of Prince Albert and Port Perry, the Rev. James Thom, late of Enniskillen. Evidence being furnished of the previous serving of the edict, it was again ordered to be read to the congregation assembled in the church. Mr. Ratcliff, elder, entrusted with this, having returned and reported his discharge of the duty, the Presbytery, after waiting a reasonable time and no objector appearing, adjourned in a constituted capacity to the church for the special services of the day.

After an excellent sermon by Mr. Murray, of Woodville, Dr. Thornton, who presided on the occasion, narrated the steps taken in regard to the call, put the questions in the formula to Mr. Thom, which were satisfactorily answered, and then led in prayer, solemnly commending to the care of the great Head of the church, minister and people.

Mr. Ballantyne then suitably addressed the minister, and Mr. Smith in like manner the congregation. At the close of the public services, Mr. Edmondson, late moderator of the session, conducted Mr. Thom to the entrance to the church, where he received a kind welcome from the people on retiring.

The Presbytery cherish the hope that the charge upon which Mr. Thom has thus entered will ere long be increased. The cause has hitherto been small, and the difficulties to be encountered were many and great. The rapidly increasing population of Port Perry, however, has of late imparted some strength to that quarter of the congregation, and farther accessions may be reasonably expected under so energetic a worker as Mr. Thom, who has entered upon the field from a most disinterested desire to advance the cause of the Canada Presbyterian Church in that important locality. In doing so it has been at no small sacrifice of comfort and feeling, having been comfortably situated in his former charge, and enjoying universal esteem therein.

The Presbytery adjourned to meet in the Hall at Prince Albert, on the first Wednesday of March, at 11 o'clock, a.m., and to continue sitting on Wednesday until the business is finished. At that time the reports of the assembly will be considered, and the records of sessions examined, all of which are required by order of Presbytery to be forwarded. A conference on the eldership, which was to have been held at last meeting, but was unavoidably postponed owing to the obstruction of the roads, is expected to be held at the ensuing meeting. T.

THE PRESBYTERY OF HAMILTON met in Knox Church, Hamilton, on the 14th day of January, and continued its Session until the evening of the 15th, --Rev. John G. Murray, moderator. There were sixteen ministers and seven elders present.

The Presbytery dissolved the pastoral connection between the congregations of Jarvis and Walpole and Rev. John McRobie, who has accepted a call given him by the congregation of Petrolia, in the Presbytery of London. The Presbytery adopted a minute in relation to Mr. McRobie, expressive of their regret at parting with a brother who is an efficient minister and an agreeable co-Presbyter, and of their prayers for his and his family's prosperity in the new field whither he is called to labor.

Rev. Alexander Grant, of Oneida, was appointed to moderate in a call in the congregations of Dunnville and Eastern Seneca.

The committee on the examination of Students, reported that they were highly satisfied with the progress made by Mr. Henderson, and the Presbytery encouraged him to persevere. The Presbytery instructed Mr. McCall, who takes charge of appointments to vacancies and stations in the bounds, to continue in the congregations of Port Erie and Ridgeway, Mr. Shaw, catechist.

The reports of supplemented congregations were read and considered. The Presbytery resolved, that, being impressed with the necessity of raising the salary of ministers within the bounds to a minimum of \$600 per annum and a manse, they instruct their missionary deputations to give special prominence to this subject, in their pleadings on behalf of Home Missions.

A circular having been read from Mr. Lowry, convener of the Synod of Hamilton's committee on the state of religion, it was agreed that a committee, consisting of Messrs. A. B. Simpson, McCall, and Fletcher, ministers, and Mr. Hugh Young, elder, be appointed to frame a deliverance on behalf of the Presbytery, such deliverance to be based on the discussion on the subject, in the conference to be held this evening and to-morrow.

The remits sent down to Presbyteries from the General Assembly were then considered.

On the subject of the standing of retired ministers, the Presbytery adopted simpler the recommendations of the Assembly's Committee.

The Presbytery also approved of the appointment, by the Supreme Court, of a paid mission agent, and also generally approved of the duties of said agent, as specified by the committee. And further, they agreed unanimously to recommend to the Assembly the Rev. Alexander Young, of St. Joseph Street Church, Montreal, as a fit and proper person to be appointed to that agency.

The Presbytery, according to previous appointment, held a conference on the state of religion and Christian work, on the evening of the 14th, and continued the conference on the morning, afternoon and evening seditments of the following day. The subjects discussed were the Family, in relation to the Church and Sabbath School; the Pastor; the Presbytery; the Session; the Sabbath School; the Congregation and woman's work; ministers, elders, Sabbath school superintendents and teachers, and others took part in the discussion. A warm interest in the subjects introduced was manifested up to the close of the proceedings. And all present felt that it was a great privilege to hear and to take part in the discussion of subjects so closely connected with the good of individuals, and the daily and weekly work of God's people. It was a matter of much regret, frequently ex-

pressed during the conference, that the meetings in such a place as Hamilton, with a strong Presbyterian element, should have been so thinly attended.

J. PORTEOUS, CLERK.

**PRESBYTERY OF DURHAM.**—This Presbytery held an ordinary meeting at Durham on Jan. 14th, Mr. Blain, Moderator. A letter was read from the Presbytery of Brockville, giving notice that they intend to make application to next General Assembly for leave to receive, as a Probationer of the C. P. Church, Mr. James Douglas, formerly a minister of the Congregational Church; also to receive Mr. Boyd, a licentiate of the American Presbyterian Church; also a letter from the Presbytery of Toronto, giving notice of their intention to apply to next General Assembly for leave to receive, as a minister of our Church, Mr. George Clarke, recently a minister of the U. P. Church in the United States; also, a letter from the Presbytery of Manitoba giving notice of their intention to apply to next General Assembly for leave to receive, as a minister of our Church, Mr. Neil McDougall, a minister without charge of the Presbyterian Church of Canada in connection with the Church of Scotland. It was moved by Mr. Cameron, that the letter from the Presbytery of Manitoba lie on the table till next ordinary meeting; this was agreed to.

There was read a letter from Mr. Cochrane, Convener of the H. M. Committee, calling attention to the fact that in this Presbytery certain arrears of stipend have not been liquidated, and reminding the Presbytery that, in accordance with the rules of said Committee, the arrears must be paid, or supplements will cease. In answer thereto, the clerk was instructed to write to Mr. Cochrane that the Presbytery fully expect that all arrears due by supplemented congregations will be liquidated before next meeting of said Committee.

There was read a letter from Mr. Lowry, Convener of the Synod of Hamilton's Committee on the state of religion, requesting the Presbytery to furnish him, on or before the 1st of April next, with a report on the state of religion within their bounds. After deliberation, it was resolved that a committee be appointed to draw up a series of questions relating to the state of religion, and transmit them to Kirk-Sessions with instructions that answers thereto be forwarded to the Clerk before next meeting of Presbytery, which it was understood should be held in time sufficient to enable Mr. Lowry's request to be complied with, the Committee to consist of Messrs. MacMillan, Greig, Crozier, ministers, and Mr. Paterson, elder; Mr. MacMillan, Convener.

The subject of the appointment of missionary meetings to be held in the several congregations having been taken up, a committee consisting of Messrs. Duff, Cameron and Greig, ministers, and Mr. Murdoch, elder, Mr. Duff, Convener, was appointed to consider the subject, and make suggestions. At a future sederunt said committee gave in a brief report, which was received, and the committee was re-appointed with instructions to consider the subject more fully, and draw up a scheme for the holding of such meetings, and to report at next ordinary meeting.

The Presbytery entered into conference on the subject of "The great need of the work of the Lord being revived throughout all our congregations," which was introduced by Mr. Greig, and were so engaged for a considerable time. It was agreed that the subject of conference at next meeting be "Our duty to the children of the Church," to be introduced by Mr. Duff.

Mr. MacMillan gave notice that he would move at next meeting that the Presbytery recommend to next General Assembly the Rev. Wm. McLaren, Ottawa, as a fit and proper person to be appointed to the chair of Systematic Theology in Knox College, now informally vacant by the departure of Dr. Inglis.

Mr. Crozier gave in a Home Mission Report, which was received and considered *seriatim*.

Attention having been called to the fact of certain arrears of stipend being still due by two of the stations of Osprey to Mr. Knowles, formerly minister there, Mr. Cameron, moderator of the Osprey Kirk Sessions, was instructed to take an early opportunity of bringing the subject before that Court.

Mr. MacMillan was re-appointed corresponding member of the Foreign Mission Committee.

The Presbytery adjourned to hold their next ordinary meeting at Durham, on the 3rd Tuesday of February, at 11 o'clock, a.m.—WM. PARK, *Pres. Clerk*.

**PRESBYTERY OF SIMCOE.**—The Presbytery met within the Stayner Presbyterian Church, on the 16th January, at noon, for the induction of Mr. R. Moodie into the pastoral charge of Stayner and Sunnidale. Seven ministers and two elders were present. Mr. W. Fraser, of Bond Head, presided on the occasion. Mr. R. Fairbairn preached a suitable sermon from 1 Corinthians, 1-30. Mr. W. Fraser gave a brief narrative of the proceedings in the case, put to Mr. Moodie the questions of the formula, and offered up a solemn induction prayer, after which he gave Mr. Moodie the right hand of fellowship, and in the name of the Presbytery inducted him into the pastoral charge. The other members of Presbytery cordially welcomed back their old co-presbyter. Mr. R. Rogers addressed the newly inducted minister in appropriate terms, and Mr. W. McConnell the people.

The congregations gave their pastor a very hearty welcome at the close of the services, and the managers intimated that a moiety of the stipulated stipend had been paid. The proceedings were terminated by Mr. J. Gray pronouncing the benediction.

Notwithstanding the inclemency of the weather, the Church was well filled by an attentive and deeply interested assembly.

Mr. Moodie enters on his new field of labor under very promising circumstances. The people, discouraged from several untoward events, are cheered and gratified that their long-deferred hopes have been realised, and a minister of ability and experience sent to them. The members of Presbytery welcome with fraternal greetings the return among them of a former brother, whom they had learned in the past to love and respect.

It is, moreover, cause for thankfulness that the Great Head of the Church has sent to a field so important as Stayner and the surrounding district, a minister so faithful and devoted as Mr. Moodie.

JOHN GRAY, CLERK.

**PRESBYTERY OF BRUCE.**—This Presbytery met at Tiverton on the 17th inst. There were eight ministers and six elders present. The Committee appointed to make arrangements for holding missionary meetings read a report, which was considered *seriatim*, and adopted. Messrs. Tolmie, Straith, Stewart, and Davidson, were appointed a committee to hold missionary meetings in the southern section of the Presbytery, and Messrs. Anderson, Cameron, and Wardrope a Committee to hold similar meetings in the northern part of the Presbytery. The Rev. Messrs. McCall, of Hamilton, and Fraser, of Barrie, are expected to accompany these deputations, and lay the claims of the Home Mission fund before the several congregations.

A petition from the congregation of Southampton was read, asking the Presbytery to take the necessary steps in order to have the hour of public worship in that congregation changed from the evening to the forenoon, or to 2 o'clock p.m. Messrs. Macnabb and Tully, commissioners from the congregation, were heard. *Resolved* to receive the petition and cite all the congregations concerned to appear for their interests at next meeting of Presbytery.

Read, a letter from the Rev. Arch. Currie, declining the call from Pine River. A circular letter was read from the Presbytery of Brockville anent the reception of the Rev. James Douglas, a minister of the Congregational body, and the Rev. M. C. Boyd, a licentiate of the American Presbyterian Church. A circular letter was also read from the Presbytery of Manitoba intimating that they intend to ask leave of the next General Assembly to receive as a minister of this church, the Rev. Neil McDougall, a minister without charge to the Presbyterian Church

of Canada, in connection with the church of Scotland. The Presbytery deferred the consideration of this letter until next meeting of Presbytery.

Moved by Mr. Straith, seconded by Mr. Anderson, and agreed to, "That whereas the resolution of the General Assembly erecting the Presbytery of Bruce, does not state definitely to what Synod it shall belong; and whereas one of the overtures praying for the erection of said Presbytery also requested that it should be attached to the Synod of Hamilton; therefore, resolved that this Presbytery believes that it was the intention of the Assembly to grant the prayer of the overture in this respect, also, though by oversight omitted in the motion. This Presbytery therefore declares that, according to its judgment, it is in the synod of Hamilton, and hereby agrees to memorialize the General Assembly to confirm this decision, and instruct the clerk to forward a copy of this resolution to the clerk of the Synod of Hamilton."

Read a petition and complaint of Mr. William Wallace, complaining of the conduct of the Port Elgin Kirk Session. Parties having been called to the bar of Presbytery, Mr. Tolmie raised the question whether or not, as moderator, *ad interim*, of the Port Elgin Kirk Session, he was at the bar of Presbytery.

Moved by Mr. Anderson, seconded by Mr. Wardrope, and agreed to, that Mr. Tolmie, the *ad interim* moderator of the Port Elgin Kirk Session, be not considered at the bar of Presbytery, inasmuch as the action of session complained of had taken place previous to his appointment as moderator of said session. Mr. Wallace was heard in support of his petition. The minutes of session bearing on the case were read, and Messrs. Ross and McCulloch, elders were heard on behalf of the session, and Mr. Wallace in reply.

All parties having been removed from the bar of Presbytery, Mr. Straith, moved, seconded by Mr. Wardrope, and agreed to receive the petition and complaint, and in view of the evidence that the session, in this case, have not proceeded according to the laws of the church, declare their action, *ipso facto*, null and void, and remit the whole case back to the session for their consideration, to issue the case and to report to the Presbytery.

Moved by Mr. Straith, and seconded by Mr. Wardrope, that this Presbytery recommend the General Assembly, at its next meeting, to appoint a professor in Knox's College to fill the chair made vacant by the resignation of the Rev. Dr. David Inglis; and this court hereby nominate the Rev. Wm. MacLaren, of Knox's Church, Ottawa, as one suitable and qualified for said professorship.

It was agreed, on account of the lateness of the hour at which this motion was proposed, to defer its consideration until next meeting of Presbytery.

The Rev. Wm. Ferguson, probationer, having delivered the trials prescribed, and having been examined on prescribed subjects, and these trials and examinations having been sustained, the Presbytery agreed to meet at Glamis, on the 2nd day of January next, at 11 o'clock, for his ordination and induction into the pastoral charge of that congregation. Mr. Davidson was appointed to preach and preside, Mr. Straith to address the ministers, and Mr. Forbes the people.

The Committee appointed to answer Mr. Anderson's reasons of dissent in the matter of union of Pinkerton, Riversdale and Enniskillen, reported answer which were adopted.

The next ordinary meeting of the Presbytery will be held (D. V.), at Paisley, on the last Tuesday of February next, at 11 o'clock, a.m.

A. G. FORBES, PRES. CLERK.

PRESBYTERY OF CHATHAM.—This Presbytery met in Adelaide Street Church, Chatham, on Tuesday the 7th of January. There was a good attendance of ministers and elders.

Among the more important items of business transacted were the following:—

Rev. G. M. Milligan was elected Moderator of Presbytery for the ensuing six months.

The Clerk was instructed to assess the congregations within the bounds for the Presbytery Fund of 1873, according to a ratis adopted by the meeting.

Rev. W. Reid, of Toronto, was unanimously nominated as Moderator of the next General Assembly.

Rev. R. H. Warden, of Bothwell, was unanimously nominated as Mission-Secretary of the Church.

The Presbytery took into consideration the propriety of altering the bounds of the Ridgetown charge. Commissioners from the several sections were heard; and the Presbytery resolved to hold a special meeting in the Ridgetown Church, on Thursday, 23rd January at 11 a. m., for the purpose of more fully discussing and deciding the matter. The Clerk was instructed to cite to this meeting the parties interested with instructions to the Haggart's Settlement, Duart and Ridgetown Congregations to be prepared to state what amounts respectively they can raise towards the support of ordinances.

It is confidently expected that the result of this meeting will be the increase of the stipend in *two* charges to at least \$600 per annum each, in both of which it has heretofore been under this sum.

A letter was read from the Rev. Mr Lafontaine, St. Anne, Ill., stating that the Rev. C. Chiniquy was seriously ill, and asking at his request an interest in the prayers of the Presbytery.

An informal report was received from the congregation of East Tilbury to the effect that said congregation were making an effort to increase Mr. Forrest's stipend to \$600 per annum. The Clerk was instructed to learn the result of this effort, so as to be able to report at next regular meeting.

Messrs. Simpson and Staniforth, Elders, were appointed a committee to visit Botany and the Indian Reserve Congregations with a view of securing from them an increase of their Minister's stipend.

Rev. A. McColl reported having administered in conjunction with the Rev. A. Sutherland, of Ekfrid, the ordinance of the Lord's Supper at Dover, at which place Mr. Robert Angus was elected and ordained as an elder. Rev. W. King presented the claims of the Presbyterian population of Belle River who are anxious to have regular preaching among them. Mr. Chisholm addressed the Court offering to give gratuitously several eligible lots in the village on which to erect church premises; he also volunteered to canvass the surrounding district for funds with which to build a church. The thanks of the Presbytery were tendered Mr. Chisholm, his liberal offer accepted, and the matter left in the meantime in his hands and those of Mr. King.

Interesting reports were given by several of the brethren who had recently visited the Sombra field. A number of elders have recently been elected, and Messrs. Waddell and McColl were appointed to ordain these elders as follows: Sombra village, on Tuesday, 4th February at 7 p. m., Black Creek on Wednesday, 5th February, at 7 p. m., and at Bear Creek on Thursday, 6th February, at 7 p. m.

A scheme of missionary meetings was submitted by Mr. Becket, which was adopted, and instructions given to have the scheme printed and distributed on an early day.

Rev. R. H. Warden read an essay on the "Statistics and general working of Home Missions in the various Canadian Churches." On motion of Mr. Forrest the thanks of the Presbytery were tendered Mr. Warden, who was requested to have two thousand copies of the essay printed in pamphlet form, at the expense of the Presbytery, for distribution among the congregations within the bounds.

The Presbytery agreed to hold its next regular meeting in Wellington street church, Chatham, on Tuesday, 25th March, at 11 a. m., and was closed with the benediction

R. H. WARDEN, *Pres. Clerk.*

## Communications.

### THE LATE REV. ROBERT KENNEDY.

This much esteemed labourer in the Lord, for the past twelve years, has been recently taken away by being thrown from his buggy, and so much injured that he died in a few days. As his sphere of labour was somewhat special, a sketch of his course is due to his memory, and will be interesting to many of the people among whom he moved and acted. He was a native of Glasgow, Scotland. As he grew up, he became strongly desirous of devoting himself to the service of the Redeemer of sinners, to the saving knowledge of whom he had been graciously brought. He was connected with the Free Church of Scotland. With a view to the Gospel ministry, he studied at the University of Glasgow several sessions. There was then no Free Church Theological College in Glasgow. It appears that his heart was directed to foreign missionary service, and he was sent out, in 1856, to Canada, by the Colonial Committee of the Free Church, of which the Rev. Dr. Bonar was Convener. After his arrival in this country, he studied for one session at Knox College, Toronto. Financial circumstances interfered with his further attendance there, and removed him to Prescott; and he was led to put himself under the care of the Presbytery of Ogdensburgh, U. S., just across the St. Lawrence river, to complete his studies, not, however, relinquishing his connection with the Free Church in Canada. That Presbytery kindly assigned him subjects of study and examination, and after a period of time, being fully approved of by the Presbytery, they licensed him to preach, and at his request transferred him to the Free Church Presbytery of Montreal, within whose bounds he officiated for a time with good acceptance, and a call was given him by a congregation to be their pastor. However, it is necessary to state here that he felt a strong conviction of the great importance of using the printing press as a powerful auxiliary to the preaching of the Gospel, and felt himself called to do something in this way at Prescott, by publishing and circulating a small monthly paper under the appropriate title of *THE EVANGELIZER*. His position occasioned a difficulty of opinion in the Montreal Presbytery, as to his being invested with a pastoral charge. It is needless to enter into details as to what followed, only that he did not see his way clear to give up publishing his *EVANGELIZER*; and, being shut up, he was induced to add gradually to his monthly publications, by other three—*THE EVANGELIST*, *GLAD TIDINGS*, and *GOOD NEWS*, all of them fraught with evangelical matter, undenominational, and setting forth "the common salvation by the grace of God."

He retained his relationship to the Presbyterian Church of Canada; and being necessitated, for the support of himself and family, to travel on behalf of his publications, preached on Sabbath and other days in Presbyterian and other pulpits, according as opportunity was given. In these respects, he was always cordially received; and was held in favour by many, both ministers and people, of various church names, but all agreeing in Christian essentials of doctrine.

It is proper to say a few words respecting his monthly publications. There can be no doubt that along with his itinerant preaching, they were doing much good. The demand for them was ever increasing. Now that he rests from his labours, having died in the Lord, his works follow him in results edifying and saving to many precious souls.



A little more said concerning the circumstances of his death will be a suitable sequel of this brief memoir. On the first Sabbath of November, he had preached twice to the congregation of Rev. W. A. McKay, Cheltenham. In pressing home the word of exhortation, he said that perhaps some present would never be in a church again, not knowing that he himself was to be the exemplification of this. On the Monday, he went out in his buggy along with a Christian friend to make a few visits. Both of them expressed to each other that they felt particularly happy in mind. They found the road bad, and the friend said he would step out and walk. He had only proceeded a few steps, when, somehow, the horse became startled, and rushed past furiously. He hastened onward, and soon found the horse standing, the buggy turned up, and Mr. Kennedy prostrate, apparently lifeless. Assistance was procured, and he was carried to the nearest house unconscious. There was concussion of the brain, so that he could speak but little. His wife and children were sent for from Ailsa Craig, the family residence. On arrival, she spoke to him; he did not recognize her; and on her telling him she was his wife, he desired her to kiss him. At one time, when she was doing something to him, he repeated the whole of that beautiful hymn—"Jesus, lover of my soul, let me to thy bosom fly." On her beginning that noble kindred one—"Rock of Ages cleft for me, let me hide myself in thee," he took it up and went on with it, especially the last stanza—"While I draw my fleeting breath," etc. Jesus was all to him.

He lingered to the eighth day, and then fell asleep in Jesus, and his spirit ascended to be with him till the great resurrection day. So long as he survived, a deep interest in him was felt and manifested in all the locality. Three medical gentlemen were unremitting in their attendance, and would take nothing for their trouble. He was buried at Cheltenham, and the people most kindly paid all expenses. Rev. L. Cameron, of Acton, preached a funeral sermon, and Rev. J. Rennie, at Ailsa Craig, of whose congregation he was a member, preached another, subsequently, on these words—"He being dead, yet speaketh;" referring to his publications and preaching as well. He was only 45 years of age, still in his prime and strength to work. It would be a great omission not to mention that the good Christian people in the countryside in and around Cheltenham, made a liberal contribution, amounting to \$268.50, which was spontaneously made up from Presbyterians, Congregationalists, Baptists, Methodists, on behalf of the sorrowing widow and children, thus showing how highly he stood in the general estimation, and how much his publications, scattered abroad, were appreciated.

The writer of this tribute to the memory of Mr. Kennedy would earnestly suggest that a more general contribution should be got up for the benefit of the widow and children; they will need it much. There should be no difficulty in raising such a sum to be invested as to yield at least a small annual help to the bereaved family. The eldest of the children, a girl, is 10 years of age. The second, a boy, is very helpless through spinal affection. The others are still quite young. The undersigned will be happy to take charge of and to acknowledge any sums from individuals or congregations, and, in counsel with the Presbytery of London, to dispose of the amount realised in such a manner as will be most advisable.

REV. ANDREW KENNEDY, London, Ont.

## THE LATE MISS JANE MURDOCH.

In announcing the death of Miss Jane Murdoch, which took place at the Scotch Line, Verulam, on the 25th November last, and giving a short sketch of her character, the object is not to eulogize her as an individual, or make a display of her before the Church—for no one could be more averse to ostentatious display than she—but to furnish another example of the power of grace, in producing Christian excellence, and showing how, by his grace, God qualifies his people for shining as lights in the world for his own glory and the world's benefit. The most valuable commentary on the statements of divine truth and the character of the gospel is to be found in the holy and consistent lives of the godly. Miss M. was born in Glasgow in 1818, and was the eldest of six children, whose mother died when the subject of this notice was about 13 years of age. She was thus left, at an early age, with her father, to act as mother to the young family. In this capacity she seems, from the testimony of those who knew her in her early years, to have acted with exemplary propriety, until four of the family obtained households of their own. Ultimately she was left alone, her father's unmarried brother having died a few years ago. She has been personally known to the writer of these lines only for 12 years. In view of the above statements it is not to be wondered at, that her surviving brothers and sisters, with their families, regarded her with affectionate reverence, and showed every attention during her somewhat protracted illness. Possessing a mind of no small vigour, and giving clear evidence of being under the influence of firm and decided Christian principle, she had great pleasure in reading, especially such writings as those of Mr. Cheyne. She also took a deep interest in the prosperity of Christ's kingdom, and regularly subscribed for the Missionary Record. She took obvious pleasure in the public services of the sanctuary—for she was never absent until disease confined her to bed—walking at least 2 miles even in very unfavourable weather. Moreover, she gave expression to her feelings, not by words, for though she possessed a warm heart and a cheerful countenance, she was by no means communicative, but by her deeds of liberality. In this sense she communicated largely according to her means. In reference to the latter, all that could be said was, that, with proper management and economy, she had nothing more than a comfortable competence, and to secure this her own industry and effort were required. She nevertheless contributed liberally to uphold and advance the Redeemer's cause. Feeling a deep interest in Mr. Nesbit's schools for educating young Indians, she, of her own accord and without any special solicitation, sent several annual contributions for their support, showing how she watched for opportunities to do good. Many would have said, I have to contribute towards the minister's salary and the various schemes of the Church; I think I do quite enough; let others, who are wealthy, assist the Indian mission. Such a rule had no place in her Christian arithmetic. There was in this involved a great practical principle. Instead of allowing herself to be regulated by the conduct of others, she showed a noble independence of thought, and acted according to her own Christian impulses and sense of duty. A desire to see Christ's cause prosper both at home and abroad had a ruling place in her heart, and she sought to gratify that desire by being always ready to contribute her mite for that end. While others, with perhaps ten times her means, were probably looking coldly on, and excusing themselves by cherishing the fancy that they were poor—and, with sorrow be it said, we

have too much evidence for believing that such persons exist in our Church—she, out of her comparative poverty, always found something to lay at the Saviour's feet, or, like her sister of old, had always some box of ointment to break to anoint his head. When the proposal to build a new brick church was started, she was among the first to declare her willingness to do her utmost to accomplish this desirable object, cheerfully and joyfully giving her \$60, besides \$10 towards procuring a complete communion service, as her contribution. It was her great wish to see the new church, and be present at the opening services, but this privilege was not granted. She was then laid prostrate by a painful and lingering disease, which has finally dissolved her connection with the clay tabernacle, at the age of 54; and though not permitted to visit the new sanctuary, in the erection of which she took a deep interest, she is now in the sanctuary above, and free from all disease and pain—to suffer and sorrow no more. During her last weeks, her sufferings were often great, but she endured them with exemplary patience. Altogether, she possessed the elements of a noble and amiable and dignified character. Living, as she did, in a quiet country district, and naturally averse to display or publicity, what she did was done with Christian kindness and humility. In short, she felt the force of the Saviour's words—It is more blessed to give than to receive. Her remains were followed to the grave by an unusually large retinue of friends and neighbours. Her death was improved on the following Sabbath by a discourse on the words of Paul—For to me to live is Christ, and to die is gain. The apostle lived on the principle of making Christ his all in all, the object of his faith and love—his friend and companion, with whom he held constant and familiar fellowship—his exemplar, whom he sought constantly to imitate—his Redeemer, through whose merits alone he looked for grace now and glory hereafter—his Divine Master, who had called him to the work of the ministry, which it was his constant desire to fulfil that he might glorify that gracious Master—and as his only hope. At the same time, Paul regarded death as gain or highly advantageous, because through it he would be made perfect in heaven—would be delivered from his present trials and sorrows, and would enter on the enjoyment of eternal life in all its fulness. It cannot be doubted that in all this was depicted the current of Miss M.'s thoughts and feelings, although in a humbler and less conspicuous sphere. P.

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#### PSALM XVI.

This psalm, like the 8th, is what is called "personally Messianic." There is not much difficulty in the exposition of it unless in the 10th verse, and that arises from mis-translation.

The last clause of the second verse, and the first of verse third, teach that the mediatorial work of the Lord Jesus does not benefit God, but His people—those whom He, in His kindness, makes saints.

Verse 10, both in the psalm and Acts ii. 27, which is a quotation from it, is made by our version to teach the Romish notion of Christ's descent into hell—which notion we find taught also among ourselves in what is called the Apostle's Creed—and thus to lend a measure of countenance to His having preached in person to "the spirits in prison," and to be one of the pillars of purgatory. The usual way of meeting the difficulty which these passages seem to present, is by asserting that the Hebrew *sheol* and the Greek *hades* do not mean hell, but the state of the dead. Yet the

proper translation of these words is not of as much importance in this discussion as that of the prepositions, which, in our version, are rendered by the word "in." The Hebrew preposition, and the Greek do not really mean "in," but "to," or "into;" and, therefore, these passages should be read—"Thou shalt not leave my soul to, or into *sheol*, or to or into *hades*." The leading thought in these verses is not the state or place on which Jesus was to enter when leaving the scene, but rather His being forsaken, and the point at which the desertion was to end—that this would not extend to *sheol* or *hades*. This was the great element of comfort, and on it the hope of the resurrection itself was grounded. If *sheol* and *hades* mean hell, then, inasmuch as desertion by God forms the leading characteristic of the place of woe, our passages teach us that Jesus did not enter it, for he was not to be abandoned to that point; the desertion was to be over before it could be reached. All the hell that he endured was in life, and before he said "It is finished," and gave up the ghost. While if we take these words to mean the state of the dead, then, because entering on that does not imply separation from God, as Jesus entered on it not alone but in company with the Father, and as He accompanies His people through, and welcomes them beyond the agonies of their exodus from this life, we must regard these passages as teaching that death could not come on Him till the desertion was past and the Father's face restored. If any one is deserted to the state of the dead, he is so to hell, and is lost forever; and had Jesus been forsaken to the state of the dead, there could not have been any resurrection for him or any salvation for us. But, on the other hand, any one who is not forsaken to that sad end must land in glory. Instead, therefore, of teaching Christ's descent into hell, these passages, whichever way we translate *sheol* or *hades*, teach the very opposite, even that He did not and could not have entered there, and leave us to indulge the belief that when He finished His work, made an end of sin, and brought in an everlasting righteousness, He ascended to His Father, followed by the penitent thief, and entered on the enjoyment of God. M.

### THANKSGIVING DAY.

To the Editor of the Home and Foreign Record.

DEAR SIR,—Would you oblige me as well as many more of your readers by stating on what principle the day was fixed upon for last Thanksgiving day. My object in asking this is to see if it could not be appointed a little later another year, and so give in this city the opportunity of observing it. It may perhaps not have been considered by our ministerial friends that the day set apart this season was so very near the close of navigation, that the anxiety to ship goods, and the urgent requests from western customers to have their goods shipped, prevented many from closing their establishments who would otherwise have been only too glad to do so. If you will kindly insert this in the RECORD it may perhaps prevent a repetition of what appears to many here to have been a mistake.

MONTREAL.

(We believe that in the appointment of the day of Thanksgiving the Assembly acted on the principle of appointing a day that would be most generally suitable and convenient for our people. It was found very difficult to fix the day. Many thought the time too late, some thought it too early. It will be impossible to appoint a day that will not conflict with the business of some. However, a different appointment may be made next year. EDITOR.)

## Notices of Publications.

We are pleased to see the following notice of Mr. Stewart's book in the **EVANGELICAL WITNESS** and **IRISH PRESBYTERIAN REVIEW** for December: **THE SCRIPTURAL FORM OF CHURCH GOVERNMENT.** By Rev. C. C. Stewart, M.A., Owen Sound, Ontario. Toronto: J. Campbell & Son. London: J. Nesbit & Co. Crown 8vo., pp. 197.

We rejoice that everywhere attention is being turned to the question of Church government. We lately noticed the goodly volume of a Scotchman, Mr. Porteous, and we now call the attention of our readers to this smaller but able treatise by a Canadian Presbyterian Minister. Mr. Stewart takes what we believe to be the true ground, and holds that Christ, as head of the Church, has given her a form of government—that this form is delineated in scripture, and is the Presbyterian. He meets the objections of Prelatists on the one hand, and of Plymouth Brethren on the other; and shows that the leading features of Presbyterianism are to be found in the New Testament. We congratulate the Canadian Church upon the production of this useful work, and, though in some minor points we may not fully go along with Mr. Stewart, we should be glad to see his book widely circulated and read on this side the Atlantic.

**THE PRESBYTERIAN QUARTERLY AND PRINCETON REVIEW—FOR JANUARY, 1873.**

We have received the *Princeton* shortly before going to press. It will receive attention in our next issue. We give the contents:—1. Berkeley's Philosophy; 2. The Dispensation of the Fullness of Times; 3. Woman's Place in Assemblies for Public Worship; 4. Dr. Dorner's System of Theology; 5. Catholic and Protestant Treatment of the Evidences; 6. Why are not more persons converted under our Ministry? 7. Beneficiary Education for the Ministry; 8. Who was the Sister of our Lord's Mother? 9. The Presbytery of Wandsworth, erected 1572; 10. Dr. Forbes on Romans, vs. Dr. Hodge; 11. Contemporary Literature; 12. Theological and Literary Intelligence.

### MONEYS RECEIVED UP TO 22nd JANUARY.

ASSEMBLY FUND.			
Elora, Knox Church .....	\$12 00	Markham, Melville Ch. ....	\$16 70
Alliston, &c. ....	6 00	Dorchester Station.....	10 28
Hamilton, Central Church ..	40 00	Doon.....	5 00
Kingston, Brock Street .....	6 75	Ottawa, Knox Church .....	134 67
Millbank .....	5 00	N. E. Adelaide, Calvin Ch. ....	8 00
Port Dalhousie .....	3 50	Watford .....	8 00
Aldboro' .....	4 25	Ayr, Knox Church.....	24 06
Port Hope .....	6 00	Spencerville.....	5 16
Brampton, 1st Ch. ....	6 05	Walkerton.....	14 00
Speedie.....	4 35	West Winchester .....	9 85
Buxton, Saint Andrews .....	3 00	North Winchester .....	10 15
Williams .....	8 70	Edwardsburgh.....	5 00
West Puslinch.....	3 00	Chippawa .....	16 37
Oakville .....	8 00	Hamilton, Central Ch. ....	500 00
		N. & S. Sullivan, Keady's .....	2 73
		“ “ Disborn .....	1 02
		Martintown .....	2 30
		Williamstown .....	2 80
		Rev. A. Henderson, St. Andrews	10 00
		Aldboro' .....	7 00
		Port Hope .....	67 00
		West Brant .....	6 00
HOME MISSION.			
Rockwood .....	\$3 60		
Norwood .....	6 00		
Elora, Knox Church .....	20 00		

Toronto, Gould Street .....	587 32
“ “ “ S. School .....	55 00
“ “ Caer Howell St. “ .....	20 00
“ “ Sherbourne St. “ .....	19 11
Verulam and Bobcaygeon .....	11 50
Mrs. A. McGillivray's bequest ...	3 00
Madoc, St. Peter's .....	4 50
“ “ S. School .....	4 00
“ “ St. Paul's .....	6 25
“ “ St. Columbus .....	9 25
Oro, Guthrie Church .....	8 00
Wroxeter .....	9 27
Lisadel .....	3 73
Toronto, Mem. Knox Church ...	5 00
Huntingdon, St. John .....	4 00
Toronto, West Church S. School.	36 10
Picton .....	60 00
Friend, West Arran .....	1 00
R. H. Motherwell .....	5 00
Farnham Centre .....	12 25
Yarmouth .....	14 50
Williams .....	93 43
Port Albert .....	3 84
Dungannon .....	5 00
Avon Church, Downie addl. ...	27 00
Wentford, Zion Church addl. ...	40 00
1st West Gwillimbury .....	62 40
Ethel .....	4 00
Stephen .....	5 43
John Smith, W. Gwillimbury ...	1 00
Miss C. Law, W. Gwillimbury ...	1 00
West Puslinch .....	13 00
Norval and Union .....	57 80
Keene .....	27 30
Oakville .....	35 00
Toronto, Charles St. S. School ...	9 00
Saint George .....	20 00
Charles St., Toronto, S. S., for Muskoka .....	9 00
Newmarket, for supply .....	100 00
Sandhill, for supply .....	31 45
Mt. Albert, for supply .....	47 50
Vivian, for supply .....	30 00

Contributions have been received from Manchester, Wingham, St. Helen's, and E. Kinloss, which are to be supplemented and will be acknowledged afterwards.

WIDOW'S FUND.

Fitzroy Harbor .....	\$10 00
Hamilton, Central Church .....	50 00
Ekfrid .....	14 35
Mosa .....	9 90
Walkerton .....	12 00
Seaforth .....	7 00
West Winchester .....	4 92
North Winchester .....	5 08

Chippawa .....	4 00
Ashfield and Huron .....	21 00
Kingston, Brock Street .....	18 68
Millbank .....	5 00
Rev. A. Henderson, St. Andrews.	10 00
Port Hope .....	12 00
Madoc, St. Peter's .....	4 50
Oro, Guthrie Church .....	4 00
Yarmouth .....	2 18
Williams .....	8 50
Chinguacousy, 2 (Claude) .....	17 15
West Puslinch .....	4 00
Oakville .....	12 00
Saint George ... ..	5 27
Chinguacousy 1st (Aged and In- firm Ministers' Fund) .....	8 27
With rates from Rev. J. Hume, Rev. R. Hume, Rev. G. Sutherland, \$48 ; Rev. Mr. Fayette, Rev. J. Duff, Rev. Robt. Knowles, \$16 ; Rev. Wm. Forrest, Rev. Jas. Tait, Rev. W. Walker, Rev. Wm. Fraser, Rev. R. C. Moffat, Rev. N. McKinnon, Rev. R. Torrance, Rev. G. Haigh, Rev. P. Greig, Rev. J. A. F. McBain, Rev. J. McConehey, Rev. R. Scott, Rev. P. Currie, \$16 ; Rev. D. Duff, Rev. J. Logie, Rev. J. Rennie, Rev. J. McMillan, Rev. J. McFarlane, Rev. A. Grant, Rev. J. M. Mechan, Rev. R. Leask, Rev. J. Alexander, Rev. M. Fraser, Rev. G. Brown, \$24.	

FOREIGN MISSION.

Galt, Union Church S. School .....	\$18 00
Mrs. Kellie .....	1 40
Markham, Melville Ch. ....	19 70
Bear Creek .....	32 00
Adam Gordon. Esq. ....	50 00
Watford .....	8 00
Walkerton S. School, China .....	18 00
Wm. Gordon, Esq. ....	50 00
A. Cameron .....	4 00
Chippawa .....	4 00
Hamilton, Central Church .....	80 00
Rev. A. Henderson, St. Andrews.	10 00
West Brant S. School, Sask'n. ...	5 00
Milverton, Burn's Church .....	18 00
Toronto, Gould Street .....	160 00
“ “ S. School .....	20 00
“ “ Caer Howell Street S. School .....	20 00
“ “ Sherbourne Street S. School .....	15 00
Mrs. A. McGillivray's bequest, China .....	2 00
“ “ “ “ Sask'n. ....	2 00
Oro, Guthrie Church .....	4 00

Madoc, St. Peter's S. School, China .....	\$4 00	Amos .....	\$5 00
" " " Sask'n. ....	4 00	Fairbairn .....	3 25
Elora, Chalmers' Church .....	60 10	Avon Ch., Downie & Carlingford	10 25
Galt, Knox Ch. S. School, China. ....	20 00	Watford .....	8 00
Metis missionary box, China ..	2 00	West Winchester .....	4 93
" " " Sask'n... ..	3 00	North Winchester .....	5 07
Toronto, Mem. Knox Church ...	8 00	Hespeler, Killian S. School .....	5 50
" " West Church S. School .....	25 00	Inverness .....	4 75
Brampton, 1st.....	15 93	Hamilton, Central Church .....	80 00
Montreal, Cote St. Ch., Sask'n... ..	50 00	Millbank .....	14 00
" " " China ... ..	40 00	Caledonia, Argyle Street .....	11 00
West Gwillimbury, 1st.....	31 20	Rev. A. Henderson, St. Andrews. ....	5 00
West Puslinch .....	5 00	Toronto, Gould Street .....	20 00
●Oakville .....	20 00	Madoc, St. Peter's .....	6 50
" " S. School, Sask'n.....	24 00	Oro, Guthrie Church .....	2 00
Friend in South Gower .....	2 00	Elora, Chalmers' Church .....	30 00
Toronto, Charles St. S. School ..		Toronto, Member Knox Church. ....	3 00
China .....	9 00	Brampton, 1st .....	8 07
" " " Sask'n. ....	9 00	Friend, West Arran .....	1 00
Saint George .....	9 60	Yarmouth .....	8 43
Clinton, Willis Church S. School, China .....	8 55	Williams .....	37 45
		Chinguacousey, 1st.....	7 32
		" " 2nd .....	10 79
		McIntosh Station .....	9 21
		Clifford.....	4 45
		Balaklava.....	5 00
		Toronto, Charles St. School.....	9 00
		Saint George .....	5 00
		Embros .....	34 20

## KNOX COLLEGE.

Executors of Mr. J. Alexander, Barrie .....	1000 00
Elora, Knox Church.....	17 00
Markham, Melville Church.....	19 31
N. E. Adelaide, Calvin Church. ....	4 00
Dundas, Knox Church.....	20 00
Walkerton .....	12 00
Seaforth .....	50 00
West Winchester .....	9 85
North Winchester .....	10 15
Chippawa .....	4 00
Hamilton, Central Church .....	130 00
Harwich.....	10 00
Moore, Burn's Church.....	18 75
West Brant .....	5 00
Toronto, Gould Street.....	280 00
Oro, Guthrie Church .....	2 00
Elora, Chalmers' Church.....	35 00
Dundas, Additional per friend. ....	2 00
Friend, West Arran.....	1 90
R. H., Motherwell.....	5 00
West Puslinch .....	17 00
Norval and Union .....	64 77
Oakville.....	25 00
Saint George.....	9 60

## FRENCH EVANGELIZATION.

Boston .....	\$3 00
Milton .....	9 05
Winterbourne .....	2 35
York Mills .....	3 00
Holstein .....	3 75

## KANKAKEE MISSION.

Milton .....	\$4 60
Boston .....	8 90
Winterbourne .....	2 35
Speedie.....	5 37
Friend .....	5 00
Lobo, Melville Church .....	10 08
Dunwich, Chalmers' Church.....	8 00
Williamston .....	5 00
Avon Ch., Downie, & Carlingford	10 25
Watford .....	4 60
Caistorville .....	3 25
Walkerton .....	13 00
Storrington .....	4 40
Pittsburgh .....	4 00
Inverness.....	4 25
Kingston, Brock Street.....	12 00
Hamilton, Central Church .....	20 00
Millbank .....	8 00
Allan Settlement .....	10 00
Friend, Allan Settlement .....	20 00
Elora, Chalmers' Church .....	10 00
Martintown .....	4 00
Verulam & Bobcaygeon.....	8 00
Toronto, Gould Street .....	20 00
East Tilbury .....	8 00
Metis Missionary Box .....	3 96

C. P. B., Sault Ste. Marie.....	\$10 00
Toronto, Member of Knox Ch ..	4 00
Friend, West Arran .....	1 00
Yarmouth .....	6 43
Melrose.....	10 00
Peter Ewing .....	2 00
West Puslinch .....	5 00
Keene.....	10 00
McIntosh Station .....	6 34
Clifford.....	5 00
Saint George .....	5 00
Dunnville .....	5 00

MANITOBA COLLEGE,	
H. Young, Esq., Hamilton .....	\$20 00

MONTREAL COLLEGE.	
Rev. A. Henderson, St. Andrews.	\$5 00
Picton .....	34 65

BURSARY FUND.	
Gould Street, Toronto .....	\$60 00
Galt, Knox's Ladies' Association	50 00
Rev. James Harris .....	50 00

FRENCH CANADIAN MISSIONARY SOCIETY.

Union Church, Galt, S. S. ....	\$18 00
J. C., Thank-offering.....	5 00
Gould Street, Toronto .....	20 00
Galt, Knox S. S. ....	60 00

MISSIONS OF UNITED PRESBYTERIAN CHURCH.	
Gould St., Toronto, for Beauw	
Orphanage .....	\$24 50

RECEIVED BY W. KING, MONTREAL.

COLLEGE BUILDING FUND.

Alex. Rough .....	\$20 00
John Campbell .....	100 00
David Morice .....	200 00
P. Peebles .....	103 00
Wm. Waugh .....	25 00
Jas. MacLaren .....	183 34
A. Clark .....	100 00

FRENCH EVANGELIZATION.

Perth .....	\$35 00
Presbytery of Ottawa.....	20 00
W. J. Dick .....	10 00
Kemptville .....	1 50
Rev. W. Bennet .....	5 00

ENDOWMENT FUND.

Miss Sutherland .....	\$4 00
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COLLEGE ORDINARY REVENUE.

Perth .....	\$50 00
Waddington, wrong reported	
last month, should be .....	16 64

THEOLOGICAL CHAIR.

David Morice .....	\$100 00
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RECEIPTS FOR RECORD UP TO 22nd JANUARY, 1873.

B. McD., Stanley Mills, 60c.; G. C., Londesborough, 60c.; Rev. Mr. F., London, 60c.; Rev. H. T. Winterbourne, \$1.30; Rev. J. D., Elora, \$1; A. M. Molesworth, \$4; J. A., Rockland, 60c.; Rev. H. C., Cammington, \$4.20; Rev. W. F., Valetta, 60c.; J. B. Esq., Fitzroy Harbour, \$2.50; Rev. R. D., Speedie, \$5.14; J. McL. E., Nissouri, \$1; H. C., Quebec, \$9.25; A. McT., Tavistock, \$1; J. W., Shakespeare, \$8; Rev. G. B., Aurora, 55c.; J. G., Sydenham, \$5.60; J. B., Gormley's Corners, \$1.10; Mrs. B., Spanish River, 60c.; M. K. Vankleekhill, 60c.; A. G., Blackheath, \$1; A. W., Toronto, 50c.; R. L., Nassagaweya, 60c.; Rev. W. H. S., Kilbride, \$7; Rev. W. F., Bondhead, 50c.; A. McK., Admaston, \$1; Rev. J. S., Aurora, Vols. 10, 11, 12, \$18.50; J. B., Montreal, \$12.50; J. K. McL., Tecswater, \$10.59; J. P., Ayr, \$5; T. D. Esq., Orillia, \$6; J. McG., 60c., W. McG., 60c., Egmondville; A. R. Esq., 60c., D. R., Esq., 60c., Quebec; Rev. P. M., Milverton, \$11.20; A. M., 40c., J. B. Senior, \$1.20, C. C., \$1.20, St. Anne's, Gainsboro'; D. McB., Aberarder, \$3.30; C. McD., Goderich, \$2; F. McK., 60c., Mrs. A. B., 60c., Kidgetown; D. C. Brucefield, 60c.; Rev. J. P., Kirkwall \$11.25; D.



C., River Du Loup, 30c.; T. R., Spencerville, \$1; G. H., Innerkip, \$4.45; Rev. T. S., Sunbury, 60c.; W. S., Camlachie, \$4.50; Rev. J. H., Prescott, 50c.; Rev. J. D., Kemptville, 50c.; A. C., Miss S. A. D., Miss S. B., \$1.60, Amherstburgh; J. D., W. L., J. T., P. H., W. C., W. C., Milton, \$3.30; W., J. D., Kingston, \$18; J. F. Esq., Kingston, 60c.; D. McC., Mervale, 60c.; D. F., Odessa, 60c.; A. D., Kertch, 75c.; Rev. P. G. 60c., J. P., 60c., Orchard; Rev. J. M., Leeds, 55c.; Rev. H. C., R. H., M. McL., A. B., J. S., Holstein, \$2.75; J. B., Toronto, 50c.; W. T., \$1.10, I. A., \$1.10, J. McF., \$1.05, J. T. 55c., Leeds; J. McK., Chatsworth, 50c.; Rev. J. M. G., Hespeler, \$1; J. F., Chatsworth, \$2; W. Q., Galt, \$1.25; J. M. Peepaburn, 60c.; Mrs. B., Toronto, 50c.; Rev. P. C. Aldboro', \$1.20; Mrs. J. P., Toronto, 50c.; J. S., Hamilton, 60c.; W. A., A. R., W. B., J. H., Humber, \$2.75; Mrs. M., Toronto, 50c.; J. B., Sarnia, 55c.; T. C., Toronto, 50c.; W. D. L., J. D., Rupert, \$1.20; J. M. G., Ormond, 55c.; Mrs. G. C., Galt, \$1.24; P. (t. & B.), Longwood, \$3.75; J. K., Milbrook, \$1.24; Mrs. W. T., Landsdowne, \$1.10; R. F., Esq., Alberton, \$2.75; A. G., Toronto, \$1; J. G., Belgrave, \$55c.; A. H. M., Berlin, \$6.50, Rev. J. L., Rodgerville, \$2.75; A. A., 60c., Mrs. K., 60c., Saugeen; J. J., 60c., R. W., 60c., Farnham Centre; Rev. J. C., Smith's Falls, \$6.00; Miss M. J., Spencerville, \$1.65; W. K., Bristol \$2; W. W., Toronto, (advertising), \$40; Rev. T. F., Metis, \$5; J. S., West Arran, \$1.65; R. M., Farquhar, \$5.60; A. S., Sullivan, \$2.50; Rev. J. R., R. M., D. J., Falkirk, \$1.68; T. M., Pomona, \$1.25; J. M., Keene, \$7.05; Rev. J. H., Toronto, 50c.; R. R., Feversham, \$1.20; Rev. A. S., Kilmartin, \$8.50; H. F., Paris, \$16; Rev. J. M. G., Hespeler, \$1; G. D., 60c., J. E., 60c., Marnock; D. S. R., Wanstead, 60c.; J. McD., Kertch, 60c.; Rev. H. J. McD., Ottawa, \$6; A. S., W. R. P., Russell, \$9.20; W. R., Toronto, 60c.; J. C., Montreal, \$1.24; D. M. R., 60c., J. McL., 60c., A. A., 60c., G. M. R., 60c., P. M., 60c., Fernhill; Rev. L. McP., W. M., J. B., Nairn, \$1.80; J. H., 60c., J. T., 60c., Porter's Hill; A. A., Stayner, \$7; J. R., Dundas, 60c.; J. R. C. Esq., Mount Albion, \$2; C. McC., Fort Erie, \$2.40; Rev. R. H., Motherwell, \$10; W. R., Baltimore, \$5; Rev. J. McM., Pictou, \$11.50; J. H., 62c., J. S., 63c., St. Louis de Gonzague; J. S., Streetsville, \$11.20; R. T., West Flamboro', \$1.25; W. H., 60c., J. S., Oneida, 60c.; Mrs. B., Dufferin, \$1.20; D. McL., Parkhill, \$2; Rev. R. M. C., Claude, \$6; J. B., 50c., R. D., 50c., Claude; A. J., Picton, 60c.; W. R., 55c., A. R., 55c., D. C., 55c., Mrs. McG., 55c., Mrs. J., 55c., Colborne; D. M., 60c., H. S. McK., 60c., Beachville; W. S., Vasey, 60c.; J. S., Ayr, \$14.30; G. F., Glenmorris, \$6.05; W. K., Bristol, 55c.; W. E., Derryville, 62c.; R. G., Tyrconnell, \$1.65; S. F., Aberfoyle, \$3.60; Mrs. S., Gtimsby, 60c.; A. T., 62c., W. S., 63c., Dromore; I. J., Inverness, \$10.62; J. K., Adderley, 60c.; Miss M. E. M., Princeton, \$1.25; R. B., Longwood, 50c.; Rev. J. L., 50c., J. L., 50c., J. McA., 50c., Nassagaweya; A. L., Milton, \$1; J. C., Montsburgh, 50c.; H. McP., Warsaw, \$1; P. E., Westport, 1.50; Miss J. A., Whitby, 60c.; J. S., Raglan, \$1.22; J. C. E., Dunkeld, \$2.37; D. McK., Monckland, \$1.25; Rev. Dr. B., Eramosa, \$8.50; Rev. J. G., Glenvale, \$8.30; R. J. McD., 62c., Mrs. Carpenter, \$1.86, Demorestville; D. K., Vernon, \$2.25; B. D., Richmond Hill, \$9; W. J. S., Seaforth, \$1; Rev. A. McL., Crieff, \$7.50; Rev. G. J., Toronto, 50c.; Rev. J. A., Norval, \$16.65; H. L., W. W., Tottenham \$1.20; D. C., Watford, \$1; A. B., Rockwood, 60c.; Rev. J. M., Kingston, 60c.; P. E., Mount Healey, \$1.84; S. A., 60c., J. B., 60c., Watford; J. McL., Edwardsburgh, \$1.85; J. B., Widder, \$1; J. McN., Keene, 55c.; Rev. W. R. S., Glencoe, \$9.60; Miss M. W., Collinsville, 60c.; A. D., Mount Forest, \$3; D. B., McDonald's Corners, 60c.