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THE HOME & FOREIGN RECORD

OF THE
CANADA PRESBYTERIAN CHURCH.

No. 6.

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Vol. VIII.

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CLOSE OF THEOLOGICAL SESSION.

The Session closes on Wednesday, 7th April, at Toronto. The closing lecture will be delivered in the College hall, by Rev. Principal Willis, at a quarter past 12, noon. The Board will meet at the close of the lecture.

At Montreal the closing lecture will be delivered by the Rev. John Gibson, M. A., in Erskine Church, at 7.30, p. m.; subject—"The necessity for exegetical study, as a preparation for the work of the ministry." The Board will meet in the vestry of Erskine Church, on Tuesday, 6th April, at 7.30, p. m.

MEETINGS OF COMMITTEES.

The Home Mission Committee will meet in Knox College, Toronto, on Tuesday, 6th, at 2.30, p. m.

The Foreign Mission Committee will meet in the same place, on Wednesday, 7th April, at 4 o'clock.

The Committee on Aged and Infirm Ministers' Fund, will meet in Knox College, on Wednesday, 7th April, at 7, p. m.

COMMITTEE ON STATE OF RELIGION.

Presbyteries are requested to forward answers to the queries on the State of Religion, to the Rev. J. McTavish, Convener. The queries were printed in the November number of the RECORD.

THOUGHTS ON REVIVAL.

God's cause on earth is the most important interest in the universe, not only because of its intrinsic greatness and glory, but also because of the influence which, through it, He exerts on creation, as indicated in the statement that unto the principalities and powers among the heavenly is made known, by the Church, the manifold wisdom of God. Here God has given the grandest revelation of himself which the universe ever possessed, and here the volume which contains it is unfolded as ages roll on.

The great end, in its aspect towards man, which God seeks by it, is to plant and educate the life of God in the soul, awakening within it a longing, and preparing it for full communion with himself. In order to appreciate His work, and how it fares to-day in our world, we must consider that men have lost all regard for Him, and become so unconscious of their mishap, that it is not uncommon for some who assume to lead in religious matters, to speak as if the benefit of humanity were the sum and end of all real religion. Humanity indeed benefits by it, but its good no more constitutes the end of religion, than pleasure constitutes the end of eating. The grand end of true religion is, to exalt God to that place in our affections of which sin deprived Him, and in doing so, to make Him the admired of the universe, and eternally prevent any further spread of that sad tendency to assail His dominion and glory, of which we have had such a miserable experience. God has, in our day, put His cause on a vantage ground, such as it had not in any previous period. Compared with the state of matters in the past age, the advantage is utterly incalculable. Its cold, cynical philosophy has almost died out. Men are awake to the fact that a cold, formal acceptance of truth is not goodness, and that our emotional qualities and sympathies need to be quickened and raised to a loftier exercise. Even a blind craving after this is a gain, and blind to a large extent it is, for multitudes, both Papist and Protestant, mistaking the proper object towards which the inner life of the soul should be directed, seek, as has been said, merely the good of man; and ignorant of the efficacy of gospel doctrine, when wielded by the Holy Ghost, aim at awakening and arousing it to activity, by various modes of appealing to the sensuous department of our nature. These overlook the fact, that God does not seek, and will not accept from us unintelligent—but rational emotion—emotion arising from a proper appreciation of His character as revealed in His word. They fear doctrines, as having a withering effect. Perhaps they see that the children of our Church are apt, in times of coldness, to satisfy themselves with having a correct creed; and being themselves more emotional than intellectual, they easily blame the adherence to doctrine, as short-lived, the source of the evil, which they find associated with it, and a hindrance to the cause of truth. This cry indicates a lack of real religious intelligence, and is apt to make thoughtful men suspect, or at least to make them very cautious before sanctioning any movement which such parties commend. What good thing has not been abused? We read of some who used the favor of God to excuse (if not to promote) lasciviousness. When men rest on their knowledge of doctrines for salvation, they are using them for their own ruin; then indeed the spirit killeth; and yet it is only through doctrines that we can know God, whom to know is life eternal, so that it is through them that the spirit giveth life. The doctrines of God's word cannot be held too sacredly, or preached too fully, and any move-

ment which is hindered by so doing is essentially spurious. Still it becomes us to take heed, lest some rash speeches lead us to oppose God in His work. If He visits us with revivals, we may expect crude statements made, and some wild-fire exhibited even by men under the teaching of the Spirit, though, like Apollos, they may need some one to show them the way of God more perfectly.

The danger specially is, that in urging personal responsibility and pressing for immediate decision and action, the everlasting electing love of God, the substitution of Jesus Christ in room of His people, the place and work of the Spirit, and the truth that salvation is wholly of favour, be not afforded due prominence. We need a revival of religion; God grant us an extensive one immediately! We have no evidence as yet of declension in our Church. If one might judge from the number of places of worship erected, and the general willingness to spend on religious objects, he would conclude that religion is surely prospering, and there seems to be a decided religious movement in some places. Yet when one looks at the character of our political representatives as a class, he cannot avoid feeling that religion is at a low ebb in our land. Or even when he steps behind the scenes in all denominations, and asks, not how we stand when measured by each other, or as compared with past ages, but as compared with Jesus Christ, he will feel sadly, that our religion needs more vitality. Our membership are not making (as a body) that progress in divine knowledge and conformity to the life of Jesus which they ought, and which would present them as living epistles of Christ, known and read of all men, and make others glorify our Father which is in heaven. It is to be feared that private and family devotion are often neglected, and that the religion of many is kept for Sabbath use, or it may be even restricted to the hours of worship, instead of seasoning the whole business and intercourse of life. The time of our Church courts is largely occupied by minor matters, while the state of our own souls, or of our congregations, too seldom form the subject of consideration, and it becomes us to rouse ourselves and others to seek more of the spirit of Jesus, that we may count it our meat and drink to do the will of our Father, who is in heaven, and to finish his work.

I do not suppose that we are behind others, and I hope that we are making progress, though very slowly. I have no sympathy at all with the idea, that what religion gains in expansion, it loses in depth. It must be so with any material substance, but it savours of infidelity to say this, of either the fertiliser of humanity—that river which makes glad the city of our God, and which flowing out from the mercy-seat—the throne of God and of the Lamb—carries with it, from the altar, the blood of atonement, and forms the sea of glass, mingled with fire, on which John saw the Saints; or of the effects which the Spirit produces. Religion, indeed, in our day, takes the direction not of contemplation, but of intense activity. There is contemplation and research, both profound and successful, but this is not common, and there is cause to dread, that with the tendency that there is to put everything in the crucible, men may, in their crude and hurried processes, largely lose the gold, and keep some baser metal; and we are not without some indications that this is being done. This only shows still more our need of a revival. Nothing else can save us. A revival in our families and congregations, so that we shall mourn, every family apart, and every individual apart—every one mourning for his own iniquities. Blessed be God, troublous times did not hinder the building of the walls

of Jerusalem of old, and the promise is, that they shall still be built in such. Aye, they shall be built, and it becomes us not to let our hands hang down; every form of delusion shall perish, and the cope stone shall be placed on the wall amid shoutings—Favour, favour to it; favour did it all; and then the Lord alone shall be exalted in that day. M.

Missionary Intelligence.

OUR OWN MISSIONS.

Letters have been received from Rev. J. Black, Red River, of date 22nd February, and from Rev. J. Nisbet, Prince Albert, Saskatchewan, of date 13th January. The mission families were all well. There is no recent intelligence from British Columbia. Letters are expected from Messrs. Jamieson and Aitken.

LETTER FROM REV. J. NISBET.

PRINCE ALBERT, SASKATCHEWAN,
January 12, 1869.

TO THE SABBATH SCHOOLS OF THE CANADA PRESBYTERIAN CHURCH.

MY DEAR YOUNG FRIENDS,—Although I had several opportunities of writing since I returned to the Mission, I had too short notice to write a letter for you; but from other letters that I have sent, you may have heard of my return to this place, and what I have been doing since I came here.

In my long journey I was mercifully preserved by our Heavenly Father, by railways and steamboats, and across the great plains with the horses, oxen and carts. I was kept in safety, and no accident of any kind happened to me or any of those who travelled with me. I left Oakville (my old home in the province) on the 17th of July, and arrived at the Mission on the 26th of September, having spent two weeks at the Red River Settlement by the way.

What grieved me most when I returned here was to find that the parents of the twin girls that we had taken to bring up had foolishly taken them away from the Mission, on the plea that they had been given to Mrs. Nisbet and myself, and to nobody else; they would have brought them back almost at once, but the friends that I had left in charge, thought it best not to take them back until we ourselves should be at home and do as we might think best in the circumstances. You may imagine how I felt when I reached Carleton House (sixty miles from the Mission), to find that just the day before, poor Annie, one of these twins, died there. She had fallen from a cart some time before, and through neglect she never recovered from the injury she received. I saw the father, who bitterly laments his folly in taking the children from the Mission, and he pleaded with me to take Bella back again, and he would never act so foolishly in the future.

A few days after we reached the Mission, the family came down here, and we took Bella back to the Mission, and she is now making very good progress in school. I think the poor parents have got a lesson they will not readily forget. They would like us to take some others of their children, but we cannot take any more until we have more accommodation for them. Besides, we have not the means of clothing more children

than we have charge of at present. If the Sabbath Schools and other friends will help us with money and donations of clothing, we could soon put up a building specially for Indian children; and if God will favour us with a good harvest this year, we may have food enough for a considerable number.

At present there are twenty-seven persons connected with the Mission, which includes the Mission families, the school children, and one Indian family. This number could easily be increased had we the means to provide for them. I trust the appeal made to you, my dear young friends, is producing some good effects, and that through your liberality I shall be able to report a largely increased number of Indian children under instruction before this year shall close.

I cannot describe to you the difference between your condition and the condition of the poor wandering Indian children here. They have no settled homes, nothing but leather tents to live in, which they are constantly shifting from place to place even in the dead of winter: often their clothing is very scanty, and their supply of food is very precarious, as they depend altogether upon hunting.

I need not tell you they have no schools, and none to teach them about the blessed Saviour who came from heaven to save children, not only white children like you, but children with red skins and black skins as well.

If you, dear children, will help us to the extent that is in your power, we may be able to teach many of these children a better way, and the rising generation may, through your self-denial and your prayers, exhibit a wonderful contrast to their fathers and mothers.

The money that you may contribute this year, I hope will be enough to enable us to put up a good plain log house, in which we may be able to lodge a number of Indian children, and also to provide a school-house for their use, and your contributions in coming years will, I hope, enable us to keep a large number of such children at the Mission.

But while you may try to do good to others, I sincerely pray that you may get good to your own souls by all the lessons you receive in your Sabbath Schools. Oh! remember that your own souls are precious, and it will be very sad, if after you have given your money to help to save the souls of children two thousand miles away from your homes, you yourselves should at last be found among those on the left hand of the Great Judge. "Seek ye first the kingdom of God." "Strive to enter in at the strait gate." "Remember now thy Creator in the days of thy youth."

Think of such texts as these, and may the Lord lead every one of you to himself.

Your sincere friend,

JAMES NISBET.

KANKAKEE MISSION.

To the Editor of the Record.—

Please allow me, through your columns, to give a public expression of my gratitude to the Christian Ministers, Elders and people of the Huron Presbytery, for the admirable generosity with which they have rewarded my humble efforts in advocating the cause of the Master in their midst, during the few days it has been my privilege to address them. And every one of your readers will understand that I have good reasons to be grate-

ful, when they will have read the following list of the contributions I have received to help me to continue the Providential work which the God of the Gospel has trusted to my too feeble hands.

Galt	\$68	Cranbrook.....	\$14
Goderich.....	22	Wroxter.....	53
Clinton.....	80	} Ainleyville, Rev. S. Jones.....	27
Hullett.....	19		} " Rev. J. Ferguson
Elyth.....	32	McKillop.....	15
Belgrave.....	10	Harpurhay	19
Manchester.....	36	Seaforth.....	42
St. Helen's.....	35	Brucefield.....	42
Lucknow.....	65	Bayfield	20
Kincardine West Church.....	17	Warrensville.....	21
" Knox Church.....	41	Francistown.....	18
Tiverton.....	27	Thamesford.....	19
North Bruce.....	13	" " Sabbath School.....	7
Greenock	10	Mitchell.....	62
Riverdale.....	10	Stratford	38
Teeswater.....	40	Nissouri.....	12
Wingham	36	Williams.....	19
Bluevale.....	17	Craig	8
Molesworth.....	6		

But there is a thing which has been more precious to me than even these noble gifts; it is the fraternal and so kind and christian feelings of the brethren in the Ministry, who have given me the honor of addressing the disciples of the Gospel entrusted to their Pastoral care.

To see, with my own eyes, the sincere piety; to be a witness, as I have been, of the devotedness to the cause of Christ of so many Pastors; to breathe the pure atmosphere of the christian virtues of so many thousand devoted disciples of Jesus, has been to me more precious and more beneficial than the possession of much gold.

The Dear Saviour has truly been faithful to the promise he had made to me, when, for His sake, I left the beloved brothers and dear sisters and kind friends I had in the Church of Rome. A thousand-fold more of brothers and sisters and kind and devoted friends have been given back to me.

These last six weeks of labour in the Presbytery of Huron has, more than ever, given me the hope that our noble Canada Presbyterian Church is chosen by the great Captain of our Salvation, to fight and defeat Rome in my dear Canada. Let all the congregations of the other Presbyteries put their hands and their hearts to the work, as the disciples of Christ have just done in the Presbytery of Huron; and before long, a strong band of fearless soldiers of Christ, all converts from Rome, and all French Canadian, will engage a hand to hand battle with the Church of Rome, which will fill the christian world with gladness.

I have never found the Roman Catholics so accessible to the grace of God as this year. In several places in Canada they came in good number to hear me; and sometimes from a great distance. Four families have publicly expressed to me their determination to leave the errors of Rome, to embrace the truth as it is in Jesus, and many more have given me assurances that they will do the same, by the grace of God, before long. Not more than an hour before I wrote you these lines my tears of joy were

flowing,—I was on my knees in the midst of a Roman Catholic family recently arrived from Canada, who had invited me to tell them the difference between the Church of Rome and the Church of Christ. After two hours of conversation and inquiries, they have accepted the *Gift of God*, and drank of that pure water which flows from the springs of eternal life. They have found that peace and that joy which surpass every understanding. Rome has lost six members and Jesus has gained six souls in that family this very day!

Dear brethren of Canada, help me to bless the Lord for His mercies towards me and towards so many of my beloved countrymen, by whom I am surrounded here. Our humble Collegiate Institutions and Schools have never been in such a prosperous state as they are this winter,—thanks be to God and to the Protestants of Canada. The smallest attendance of the classes is from 100 to 110; sometimes we have 140 pupils, under three teachers. It is from that school that the Canada Presbyterian Church will get her soldiers who will fight her battles among the French-speaking population which she is called to evangelize.

For Jesus sake, let every Minister, Elder and member of the Church of Canada raise their hands to the Lord as Moses on the mountain, when we are here fighting the battle, and we shall have a glorious victory; and from one end to the other end of Canada a shout of joy will be heard, "Babylon, the great Babylon is fallen."

ST. ANNE, KANKAKEE, 3rd March, 1869.

C. CHINIQUY.

P.S.—If there are any congregations who have not made their yearly collection for this missionary work, let them allow me earnestly to request them, in the name of our beloved Saviour, and for the sake of so many thousands of perishing souls, which it is our duty to save from the ways of eternal perdition, to remember that the great battle we are fighting against Rome can be gained only by the *united* efforts of all the disciples of the Gospel. Do not shut your ears to the millions of your countrymen, who, tied at the feet of the Man of Sin, cry to you day and night, "Come over and help us!"

C.C.

MISSIONS OF ENGLISH PRESBYTERIAN CHURCH.—The intelligence recently received from the English Presbyterian Missions in China is very cheering.

At Formosa, where disturbances had occurred, quiet again prevailed. At Chinchew the Gospel is making cheering progress, and two converts had been baptized. Of these one was a sojourner, and one of the enquirers is a fortune teller, and another a Bhuddist priest. From other parts of the Amoy district the work goes on quietly, but decidedly; especially among the people at Aw-Sui.

MISSIONS OF IRISH PRESBYTERIAN CHURCH, CHINA.—The Rev. Messrs. Waddell and Hunter have been ordained, and designated to their work in China. The services were attended by a large congregation, indicating a deep and lively interest in the new mission.

JEWISH MISSION AT ROME.—Dr. Graham gives an interesting account of the conversion of T. David, a Jew, recently admitted into the Christian Church. Mr. David was educated for a Rabbi, is a distinguished Hebrewist, and has a good knowledge of German and Polish. His attention was first aroused by the reading of a tract "An appeal to the chil-

dren of Israel." He is a man of no common order, and although needing farther training, promises to be a shining light in the Church.

MISSIONS OF THE UNITED PRESBYTERIAN CHURCH, OLD CALABAR.—The intelligence from old Calabar is not without interest and encouragement. Some old customs are giving way. The Rev. W. Anderson, writing from Duketown, says: "Conversed to-day (11th Dec.) with ten candidates for communion, and had much satisfaction in regard to them all. Some of them would like to acknowledge themselves as on the Lord's side, although they do not consider themselves, as yet, prepared for the Lord's supper." He states further that on the 27th Oct. he admitted as members of the Church, six persons; three males and three females.

INDIA—BEAWR.—The Rev. W. Shoolbred writes that he had baptised two adults and eight children. Mr. Shoolbred is on his homeward journey through Central India, *via* Bombay.

General Religious Intelligence.

REV. DR. KING.—The Rev. Dr. King, of the United Presbyterian Church, is to be transferred to Edinburgh from London, where he has been settled for some years, and where his labours have been greatly blessed for the advancement of religion, and the extension of Presbyterianism.

EVANGELISTS IN ENGLAND.—A motion in favor of the recognition of Evangelists was carried in the Presbytery of London, of the English Presbyterian Church. A modified motion was proposed by Prof. Chalmers, who, with Prof. Lorimer and several others, dissented from the finding of the Presbytery.

DIS-ESTABLISHMENT OF IRISH CHURCH.—Mr. Gladstone's Bill is now before the British Legislature. It proposes to terminate all connection between the Church and State, while preserving the interests of individuals, by securing their stipends during life. Private endowments will be secured to the Church at present by law established, and certain cathedrals are to be continued and kept up as public property. A capital sum is proposed to be given to the Presbyterian Church for their Theological College, and also to the Roman Catholics for Maynooth. The amount at the disposal of the Government is to be set apart for the purpose of establishing hospitals, lunatic asylums, &c. Many petitions are being presented in favour of the bill.

EDUCATION IN SCOTLAND.—An Education Bill for Scotland is introduced into the British Parliament. The system proposed somewhat resembles the system in operation in Canada. It provides for the appointment of teachers without reference to their ecclesiastical connections. It is confessedly a compromise, leaving the parochial schools very much in their present state.

CONSECRATION OF THE NEW BISHOP OF NATAL.—The Rev. W. Macrorie has been consecrated as Bishop of Natal, or rather of Petermaritzburg. A protest against the consecration was numerously signed.

PROTESTANT SCHOOLS IN THE PROVINCE OF QUEBEC.—We observe that a School Bill has been introduced into the legislature of Quebec.

Deep interest has been felt in this subject by the Protestant inhabitants of the province, and great anxiety has been felt as to the nature of the legislation that might be proposed. The measure introduced by Government appears to be on the whole satisfactory to Protestants.

Zion's Ecclesiastical Intelligence.

CALLS, &c.

DORCHESTER.—The members of the congregation of Dorchester have united in a call to Rev. James Barron.

KEMPTVILLE, &c.—The Rev. W. Bennett has received a call from Kemptville, &c.

DETROIT.—The congregation of Detroit, vacant for some considerable time, have united in a call to the Rev. G. Milligan, B.A.

PARIS, DUMFRIES ST. CHURCH.—The Rev. J. James has received and accepted a call to Wolverhampton, England.

DRUMMONDVILLE AND CHIPPAWA.—The Rev. J. A. F. McBain has been ordained and inducted as Pastor of the Congregations of Drummondville and Chippawa.

FENELON FALLS, &c.—On Tuesday, 2nd March, the Rev. W. Lohead, late of Perrytown, was inducted into the pastoral charge of the congregations of Fenelon Falls and Somerville. The Rev. J. Thom preached and presided, Rev. J. Paterson addressed the minister, and Rev. J. Ewing the people. The newly inducted minister received a cordial welcome from the people.

CHURCHES OPENED, &c.

OTTAWA, BANK ST.—On Sabbath, 21st ult., the new church, erected by the congregation of the Rev. W. Moore, Ottawa, was opened for public worship. The services were conducted by the Rev. A. Topp, of Toronto, who preached in the morning and evening, and the Rev. T. Wardrope, of Knox's Church, Ottawa, who preached in the afternoon. We heartily congratulate the congregation on the success which has attended their efforts in the past, and trust that it is only an earnest of still greater success and prosperity in the future.

HAWKSVILLE.—The new church at Hawksville was opened by the Rev. Dr. Ormiston, who preached able and impressive sermons both morning and evening, to large and attentive congregations. Notwithstanding the unpropitious state of the weather, the church was filled to its utmost capacity. The pulpit was draped in mourning out of respect for the late Mrs. Graham, the wife of the esteemed pastor of the congregation; and Mr. Graham was absent with her remains for interment in Vermont. The building is of brick, of the Gothic style, Mr. Smith, of Toronto, being the Architect. It is exceedingly neat, everything being in good taste, and will seat 200 comfortably. It will cost, when complete, about \$2,000. On Monday evening a Soiree was held in connection with the church opening, which was largely attended. Dr. Ormiston was present, and delivered an able and instructive address on "Paris and the Paris Exposition."

WELLANDPORT.—The new church at Wellandport was opened for public worship on the 21st ult., by the Rev. A. B. Simpson, of Knox's Church, Hamilton, and the Rev. J. G. Murray, of Grimsby. The discourses were able, eloquent and impressive; and, although the day was exceedingly stormy, about 400 persons were present on each occasion. A Soiree was held in the church on the Tuesday following. Geo. Secord, Esq., M.P.P., occupied the Chair. Addresses were delivered by the Rev. D. Cattanaeh, (W.M.,) J. T. Middleton, Esq., W. Henderson, (E.M.,) Rev. J. A. F. McBain, Rev. A. Grant, Oneida, and the Rev. Mr. Murray. The amount raised by the Sabbath Collections and Soiree, was \$160. The church is built of brick, 54 x 34 feet, with a gallery in one end. The inside is elegantly finished. The building cost over \$2,000 (more than was at first anticipated.) There is still a debt upon it of about \$400. The Sabbath School children, in connection with the church, raised \$50 to purchase a pulpit Bible, pulpit drapery, &c. The church clock is the gift of Mr. Robt. Osborne, and the pulpit lamps were presented by Mr. Young, both of Hamilton.

KNOX'S CHURCH, TORONTO.—From the report of the congregation for for the past year, we observe that the total amount raised is \$7,949.89, the increase over 1867-8 being upwards of \$2,200.

The membership is 585. The Sabbath School has on the roll 400 scholars, the average attendance being about 300, besides 120 in the Pastor's Bible Class. The number of Sabbath School teachers is 48. The amount raised by the Sabbath School for necessary purposes is \$161.25.

The contributions, for Missionary objects, of the congregation, is as follows:—Knox's College, \$400; Home Mission, \$371.02; Foreign Mission, \$231.38; Aged and Infirm Ministers' Fund, \$200; Kankakee \$50; Synod Fund, \$92.46; Toronto East Mission, \$410.47; sundry contributions for poor of the congregation and other objects, \$649.

CHICAGO.—We have received the report of the congregations in Chicago, and are glad to hear of their continued success. The receipts for all objects were \$8,014.48, being for Building Fund, \$3,432.83; for current expenses, \$3,651.26; for Sabbath School, \$420; for Missions, \$280, and Young People's Mutual Improvement Society, \$230. During the year the additions to the communion roll have been 110, the membership now being 255.

KNOX'S CHURCH, MONTREAL.—The annual report of the congregation of Knox's Church, Montreal, shows that the receipts from all sources were \$9,331.62, viz.:—from pew rents, and collections for Missionary and benevolent purposes, \$3,868.54; Congregational Missionary Society, \$754.74; Proceeds of Bazaar, \$553.34; Ladies' French Canadian Mission, \$32; subscribed and part paid, in order to liquidate debt on Church property, \$4123. During the year 67 names have been added to the communion roll, while there have been removed by death 5, and transferred to other congregations of the Canada Presbyterian Church 10. The total addition to the communion roll, since the induction of Dr. Irvine, has been 227.

AINLEYVILLE.—A correspondent gives the following particulars, showing the rapid progress of the Church in that place and neighbourhood: "Some six years since, one minister preached in this place, and two other stations. Now, where there was only one, there are four, each having a flourishing congregation, and self-sustaining; and one of the congregations having just divided, there will soon be a field opened for the fifth minister.

“In reference to our own congregation, we have reason to thank God and take courage—since our present Pastor was inducted, something short of two years, the congregation has been gradually increasing, and about fifty have been added to the membership of the Church as communicants, yet we see great need of more spirituality, and an increase of real religious life. Through the zeal and devotion of our ladies in getting up the means, the church has been pewed, and the desk furnished. Last week they presented our late Precentor with a gold chain worth \$28, as a token of their appreciation of his services, which office he had to give up on account of ill health. In the same week, we had another soiree, which was a great success—the proceeds amounted to about \$140—the conduct of the ladies in particular was above all praise. Several ministers addressed the meeting with their usual ability, and the vocal music was excellent. We hope the time will come when we shall have no need for those expedients, when the people will act more from principle, will support the ordinances of the Church from love to God, and because it is right.”

COM.

WALLACETOWN.—The progress of the Church at Wallacetown and Duff's Church, since the settlement of the present Pastor, about a year ago, has been highly encouraging. Then there were three elders in the two congregations, now there are ten elders. During the year, twenty-six additions have been made to the communion roll. Then there was no manse, now there is a commodious manse, with four and a half acres of land, purchased at \$60 per acre. The Pastor has received, at various times, substantial tokens of affection and regard from the congregation, and was recently waited on by a large number of the young people of Duff's Church, who, after spending a time in agreeable social intercourse, presented Mr. McDiarmid with an address and a well-filled purse of money.

ERSKINE CHURCH, INGERSOLL.—The Rev. A. Cross having resigned the Pastorate of this congregation, which he has held for full fourteen years, and having assigned such reasons for doing so as to justify the Presbytery in dissolving the pastoral tie, we deem it proper to publish the following facts in reference to the present state of the congregation, from which it will appear that it never was in a stronger condition than it is at this date. The claims of the minister have been fully discharged up to the date of separation. The contributions for the Schemes of the Synod are \$4.60 in excess of what they were last year, and are as follows: For Knox College, \$23.60; Home Mission, \$20; Foreign Missions, \$10; Widows' Fund, \$10; Synod Fund, \$10; F. Canadian Mission, \$15. There is no debt on the Church-Building, and a debt of only \$400 on the Manse Property, which, at the very least, is worth \$1,800. From these facts it will at once appear that Mr. Cross has sought and obtained separation from a people among whom he has not, for such a lengthened term, laboured, nor spent his strength for “nought and in vain.” The congregation would have strenuously opposed the acceptance of his resignation at the bar of the Presbytery, had it not been for the very strong reasons which Mr. C. advanced—the chief of which was the state of Mrs. Cross's health, which has been sorely tried of late, and for whose benefit the doctor recommends a change.

Mr. Cross, before leaving Ingersoll was waited upon by a number of the members and adherents of the Church, who presented him with various tokens of their regard. An address was read expressive of the kindly

feelings of the congregation, and in connection with this, a purse was presented by Adam Oliver, Esq., M. P. P., in name of the congregation, with \$126. A present of valuable books was given by the Bible class, and a beautiful album was given to Mrs. Cross by the members of her class. Mr. Cross carries with him the best wishes of his former congregation and of many friends.

ASHBURN AND UTICA.—On the evening of the 18th February, a number of the congregation of Utica waited on the Rev. A. Dawson, in the manse at Ashburn, and, after partaking of refreshments prepared by themselves, and spending a pleasant evening with the family, took their leave after handing the Pastor a half-year's salary, and leaving many other substantial marks of their visit. To those who can remember the trying circumstances which, for a number of years, distracted this congregation, this notice must be very gratifying; and it cannot but be gratifying to the Pastor, and also to those who so nobly struggled to keep up the nucleus of the congregation.

On the following evening a Congregational Soiree was held at Ashburn. Tea was provided by the ladies, and served in the School House. Afterwards the company met in the church, and very instructive and interesting addresses were delivered by the Rev. Messrs. Edmonstone, Smith, Bowmanville, and others.

During the evening a number of anthems were sung in a very masterly style by the choir of the Wesleyan Methodist Church, Brooklin,

The Secretary read a financial statement showing that the debt, which has lain over them since the church was built, was now in a fair way to be wiped off. He read a list of subscriptions amounting to \$400.

The Soiree yielded a surplus of sixty-six dollars.

KNOX COLLEGE.—REV. G. P. YOUNG.—At the close of Mr. Young's lecture on Tuesday, 23rd ult., the students presented him with an address expressive of their feelings of affection and esteem, together with a very valuable gold watch. In replying, Mr. Young expressed his high gratification at the receipt of such a token of their esteem, and at the attention which he had received from them throughout the whole course of the Session. He pointed out the importance and benefit of the study of mental philosophy, especially in view of the erroneous systems which are spreading so rapidly in the present day, and referred to the course which he intended to pursue next year, should present arrangements be continued, and should they be spared to meet together.

DETROIT.—PRESENTATION TO THE REV. A. F. KEMP.—The congregation of the Scotch Presbyterian Church, Detroit, have recently presented the Rev. A. F. Kemp with a purse of \$100 in gold, in token of their sense of the invaluable services rendered to the congregation by Mr. Kemp, and his unremitting exertions for the promotion of their welfare. In handing Mr. Kemp this token of their gratitude, the trustees, in behalf of the members and adherents of the congregation, stated that, to the unwearied and zealous efforts of Mr. Kemp, as Moderator of the Session, they are deeply indebted for the privileges they have enjoyed of hearing so many eloquent and eligible ministers during the present vacancy, and that to the able and courteous manner in which he had presided over their meetings they gratefully ascribed their preservation from dissensions and irrelevant discussions, and the pleasing unanimity which so generally prevails among them.

CHINGUACOUSY.—The First Canada Presbyterian Congregation of Chinguacousy, a few days ago presented to the Rev. James Pringle, of Bramp-

ton, a copy of "Smith's Dictionary of the Bible," in three large octavo vols., beautifully illustrated, price \$15, as an acknowledgment of services rendered by him, as Moderator of Sessions, during the time of their vacancy.

And, on Saturday, the 6th ult., the Second Congregation of Chingua-cousy presented to Mr. Pringle a purse of money as an acknowledgment of similar services rendered by him in similar circumstances.

THAMESFORD.—On the evening of Thursday, the 11th of March, a deputation of the Thamesford congregation waited on their precentor, Mr. Gilbert Telfer, and after partaking of refreshments prepared by the visitors, presented him with a purse containing a valuable sum of money. The gift was accompanied with an address, which was read by the Rev. Mr. Macdonald, expressive of their appreciation of his valuable services rendered to the congregation both as precentor and Session clerk.

It is gratifying to see that the Thamesford people, since the settlement of Mr. Macdonald amongst them, have not decreased in the kindness and liberality which have always characterized them as a congregation. On New Year's night, the members of the Bible class waited on their Pastor, and presented him with a valuable set of cutter robes and other articles.

This is the second token of esteem Mr. Macdonald has received since his settlement last year. Shortly after his ordination, he was visited at the Manse by a company of young ladies and gentlemen, who, in the name of the congregation, presented him with an address and a purse containing the handsome sum of \$150.

In this, and other ways, the people have given evidence of their high esteem for their Minister.

DELAWARE.—A short time ago, the Delaware branch of Mr. Grant's congregation presented him with a comfortable cutter.

MELROSE.—The Congregation of Melrose, lately presented their Pastor, Rev. J. Turnbull, with a handsome new family cutter, as an expression of their regard and esteem.

ST. ANN'S.—We are glad to learn that, at the last meeting of the congregation of St. Ann's, it was resolved to add \$50 per annum to the salary of Rev. J. Malcolm. The people, in addition, have given Mr. Malcolm many valuable tokens of their esteem, and recently sent him firewood for a year, which they also prepared for use.

DUMBARTON.—On the 25th January, the Anniversary of the Sabbath School was held. The attendance was large, and the evening was spent pleasantly. The proceeds of the Sabbath School Mission Box, amounting to \$18, were appropriated—to Mr. Nisbet's Mission School, \$14, and to the Ontario S. S. Missionary Union, \$4.00. One pleasing incident in connection with the Anniversary was the presentation of an address to the Pastor, Rev. A. Kennedy, with an excellent covered carriage, costing \$180. Mr. Kennedy gave a suitable reply. Several addresses were delivered—one, by Dr. Tucker, being on the subject of "Religious Liberty."

MUSKOKA.—The Rev. W. Wright desires to acknowledge the receipt of five pounds sterling, (about \$24.30,) as a donation from R. Macfie, Esq., of Airds, towards the erection of the North and South Falls churches, Muskoka. The churches are both closed in, but the work is now suspended for want of funds. Additional donations will be gratefully received.

A Soiree was held by the Gravenhurst congregation, on the 26th

of February, the proceeds of which were presented to the Rev. W. Wright, as a token of their kindly regard. This is one of the stations organized by Mr. Wright, and gives fair promise of future prosperity. Although the night was stormy, the attendance was very considerable. Mr. McGuire, agent of the Sabbath School Union, was present, and addressed the meeting.

COLLINGWOOD.—The annual social meeting of the congregation of Collingwood was held in the Town Hall, on Thursday evening, 25th February, the Mayor, George Watson, Esq., in the chair. Addresses were delivered by several resident Ministers, and by Rev. R. Knowles, of Osprey. The choir performed, with good effect, a number of pieces of music. The meeting, altogether, was thoroughly and highly successful.

A communication on the subject of presents to ministers is received, and will receive attention.

A notice of the late John Redpath, Esq., an Elder of the Church, will appear in next number of the RECORD.

Proceedings of Presbyteries.

PRESBYTERY OF PARIS.—An Adjourned Meeting of the Paris Presbytery was held in River Street Church, Paris, on Tuesday, the 23rd day of February. The following are the more important items of business transacted:

Mr. James, on being called upon by the Moderator to state his views in reference to the call from Guelph, intimated that, after serious consideration, and while sympathising with Chalmers' Church, he had made up his mind to decline the call. The Presbytery accordingly, in terms of Mr. James' decision, set the call aside.

A report was given in by Mr. Cochrane, regarding the New Hamburg Church, which was received and adopted, and the thanks of Presbytery tendered the Committee for their diligence.

The calls from Stanley Street Church, Ayr, and Port Hope, to the Rev. Wm. Donald, of Norwichville, were then considered. After earnest speeches had been made by the representatives of the Port Hope Congregation, and Mr. Waters, of St. Mary's, for the Cobourg Presbytery, and by Commissioners from Ayr and Norwichville Congregations, Mr. Donald was heard, and intimated his acceptance of the call from Port Hope. The Presbytery thereupon loosed him from his present charge, and instructed him to await the orders of the Cobourg Presbytery.

Commissioners were heard from Erskine Church, Ingersoll, in reference to the resignation of Rev. Mr. Cross. They stated in effect, that but for the strong reasons adduced by Mr. Cross for this step, having reference specially to the delicate state of Mrs. Cross's health, they would have strenuously opposed the resignation; but in the circumstances of the case, they reluctantly acquiesced. The Presbytery, after due consideration, agreed to accept the resignation, and declared the pastoral tie dissolved.

Resolutions having reference to the regard entertained for Mr. Donald and Mr. Cross by the Presbytery, were unanimously passed, and ordered to be engrossed in the minutes. Dr. Hamilton was appointed to preach Erskine Church vacant, and Mr. Peattie the churches at Norwichville. Dr. Hamilton was also appointed Moderator of Erskine Church Session during the vacancy, and Mr. Cochrane Moderator of Norwichville during the vacancy.

Mr. Richardson, of Tilsonburgh, was allowed by the Presbytery to withdraw his resignation of his charge.

The Clerk intimated that he had corresponded with the Presbyteries of London, Hamilton and Guelph, in reference to Sabbath profanation by the Great Western Railway.

A letter from Rev. David Inglis was read, calling the attention of Presbytery to the fund for Professor Young's chair. The members were enjoined to see that contributions be sent as far as possible from each congregation.

Dr. Ormiston, of Hamilton, was nominated as Moderator of next Synod.

Answers to the questions on the state of Religion within the bounds, were given in by Mr. Lowry, Convener of said Committee, and the Clerk instructed to forward them to the Convener of the Synod Committee.

The Clerk was instructed to call a special meeting of Presbytery at a date most convenient to all parties, to consider a call from the United Presbyterian Church, Wolverhampton, to Rev. Jno. James of Paris.

The Conference on the state of Religion within the bounds was adjourned until next regular meeting.

The Presbytery then adjourned until the first Tuesday of May, at 10, a.m., within Dumfries Street Church, Paris.

WM. COCHRANE, *Presbytery Clerk.*

Communications on Presbytery business, from 20th April until the end of August—during the absence of the Clerk—should be sent to the Rev. Thomas Lowry, Brantford.

SPECIAL MEETING OF PARIS PRESBYTERY.—A special meeting of the Presbytery of Paris was held within Dumfries Street Church, Paris, on the 16th March, to take action in reference to the call from the United Presbyterian Church, Wolverhampton, England. The papers in the case having been read, as also Commissioners from the Dumfries Street Church, Mr. James, at great length, reviewed the whole proceedings in the call from England, and indicated that he felt shut up by the leadings of Providence to close with the call. Thereafter, on motion of Mr. McDiarmid, seconded by Mr. Cochrane, Mr. James was loosed from his charge, to connect himself with the Lancashire Presbytery of the United Presbyterian Church. Resolutions were passed unanimously, and ordered to be engrossed in the minutes, expressive of the high esteem in which he is held by the members of Presbytery, and their earnest wish for his spiritual prosperity and success in his new field of labour. Mr. Cochrane was appointed Moderator of Dumfries Street Church during the vacancy, and Mr. Dunbar appointed to preach the Church vacant, on the 2nd Sabbath of April next.

WM. COCHRANE, *Presbytery Clerk.*

PRESBYTERY OF GREY.—This Presbytery held its regular quarterly meeting at Owen Sound, on the 2nd and 3rd of March. The following are the principal items of business:

Moderations in calls were granted to South Keppel and to Knox Church, Sydenham.

The deputations appointed to visit certain Congregations, as to arrears and increase of stipend, reported, on the whole, favourably.

A motion was carried in favour of dividing the Presbytery into North and South, and an overture to the Synod, on the subject, adopted.

The Session Records of Division Street Church, Owen Sound, and of Knox Church, Sydenham, were examined and attested.

The Presbytery resolved to recommend Lake Shore Congregation to the Home Mission Committee for a supplement of \$100. Normanby Congregation was also recommended for continuance of supplement.

The Auditors' report on the Home Mission Account of the Presbytery was received and adopted.

The Presbytery, after consideration of the Draft Act for a General Assembly, passed the following motion—to give to the principle of a General Assembly without committing ourselves to the details.

The Hymn Book, as sent down by Synod, was considered, and a motion carried disapproving of the book, and of the introduction of any hymns additional to those already in use.

Dr. Ormiston, of Hamilton, was nominated Moderator for the ensuing meeting of Synod. Rev. R. Dewar, and W. Burgess, were appointed members of the Committee on Bills and Overtures.

It was resolved to admit for two probationers and five students for the summer.

Mr. Hugh Crozier gave in his trials for ordination, which were accepted, and his ordination and induction appointed to take place at Egremont, on the 24th of March.

The Presbytery adjourned, to meet again in Paisley, on the first Tuesday of July, at 3 o'clock, p.m.

ALEX. FRAZER, *Clerk.*

PRESBYTERY OF SIMCOE.—The Presbytery held its quarterly meeting at Barrie, on the 2nd February.

All the ministerial members were present except one.

The Draft Act for a General Assembly was adopted simpliciter.

Regulations were made for the formation of a Presbytery Fund.

Petitions were presented from Angus and Ivy for organization, and Mr. Hislop was appointed, in conjunction with Messrs. Rodgers and Moodie, to effect the organization, and dispense the Lord's Supper at both places.

A letter was read from Mr. James Barron, declining the call given to him from Bradford and West Gwillinbury.

Reports were presented by the Conveners of the various Missionary Districts, giving an account of the Missionary Meetings held within their respective districts. These Reports showed a growing interest and liberality in regard to Missions.

The supply of Missionaries for the summer, and other kindred matters relating to the Mission Field, were referred to the Home Mission Committee.

The next meeting was appointed to be held on the first Tuesday of May.

JOHN GRAY, *Presbytery Clerk.*

PRESBYTERY OF BROCKVILLE.—The Presbytery of Brockville met at N. Gower, on Tuesday and Wednesday, February 2nd and 3rd,* at which, besides the ordinary routine of business, the following items of general interest are noted:—

A unanimous call from Yonge and Lyn was reported in favour of Rev. Thomas Dobbin, of the U. S. Presbyterian Church of the O. S., which call was sustained and ordered to be forwarded to Mr. Dobbin. (It is understood that Mr. Dobbin has signified his acceptance of the call).

It was resolved to renew application for aid for the congregation of N. Gower and Gloucester, and S. Gower and Mountain.

A moderation for a call was granted to the congregation of Kemptville and Oxford Mills, which call has been given to Rev. Wm. Bennett, and the Presbytery resolved to apply for aid, in the event of a settlement, to the amount of \$250 for the first year.

J. BURTON, *Presb. Clerk.*

* And adjourned at Brockville on Tuesday, March 9th.

PRESBYTERY OF LONDON.—The usual quarterly meeting of the London Presbytery was held in the 1st Presbyterian Church there, on the 16th and 17th March. There was a good attendance of ministers and elders.

The following calls were sustained:—1st. From the congregation of Detroit to the Rev. George M. Milligan, of English Settlement and Proof Line. This is the second call from that congregation to Mr. Milligan. 2nd. From the con-

gregation of Carlisle to the Rev. John Rennie, formerly of Dunnville. 3rd. From the congregation of Dorchester to the Rev. Mr. Barron, Probationer. The necessary process was entered upon to have these calls settled.

A letter was read from Mr. Barron, declining the call from Parkhill and McGillivray.

The Presbytery resolved to take the necessary steps to ask leave of the Synod to receive Rev. Mr. Stevenson, a Minister of the Pres. Church of Canada, in connection with the Church of Scotland, who applies to be received as a minister of the Church. Also to ask leave to license Mr. Peter McLaren, a student prosecuting his studies under the direction of the Presbytery.

On motion of Mr. Kemp, a committee was appointed to confer with sessions and churches in the U. S., with the view of forming a Western Presbytery, and thus dividing the London Presbytery, now too large.

The report of the Committee on Evangelization created a long discussion, which resulted as follows:—Moved by Mr. John Scott, and duly seconded, that Mr. Kennedy having been employed on the understanding that he desired to come into full connection with the C. P. Church, in the ordinary way, by application to the Synod, and now learning from himself that such is not his desire, the Presbytery feel the arrangement made with him at the Meeting of Presbytery in December last is rendered null and void, and therefore must now discontinue his services as an evangelist.

It was moved in amendment by Mr. A. F. Kemp, and seconded, that Mr. Kennedy having placed before the Presbytery a certificate from the Presbytery of Ogdensburg, designating him to the Presbytery of Montreal, and an endorsement on said certificate by the Clerk of the Presbytery of Montreal that he is in good standing, that the Presbytery regard said certificate as a designation to this Church in terms of the Act for the reception of ministers, and receive Mr. Kennedy accordingly as a licentiate in regular standing in the C. P. Church.

The amendment was lost, and the Presbytery declared in terms of the motion.

From this finding Mr. Kemp dissented, and appealed to the Synod, and craved extracts, which were granted.

A communication from the Presbytery of Paris, in reference to the running of trains by the Grand Trunk and Great Western Railways on the Lord's day, was read.

They asked the co-operation of this and other Presbyteries, with a view to the suppression of this feature of Sabbath desecration.

A committee, consisting of Messrs. Kemp, Thompson, and Dr. R. F. Burns, ministers, and Mr. Bartlett, elder, was appointed to consider the document and report at the meeting to be held in April.

G. CUTHBERTSON, *Pres. Clerk.*

Communications.

A BRIEF NOTICE OF THE LATE REV. GEORGE RIDDELL, OF NEWTON AND NEWCASTLE, PRESBYTERY OF ONTARIO.

The dead "yet speak" by their example, though their pen may have caused no voice to linger after them. Surely it is dutiful to hold up the example of the pious dead to the view of those, who were not privileged to look upon it, as it evolved from the loom of life. This the writer humbly desires to do to the readers of the "Record," in regard to the subject of this notice. And the example he has left, as a legacy to the Church, is of no common character,—it may be looked at not only without a blush, or any feeling akin to regret, but with real satisfaction and profit, being comparatively so free from flaws, such as checker and mar that of many really

pious men and zealous ministers. There was a beautiful consistency and harmony between his profession and his practice, which did not fail to be observed by those who were favored with the opportunity of witnessing his walk, and of listening to his words. Christianity with him was no compliance with custom or conventional law; it was a living power, that pervaded his whole nature, and controlled and gave character to his entire conduct. Meet him when or where you might, at home or abroad, on Sabbath-day or on week-day, he was ever acting as became the Christian and the Christian minister, without the most distant approach to cant or sanctimonious asceticism. He was frank, open, and genial to a singular degree. Very few commended Christ and Christianity more effectively and unobtrusively than he by his life and teaching. Those having intercourse with him could not fail to like the man, and might be expected to of the becoming and the honorable,—order, precision, and punctuality in the management of business,—and the thorough devotedness of his energies to whatever he undertakes,—if these qualities constitute peculiar suitability for the vacant Librarianship, it will not be easy to find any one in whom they exist in a greater degree or in happier combination.”

The Rev. John Kerr, Glasgow, a man of very superior mind, and one of the most effective preachers of the day, who, it appears, was acquainted with Mr. Riddell in earlier life, writes:—“I knew him as a young man of deep and unaffected piety, of persevering diligence, and close fidelity to every engagement and duty. Since then, I have watched his course of study with much interest, and I have reason to know that he has fulfilled all expectations by his progress in both secular and sacred scholarship. I can bear the strongest testimony to his habits of business and order beyond most whose life lies among books,—to his careful, conscientious punctuality, his amiable and most obliging disposition; and these, with the higher qualities of a Christian man and student, fit him, I feel assured, to a degree rarely to be met with, for supplying the place of the late lamented Librarian.” The following extracts are from laymen occupying prominent positions as educationists in Edinburgh. David Forrester, Esq., F.E.I.S., head master of Newington Academy, says:—“It is with great pleasure that I embrace the opportunity now offered me of expressing the high opinion I entertain of Mr. Riddell’s character and qualifications, both as a gentleman and a scholar—an opinion I formed from an intimate acquaintance of several years, during two of which I had the benefit of his valuable services as one of the masters of the Institution. With a mind highly cultivated by unremitting study, he combines acuteness of judgment, quickness of apprehension, and refinement of taste. Besides successfully prosecuting his Theological studies, to which he has more especially devoted his energies, Mr. Riddell has vigorously applied himself to the acquisition of literature and science, his knowledge of which is at once extensive and minute. In all his pursuits he exhibits, in a remarkable degree, definiteness of purpose, methodical arrangement and punctuality of habit. His courteous demeanour and delicate regard to the feelings of others have endeared him to all his friends,” &c.

Thomas W. E. Robson, Esq., F.R.S.S.A., Fellow of the Educational Institute of Scotland, and Head Master of the Western Institution, Edinburgh, writes:—“Mr. Riddell was Master of the Third English Class and Classical Tutor in the Western Institution, during two sessions. * * * His class was one of the best taught in the Institution, and he himself I considered a model teacher. * * * * *

His disposition is amiable and unassuming, and his manners are those of a gentleman. My whole intercourse with him has led me to form the very highest opinion of him as a scholar, a gentleman and a Christian," &c.

Such attestations from competent judges in the fatherland verify the opinion formed of Mr. Riddell by all who had the happiness of intimate acquaintance. He had a cordial detestation of everything that savored of deceit, or guile, or insincerity; and, to human seeming, he was utterly devoid of those sadly common characteristics of fallen man. In him uprightness or moral honesty and conscientiousness were remarkably prominent and potential,—as much so as in any good man it has ever been the writer's happiness to know. That imperfections clung to him he would have been the foremost to admit and mourn, but that they were unusually difficult of discovery by others will be readily admitted by those who knew him most intimately. No doubt he was naturally amiable,—suavity was constitutional in his case: but it was "by the grace of God he was what he was." At a comparatively early period of life he had "submitted himself to the righteousness of God, which is by faith of Jesus Christ," and through grace was enabled in his subsequent life to verify afresh the unassailable utterance of the poet, that "*the Christian is the highest style of man.*" Indeed, wanting divine grace, the most amiable of human kind would at best but resemble a tree destitute alike of fruit and foliage, that neither gratifies the eye in search of the beautiful, nor meets the need of the hungry traveller.

Of Mr. Riddell it may be further and safely said that he was a man of excellent mind, as well as of loving heart, and most exemplary life. His intellectual powers were good, and wonderfully well balanced, no one dwarfing or paralyzing another; and they had been carefully and assiduously cultivated. His acquirements in the various departments of study usually prosecuted by candidates for the ministry were highly respectable, of which the writer has ample evidence in a dozen certificates lying before him, written by clergymen and scholars of the highest standing in Scotland. Indeed he could hardly by possibility have failed to succeed in his studies, possessing as he did, in high degree, most of the essential pre-requisites to success, viz., a quick and sound judgment, love of order and accuracy, and untiring conscientious diligence. Whatever he did he did well. Superficiality he could not away with. His scholarship was accurate and comparatively wide, including, perhaps, more of the philosophical and scientific questions of the day than most of our ministers choose to investigate. But, as some readers may suspect that the foregoing statements are the too favorable utterances of an admiring friend, it might be well to quote a few sentences from the certificates already referred to, all of which speak of him in terms quite as laudatory as those here employed. It is proper to premise, that Mr. Riddell was a candidate for the office of Librarian to the Theological Hall, Edinburgh, and that the testimonials were given with a view to that office. The Rev. Dr. Smith, Biggar, and the Rev. Dr. Andrew Thompson, Edinburgh, speak of him in language expressive of the highest commendation—as indeed the whole of the testators do. To quote all they say would be to the honor of the deceased. But space forbids. A few sentences must suffice. The Rev. James Robertson, Newington, Edinburgh, a scholarly man and a most devoted and successful minister, and Mr. Riddell's pastor during his attendance at College and the Divinity Hall, says:—"I have had personal acquaintance and very frequent intercourse with Mr. George Riddell for seven or eight years, and all my impressions

of him, as a man of worth and untiring industry, have been in no common measure favorable. He has thrown himself with ardour into every work of usefulness connected with the congregation, and has endeared himself to all by his bland and benevolent spirit, his amenity of manners, and his deep unobtrusive piety. If prudence and kindness of disposition, a high sense of intercourse with him in this his adopted country. And but for his excess of modesty and retiringness, his eminent qualities of head and heart would have been far more widely known in the Church than they were.

Mr. Riddell was born at Alnwick in 1824, but early in life removed to Newcastle-on-Tyne, where, at the age of 18, he became a member of the Church under the pastorate of the Rev. Mr. Bell, having some two years before become deeply and seriously concerned about his soul's eternal interests. From the time he made a public profession of his faith he cherished the desire and resolve to devote himself to the ministry of the gospel. Difficulties lay in his way, but these he was enabled to overcome. Having completed his preparatory course at the University of Edinburgh, and at the Divinity Hall of the United Presbyterian Church in that city, he was licensed, it is supposed, in 1856. On the 5th of May, 1858, he, accompanied by his excellent and worthy partner, now his sorrowing widow, sailed for Canada, and on the 2nd of November of the same year was ordained minister of the congregations of Newton and Newcastle, in the Presbytery of Ontario. And that he was a faithful, pains-taking, kind and loving pastor, the people of his charge will cordially attest. Those who enjoyed his teaching and tending were highly favored indeed. He was thoroughly a man of God,—giving himself wholly to the ministry, mind and heart, and time and strength. To bring souls to Christ, and to build them up in faith and holiness constituted his life, work and aim. And with what conscientious carefulness and prayerfulness he prepared for his public duties. It was "beaten oil" and prayer-consecrated oil that he offered in the sanctuary. The writer believes that almost every utterance of his, heard in the house of God, was the result of devout study and earnest prayer. In expounding the sacred Scriptures, and in propounding their saving truths, he exhibited no flippancy and courted no flash. A deep solemnity, a heavenly halo accompanied all his ministrations at God's altar. No one who heard him could doubt the thoroughness of his sincerity and earnestness, or fail to be impressed thereby. As has been truly said, "he was a good preacher." There was potency in his manner, his look and his tones, as well as in his matter, which was always excellent and well arranged. And his attention to the out-door duties of the pastorate was scrupulous and unwearied. The afflicted of his flock were the objects of his tender sympathy and special solicitude. To the sick he could not be otherwise than a welcome visitor, for he was, emphatically, "a son of consolation." The sweet smile that played on his features, even in his gravest moods and when performing the most solemn services, was like a gleam of heaven's sunshine on the heart gloom of the distressed. And then his wise words of counsel and comfort so affectionately uttered—and his supplications, so simple, suitable, so earnest and so winged with faith; all these conspired to make his visits to the afflicted at once precious and profitable.

As a member and clerk of Presbytery, his services were greatly and deservedly prized by his brethren, who in the minute referring to his death, and published in last month's "Record," say, "They remember with gratitude his suavity, fidelity and readiness to oblige, so marked in all their official intercourse with him." He seemed never to forget any duty—never

discharged it in a slovenly manner or with the slightest semblance of grudge. Punctuality and accuracy were standard virtues in him. He did a service very much in the spirit in which the bland and the grateful are wont to receive one.

Mr. Riddell not only gave his heart and energies to the service of his loved Saviour, but he also devoted a large percentage of his annual income to the promotion of His cause. If all Christians gave in like proportion to their gains as he did to his, God's blessed Word would speedily be in the possession of every human being able to peruse it, and the "glorious Gospel" would ere long be proclaimed by the living voice in every hamlet of heathendom. Were it not unduly to trench on the sacred province of his private life, facts might be stated strikingly illustrative of his generosity and high nobility of mind, in meeting obligations that rested not on him, and for which he could in no sense be held responsible. But respect for the well-known feelings of the departed forbid their record.

Two summers ago he visited his native land, and, as a near and mourning relative writes, "saw all his dear friends there, which gratified his loving heart much;" and she adds, "he never recovered from the fatigue and shock of the shipwreck." The steamer in which he sailed from Canada was wrecked in the Gulf of St. Lawrence. He and his fellow-passengers were thrown on a desolate isle, and subjected to no little exposure, privation and fatigue. Mr. Riddell was not of a robust constitution, and it sustained serious damage, it seems, from the misfortune referred to. However, on his return to Canada he set about his work among the people of his charge with undiminished ardour, though with abated energies, and held on till, in the sovereign providence of God, he was laid aside by typhoid fever, which closed his exemplary and useful life on the 21st of October, 1868.

The fever, after a time, greatly affected his brain, so that for two days he was comparatively insensible. But on the Saturday previous to his death consciousness returned; and Mrs. Riddell, observing that he was sinking fast, remarked to him, with a full heart, that "possibly we may soon have to part." He looked a little surprised, and said, "Jeanie, I do not anticipate that." Mrs. Riddell then said, "George, you have no fear of going, I hope." He looked very calm and placid, and answered, "No; as far as I understand God's way of saving sinners—I have bowed to his plan as far as I know myself. I dare not look at my past life, and I am not going to try. I have cast all my sins on Jesus, the great sin-bearer. I am resting on God's promises. But, my poor wife, it will be a dark, dark world for you—very dark. But God will raise you up friends.' I am sorry to leave my little boy, but I am far more sorry to leave my wife." After a pause, he said, "I am sorry, sorry to leave you both." He then requested their little boy to be brought into the room. He spoke shortly to him, and after a rest, said, "Jeanie, hear this parting word for my flock: first be rooted in Christ; then bring forth fruit—the fruit of righteousness." Soon after this conversation unconsciousness again set in, and continued with but momentary intervals, such as when spoken to, then he seemed to recognize the speaker and comprehend what was said. However, there was one memorable exception to this general obliviousness. About the middle of the night preceding the morning of his death, his devoted wife, while watching beside him in the dark room, heard him pray, with great distinctness and collectedness, that if it pleased God to remove him now, that He would graciously forgive all his sins,—that he would sustain his poor wife—"my poor wife, that she may not rebel against this heavy dispensation;"—and

that God would take care of his little boy; that He would change his heart and fit him for glorying in Him." And after the lapse of about a quarter of an hour, he exclaimed in a loud and hale voice, "I have been contemplating a most ennobling theme—a present God,—a present revealed God." These were all but the last words he was heard to utter. "In the course of half an hour the final struggle began, and lasted nearly four hours. After this he lay calm and peaceful, gradually getting nearer the Saviour he loved so much." While a kind Christian lady, who was on a visit to the family, and who devotedly stood by Mrs. Riddell during the last days and nights of her sore trial, while she was wetting his parched lips he said, "*spiritual refreshment*." Audible prayer was then presented on his behalf by one whom he loved, and with whose voice he was familiar. He appeared to listen and attempt to speak, but his tongue could no longer do its office. And ere long, when the sun had risen upon the earth, he peacefully passed away,—doubtless to glory, to bask in the rays of a brighter Sun than then shone in the visible heavens, and to enter on a day that shall never close in night. Death has dark portals even to believers, but in their case it ushers into light and joy, and bliss eternal.

The funeral was largely attended, as was to be expected, owing to the high estimation in which he was held by all who knew him. Another funeral cortege met his at the door of the church, bearing the body of the oldest member of his congregation to its resting place. The large assemblage were suitably addressed by a number of his sorrowing brethren, who had come to accompany the bier of their dear friend and brother. He was laid in a sweet spot, incidentally pointed out by himself when usual health was his, in the Cemetery at Port Newcastle, there to await the resurrection of the just. It is understood that his attached flock are about to erect a suitable memorial over his tomb. That will be seemly and laudable; but it is to be hoped that they themselves will be his best and most enduring monument, by complying with his dying behest, viz., "*First be rooted in Christ, then bring forth fruit,—the fruit of righteousness.*"

THE LATE MR. JAMES FRAZER,—ELDER, UNION CHURCH.

"He was one of a thousand," said an intelligent member of another branch of the Church of Christ to me, with reference to the late Mr. Frazer. Throughout the congregation with which he was connected, the sense of loss sustained by his removal, was too deep to be manifested otherwise than silently and tearfully. Very few, I believe, have so "served their generation according to the will of God," as the late James Frazer. Hence it is, Mr. Editor, that a small space in the pages of the *Record* is asked for the following brief notice of him—believing that such may be given for this purpose with profit to your readers:

Mr. Frazer was born near Dungannon, in the North of Ireland. I believe he had scarcely attained to manhood when he arrived in the United States. Yet of the ministrations of the late Dr. Mason, of New York, which he then for a time enjoyed, he ever retained a lively and grateful remembrance. Undoubtedly they were blessed of God, to the moulding of that devout, devoted, and dignified christian character, which afterwards commanded so general esteem. After leaving the city of New York, he resided for a few years in a country district of the State of the same name. Of this period of his life the writer knows but little. The new and lasting relationship he there entered into, he was wont to speak of as condu-

cive in the highest degree to his happiness. But it was with evident regret he spoke of the supply of Christ's ordinances there, as so limited.

Influenced, no doubt, by that preference for British Institutions which he cherished always, as well as by the example of friends, he removed to Canada. And although at or near the spot where the town of Whitby now stands, was the first place of his abode in Canada, yet the north-east district of the township of Esquesing was destined, in the providence of God, to enjoy the hallowing influences of his Christian example and labours, from its earliest settlement to the close of his life, in the beginning of the present winter.

Here the interest he manifested in the temporal, but especially in the spiritual welfare of the early settlers, was deep and abiding. His labours on their behalf were abundant. Discouragements he must have met with, but they did not deter him from working. Very refreshing to your correspondent have been the testimonies so frequently and voluntarily borne by the inhabitants of this district, to the aid in things temporal, the counsel in things spiritual, he judiciously gave, and the valued instruction and comfort he ministered to them in seasons of affliction. It was thus he legitimately acquired an influence of no ordinary degree in the settlement. That influence he wielded according to the integrity of his heart, but with the firmness and decision which so eminently characterized him, for their best interests. It was he who was mainly instrumental in securing for them at first the occasional, and afterwards the regular ministration of the Gospel, and of Gospel ordinances according to the Presbyterian form. He was the father of Union Congregation, Esquesing.

From the organization of the Union Congregation, Mr. Frazer was, as was to be expected, an Elder therein. In addition to piety, prudence, and devotedness to the interests of Christ's kingdom—essential qualifications for the office—he possessed an extensive and accurate knowledge of revealed truth, and a large amount of general information. The duties of the office were ever discharged by him with singular diligence and faithfulness. He was never absent from the meetings of Session, excepting the few preceding his death. Nor did he ever fail firmly to express and enforce his own views of whatever subject was under consideration, yet always with conscientious and tender regard for the rights and privileges of his fellow members. His visits throughout the congregation were of more than ordinary frequency. But in this department of his work he must have been greatly cheered by the cordiality with which he was ever welcomed, and by the good effected by him, as peace-maker, as counsellor, and as comforter. The religious instruction and welfare of the young was, with him, a matter of great solicitude, and of earnest persevering effort. For many years he was Superintendent of the Sabbath School. Indeed, the congregation in all its interests had unceasingly his thoughts, his time, his labours, and his prayers.

Of course, such a life of service done his generation, according to the will of God, was the best possible evidence of his personal interest in the Redeemer, and of his personal experience of a genuine saving change effected by the "Spirit of Grace." But another very pleasing evidence of the same we cannot refrain from noticing. It was the great pleasure he enjoyed in waiting upon God in the use of His appointed means of grace. Very much of the closing part of his life was spent in reading, in meditation, and in prayer. In every opportunity of hearing the Gospel preached, he rejoiced. Even when, by reason of failing vision, he was unable to read, and when, by reason of increasing bodily infirmity, his use of his mental

faculties was somewhat impaired, even whilst able to sit during the time of public worship, his venerable presence never was wanting in our solemn assemblies in the sanctuary.

As his life on earth approached its close, his sight of the evil of sin grew clearer, and his sense of personal unworthiness deepened. Yet in his last illness, in answer to enquiries, he could say—"I believe my state would be best expressed in the words of the Psalmist, 'I wait for God, my soul doth wait, my hope is in His word.'" And again, "Christ is all my salvation, and all my desire." At last, whilst committing himself in earnest though inarticulate prayer to God in Christ, his spirit departed.—*Com.*

THE LATE MRS. MITCHELL, FORMERLY OF BURFORD.

Died, on the 12th November, 1868, at the residence of her son Thomas, near Kankakee, Mrs. Ann Mitchell, a native of Perthshire, Scotland. She was a member of the congregation of the late Rev. Wm. Proudfoot; and when he came to Canada, she, with her husband and family, followed him and settled in the Township of Burford, and joined the Presbyterian Church in Blenheim. She was a woman of uncommon intellect, and of many good deeds; she was ever ready to obey the calls of humanity; she readily rendered her services in the case of sickness by night and by day; and many were indebted to her kindness; she was a noble defender of her religious principles against cavillers; she was a woman of varied experience, and a frequenter of the throne of grace when any crises occurred in the concerns of the family, and often recounted the answers she received to her prayers; she had well-grounded views of the doctrines of grace, and died, after a painful and lingering illness, in the hope of a blessed resurrection.

She had three sons in the late American War, Captain Peter Murray Threpland Mitchell, who fell at the battle of Antietam, as he was leading his men into action, much lamented and highly spoken of as a soldier by those who knew him; Lieutenant W. Proudfoot Mitchell, who died at Memphis, U.S., within a twelve-month after the close of the war; and John Mitchell. She had also two grandsons of the name of Palmer in the war.

G. M.

Princeton, Ont., Dec., 1868.

OBITUARY.—MR. J. A. GILLIES.

The late Mr. James Allan Gillies, an alumnus of the University of Toronto, was a native of Beith, Ayrshire, Scotland. He came to Canada along with his mother and some friends, who were emigrating hither, when he was quite a youth. He was regular in his attendance on the Common Schools of Canada, and made good proficiency in the several branches taught in them, until he attained his sixteenth year, when he communicated to his nearest relatives his desire to study for the Gospel ministry. They cordially approved of his desire, and promised him all encouragement. Following up his intention, he went to Woodstock and studied for a few years under Mr. Strauchan, Master of the Grammar School there. He belonged to the Reformed Presbyterian Church, commonly known as the Covenanters or Cameronians, and he was educated in the doctrines and principles of that Church.

In his seventeenth year he joined the fellowship of Knox Church,

Woodstock. He afterwards removed to the Grammar School of Galt, and continued there until he entered the University of Toronto. During his studies, he found leisure to correspond with his friends; and the greater part of what he wrote was taken up with his views of the Christian religion, and his own religious experience. He passed his examinations at the University, and had the prospect of a successful course at that institution. Having left the University, at the commencement of the Christmas holidays, he spent a few days with some friends on the way home, and on reaching home, felt rather unwell. His throat was affected; suppuration took place, inflammation was strong, and at length typhoid fever set in, which in a short time terminated his career in this world. He died on the 15th January, 1869. During his illness, his conversation with his friends was very affectionate and very satisfactory. He said he was quite resigned to the will of God; he trusted in Christ, and he felt that all would be well with him. His lips were often observed moving as if deeply engaged in prayer.

This is one of those cases, of which there are not a few, in which Divine Providence seems to have said "It is enough," and to have accepted the will for the deed.

The great importance of the Gospel ministry, and the necessity of doing something to encourage young men to prepare themselves for it, were among his last thoughts. Having given some directions about his interment, he said to his mother and to his step-father, Mr. Robert Richardson, that he had a request to make of them; it was this, that as soon as convenient they would give something to Knox's College. He named the sum of \$2,000; \$1,000 for a scholarship to be called the Gillies scholarship, and \$1,000 to the fund for the endowment of Knox's College.

G. M.

A WAY TO PAY OFF CHURCH DEBT, &c.

MANSE OF C.

DEAR SIR,—Would you allow me a little space to report a move we are making, and apply the scheme to another matter of great interest to our cause.

Our congregation is small, but anxious to press on to a self-sustaining position. Meanwhile we have a debt on the Manse, and heavy interest. One question at a meeting the other evening was, "How pay off the debt and get rid of the interest?" In answer, it was proposed and resolved that each farmer set aside a calf this spring, keep it for three years, sell the whole herd, and pay the debt. A paper was opened, and all present signed the agreement. One friend, not a farmer, said if the farmers did this much he would give an equivalent in money, and he thought others should do the same.

We feel confident, from the heartiness with which the scheme is met, we will be successful, and also that the movement will have a beneficial effect on the young of the Church, who feel quite interested.

Now, sir, in last number of the *Record* there is a demand for a suggestion in regard to the raising of \$100,000 for Knox College. Could it not be done as above? Some congregations like this may have some special work; but there are surely families enough to accomplish this task. Say we have 20,000 families in connection with the Church west of Kingston, and that is under the mark. Say one-fourth go into the scheme,

5000 each raise an ox which would bring \$30, we would have $\$30 \times 5000 = \$150,000$. If the suggestion meets with approbation, it should be taken up at once by ministers bringing it before their congregations. By beginning this spring we could know by the meeting of Synod how we stand. Remember Malachi 3-10: 12.

Yours truly,

S.

OUR MISSION WORK AS A CHURCH.

MR. EDITOR.—I am so thoroughly Presbyterian that I feel pity for all those who are of another persuasion, because they do not know the "more excellent way." Allow me, then, to encroach a little on your valuable space, by making the following suggestions, that deeply affect the welfare of our Church.

1. Two years ago, I requested the Presbytery of Kingston to accept of my resignation of St. Columba Church, and to erect it into a separate charge. At that time it was in a more flourishing condition than the whole congregation was at my ordination. Many a heartache, and any amount of fatigue it gave me ere this was accomplished. Now I am deeply pained to see it in a state of semi-delapidation; and the people have had serious thoughts about going over to the Kirk, because they have the idea that it will supply them with cheaper preaching than they get from us. St. John's Church, Huntingdon, that I excavated without fee or reward, for a like reason, is showing indication of going in the same direction. Experience has taught me not to expect the courtesy of being conferred with on the subject, before the absorption is commenced. The evil indicated is very extensive, and seriously checks the growth of our church. To arrest this, would it not be well to adopt the method of the Free Church of Scotland, by having a staff of collectors in all the stations and congregations not settled, who shall regularly remit to the Central Fund all the contributions raised? Let the preachers be wholly paid out of that. Such an arrangement would benefit both preachers and people. The former would get their dues, and the latter would pay theirs. As it is, the latter will not meet their liabilities, when the former do not please them. A mercenary spirit is fostered, and vital godliness dwarfed. By the plan proposed, as in duty bound, the stronger would help the weaker, and a better spirit would animate both preachers and people.

2. We are more prodigal of our preachers than any other church is, and from the number of them we can least afford to be so. However meagrely equipped, Episcopalians, and especially Methodists, send preachers to their people without consulting them. We have generally better-educated preachers, and we give our people the power to choose and reject. I do not find fault with our mode of procedure, as it seems to be the scriptural one. But as our weakest congregations, on the one hand, strive to have the most popular preachers to build them up, without an adequate salary to give weight to their call, so our preachers, on the other, accept the best offers in a pecuniary sense, and where the work is not too laborious. In consequence, these weak congregations become weaker by disappointments; some of the people join other churches for the sake of regular service, and the labours of the less popular preachers, too, are lost to the church. Might we not husband our resources by a kind of itinerancy? Among these very preachers may be men, who, were they better known, would easily get calls, and turn out most efficient pastors. More of our vacancies would

thereby be filled up, desertions would be checked, and the famous Political Economy saying would not be so much falsified as it is, that "the demand regulates the supply."

3. Some of our large congregations, in country, town and city, fall grievously away when their ministers are getting up in years, ere they are yet enfeebled. There exists among these a strong and hardly suppressed desire to have the tie that binds them together severed. Many of the young, encouraged partly by this very discontent, wander off to other churches. Now, would not the interests of both be considered by the election of young colleagues to their pastors, who have borne the burden and heat of the day? The wisdom and experience of the one, blended with the energy of the other, might not only retain those desirous of change, but actually obtain such accessions to the church as would support both comfortably. Where there was no field for such a prospect, it would be consulting the welfare of our church to grant a supplement.

4. There are many waste places, both in city and country, that ought to be looked after. I felt this very much when paying a flying visit to the Eastern Townships lately. How would it do for the Synod to detail, for a time, some ministers, known to be capable of organizing, to certain neglected districts, and meanwhile grant supply to their pulpits; or to appoint some such man as Mr. Laing, as superintendent, who would visit these wastes, and then report progress? I am satisfied that much good would result from this to the spread of the church.

5. Whilst rustivating a few weeks at Tadouac, last summer, it occurred to me that, as a considerable number of our people go regularly to the watering places, Murray Bay, Cacouna and Tadouac, we ought to look after their spiritual interests. I preached four sabbaths, twice a day, and had excellent audiences in the forenoon. There are union churches in all these places, and, to some extent, Protestants have to depend on chance supply. Some of our ministers need a little change, did they see the way to it. Now, as a good part of the Sabbath collections go to the preacher, they could, at all events, get their travelling expenses paid. If you, Mr. Editor, would correspond with any of our elders or influential members, whilst at the sea side, about supply, and if ministers, who felt their need of being re-strung by a change for a season, would report to you, a double benefit would thereby accrue to the church.

6. A most interesting field of labour was brought under my notice during my residence there. Mr. McLaren, the Postmaster and Justice of the Peace, at St. Fidèle, in the district of Saguenay, informed me that he had six brothers and five sisters; that they and their families were mostly Protestant; and that there were about 100 persons scattered along the north shore of the St. Lawrence, from Murray Bay to the Saguenay, who were not yet absorbed by the Romish Church. Such names as McLaren, McNichol, McKenzie, &c., remind us of their origin. I drew the attention of Mr. Court, of Montreal, to the matter. Many of the above know only the French language. Providence seems to say unto us—go in and possess. At Ha Ha Bay there are a few more. Could we send a Missionary fluent in French, we might be able thereby to take charge of these sheep in the wilderness, more economically than any of our other schemes; and it would yield more immediate fruit. Hitherto the Priests have had it all their own way. Cases came under my notice of the Priest of Tadouac, and others, causing to be burnt any Bible or religious book given the habitants by some

of the summer visitants. Let the fire be kindled at the northern side of Romanism, and God may spread it into a conflagration.

7. I was deeply grieved to see the regular desecration of the Sabbath, by the steamers that ply between these watering places and Quebec. It could easily be remedied, if the company chose, by sailing on Thursday, which seems to be the Sabbath of the crews; and by employing a little more skilful captains, who would not mind a slight fog. I was still more grieved to see two Episcopalian ministers, and one belonging to the Kirk, going off on Sabbath afternoon like any other day; and was told that these were not exceptional cases. The Sabbath Observance Society would do well to take a note of this.

8. Our Church ought to review all the legislation by the Canadian Government on the subject of Marriage. The law, as at present existing in both Provinces, demands correction, and the sooner the better. The Schedule sent down to ministers by the Department of Agriculture to be filled up, anent Births, Marriages and Deaths, shows great imbecility in that quarter.

9. Anxious about the increase of our students and ministers, I have spoken to the parents of one or two boys who show great aptitude in learning, and have a reasonable prospect of being able to get to College, on the duty of consecrating them to the work of the ministry; and to the boys themselves, that they may have this constantly in view. In a few years (D.V.), we shall be able to send some to Knox College. Were such a plan generally adopted, our staff of ministers would soon be greatly increased, and the welfare of our Zion greatly advanced. I think it a mistake not to train boys from infancy for this grand object.

Hoping you will excuse the space occupied, and have a place in your next issue for the above, I am, truly yours,

D. WISHART.

CONGREGATIONAL SINGING.

MR. EDITOR.—Much has been said concerning the necessity of improving congregational singing. Every one is agreed as to the importance of that step. But, as yet no definite plan has been proposed, in order to attain the desired end. The whole is vague, and the question always comes:—How can it be done? It is the question of every individual in the church; it is the question of the church itself. The following plan substantially is intended for an answer:

1. Let a musical institution be established. That institution, in the charge of well qualified teachers, would be the means of giving proper training, and of forming competent teachers. It would be a kind of Musical Normal School.

2. Each congregation would send to that institution a young man of their number (or any other) the most talented in music. There, in less than two months, those young men would become efficient teachers.

3. They would now go back to their respective congregations to teach, at least for a few months. Now, how long would the whole work take? Six months would be sufficient. Two months for preparing teachers, and four to train the congregations, would bring about the mentioned end. The above is the result of experience, and it is hereby submitted for the consideration of all interested.

P.

(We believe the writer of the above is very well qualified to train young people and others in singing.—EDITOR.)

Notices of Publications.

THE DIVINITY OF OUR LORD AND SAVIOUR JESUS CHRIST.—By H. P. Liddon, M.A., Prebendary of Salisbury, &c. London: Rivington's. Welford & Co. Toronto: Sold by Adam, Stevenson & Co.

The volume before us contains the Bampton Lectures of the author. It is worthy of a high place in the series of works which have appeared from time to time by those who have been appointed to lecture on the Bampton foundation. The author first states the leading doctrines concerning the person of Christ, and then proceeds to defend the common faith of Christians on this vital point. He ably states the several proofs for the divinity of the Saviour, and in the eighth or last lecture considers the "Consequences of the doctrine." We think, however, he does injustice to Presbyterianism, in some remarks in the eighth Lecture.

THE PEARL OF PARABLES.—By the Late James Hamilton, D.D. New York: R. Carter & Bros. Hamilton: Sold by D. McLellan.

Many of our readers are no doubt familiar with the peculiar beauties of the late Dr. Hamilton's style. They will find the same charms which sparkle in his other works, adorning the present one. It consists of expository notes on Luke XV. 11-32.

AN EARNEST MINISTRY THE WANT OF THE TIMES.—By John Angell James. Philadelphia: Presbyterian Board of Publication.

This is a new issue of a work which has been for years a standard book on the subject of the ministry. It is worthy of being classed with Baxter's Reformed Pastor. We earnestly commend it, especially to young ministers and students of divinity.

ULRIC ZWINGLE.—By the Rev. W. M. Blackburn, Author of "William Farrell." Philadelphia: Presbyterian Board of Publication.

Dr. Blackburn has given the Church a series of most excellent historical works in connection with the Reformation. They are full of interest, and cannot but afford both pleasure and profit in the perusal.

STUDIES OF CHARACTER FROM THE OLD TESTAMENT.—By Thomas Guthrie, D.D. New York: R. Carter & Bros. Hamilton: Sold by D. McLellan.

No book of Dr. Guthrie needs any recommendation. Like its predecessors, this volume has all the peculiar and striking excellencies of Dr. Guthrie's pen.

THE PRINCETON REVIEW FOR JANUARY.—A new series has just been published. It is now under the conjunct editorship of the Venerable Dr. C. Hodges and Dr. Atwater. It has maintained its high character for forty years, and will still sustain it, with improvements after a little time. The present number contains six important able articles, besides valuable short notices. The articles are—1st, Agassiz on Provinces of Creation, and the Unity of the race; 2nd, Manual of the Foreign Missions of the Presbyterian Church; 3rd, Christian Work in Egypt; 4th, a method of Teaching Religion in a College; (this article is from the able pen of Rev. Dr. McCosh, now President of New Jersey College at Princeton, and details what he intends to do in that very necessary part of College work); 5th, Romanism at Rome; 6th, Baird's History of the New School. This brief statement must suffice for the present. Our ministers and students should take it, and will find it an instructive and useful quarterly accession to their reading table. It will be supplied by the Rev. A. Kennedy, London, Ont., for \$2.00 remitted, and early application is respectfully solicited.

MONEYS RECEIVED UP TO 21st MARCH.

SYNOD FUND.

North Easthope.....	\$18 00
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{ Belmont.....	10 00		
{ Yarmouth.....	6 00		
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Ingersoll, Knox's.....	20 00	Adelaide.....	5 00
Rothsay.....	10 00	Acton.....	25 00
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" " S. S.....	7 00	Ingersoll, Knox's.....	30 00
Baltimore (less dis.).....	23 63	Elmira, Illinois (Am. Cy.).....	14 25
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		{ Allan Settlement.....	14 00
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		S. Kinloss (less dis.).....	14 30
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		Peterboro'.....	80 00
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		Fullarton.....	10 00
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		Norwood.....	9 00
		{ Blythe.....	20 00
		{ Belgrave.....	10 00
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\$1 24 received from Normanby, no name given. The sender will please send name.

D. R., Ainleyville, \$2 55; A. F., Moore, \$4 00; T. N., Oakville; J. B., Toronto; R. B., Bradford; Rev. J. W. \$1; J. C., P. W., Osgoode; R. D., R. S., W. R., D. McK., J. S. F., Glentay; Rev. J. G. McG., Elora, \$1 12; Per G. O., Toronto, \$47 50; A. R., Kincardine; Rev. J. F., A. S., D. McL., Dingle; R. B. I. D., \$1 50; R. L., St. Catharines, \$1; A. M., J. M., H. M., Ashworth; E. B., Greenwood; A. McL., Campbell's Cross; Miss McD., Toronto, \$1; W. A., J. S., W. B., J. N., Mrs. R., Humber; D. C., W. G., W. McN., Laskey; Per R. B., Oakville, \$14 15; Rev. M. B., Seaforth, \$13 06; J. McA., Nassagaweya; N. D., \$1 00; W. A., Port Hope; S. S., Tecumseh, \$1 05; Per A. McG., St. Anicet, \$3 00; A. C. McD., Goderich; Mrs. S., Goodwood; Rev. J. J. A. Proudfoot, London, \$1; P. McL., Komoka; J. B., London, \$1 20; E. E. Waterdown, \$1 05; Rev. J. B., Red River, \$6 53; P. W., Edenmills; A. T., Dromore; S. D., Drummondville, \$8 58; W. B., Bior, \$22; Per Rev. D. W., Madoc, \$7 60; A. P., Wallacetown, \$1 18; H. McD., Chatsworth; A. S., Hespler, \$1 12; Dr. C., \$1 50; D. McL., Parkhill, \$2 50; A. G., Hawtry, \$1; Per D. C., Beaverton, (3rd March,) \$4 32; S. M., Euphrasia, \$1; J. K., Waterloo, \$1 10; J. McD., Owen Sound, \$1 20; J. Y., Hastings; J. McL., Unionville, \$2; Rev. W. L., Strathroy, \$1; N. A., Delaware, \$3 75; Rev. J. D., Adelaide, \$2; J. D. C., Forest; Per Rev. J. M., St. Anns, \$1 65; Rev. W. A. J., D. McC., Jarratt's Corners; R. H. C., Seaforth; D. R., Fernhill; A. McN., Rockwood, \$1; A. M., Concord; W. J. S., Seaforth, \$7 15; T. F., Enterprize, \$1,00; T. S., Binbrook, \$1,00; W. H., Niagara; N. L., Limehouse; Miss W., St. Thomas; Rev. D. A., Rothsay, \$8,40; Rev. G. C., Craighurst, \$3,82; Rev. E. H. B., Walford, \$1,65; Per Rev. D. H. F., Scarboro, \$7,00; Rev. P. G., Widder, \$2,40; Mrs. C., Seaforth; H. McK., Miss P., Seneca, \$3,10; J. A., Elmira; J. S., Priceville, \$1,00; A. B., Waikworth, \$1,00; Rev. R. McK., South Gower, \$3,20; W. D., Richmond; G. K., St. Ann's; Per G. J., Walter's Falls, \$3,30; Rev. W. R., Tilsonburgh; J. E., Lansdowne, \$1,00; T. R. R. P. C., Gananoque; D. C., Beaverton, (17th March,) \$2,20; J. A., York mills; M. McD., Seaforth, \$2,00; D. C., Princeton, \$1,12; W. Y., Milligan's Corners; J. N., \$1,00; D. McK., \$1,50, Maple; M. G., Oxford mills, \$2,00; T. R., Spencerville, \$2,00; A. McK., J. Y., Wellandport; J. S., Mr. G., Esquesing; A. L., Wyoming; Subscriber at East Eldboro, \$7,90; P. McK., Anderson; Per G. T., Thamesford, \$3,70; J. M., J. McN., Welford; W. E., Iroquois, \$2,50.