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THE HOME & FOREIGN RECORD

OF THE
CANADA PRESBYTERIAN CHURCH.

No. 1.

JANUARY, 1873.

Vol. XII.

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A HAPPY NEW YEAR.

'Twas a happy new year upon Egypt's coast
 When the ransomed of God went free,
 When Pharaoh with all his pursuing host
 Lay under the deep Red Sea.
 And Israel's people were glad at heart,
 As each Abib month drew near;
 For Jehovah from bondage had bid them depart,
 That first joyous month of the year.

'Twas a happy new year to the sons of toil,
 When the labouring six had flown;
 And a long long Sabbath gave rest to the soil,
 While it lay in God's hand alone.
 Then the Hebrew bondman went home in peace,
 The debtor had nought to fear;
 As the morning light dawned on the time of release,
 And brought them a happy new year.

'Twas a happy new year, when seven times seven
 Were memories quickly forgot;
 And Israel's sons, by the mandate of Heaven,
 Stood each in his father's lot.
 Then over the land, from broad sea to sea,
 The silver toned trumpets rang clear;
 "Rejoice ye! rejoice! 'tis the glad Jubilee,
 God sends you a happy new year."

The year of the ransomed, the year of release,
 And the Jubilee year is come;
 The bringer of freedom and pardon and peace,
 Is calling His banished ones home.
 To all that receive the glad sound of the Word,
 Far off or by grace brought near,
 In Jesus the Saviour, the crucified Lord,
 There awaits you a happy new year. C.

REVIEW OF THE PAST YEAR.

The year that is past has been one of comparative peace and prosperity. Eventful years, as a rule, are not happy years. No great facts stand forth upon the record of 1872; and, for the interest of the majority, it is well that this has been the case. In Britain and her colonies the year opened with thanksgiving to God for the restoration of the Prince of Wales. The Positivists would not believe that the recovery was due to anything but natural causes, and some of the boldest among these unbelievers challenged the Christian world to an experimental trial of the efficacy of prayer. One of the best subjects for trial would be the conversion of these infidels themselves. The legislation in the Bennett and similar cases in the Church of England drove Mr. Molyneux and others out of the Establishment. Dr. Pusey growled but would not be driven out, and the timid Evangelicals, on their part, show no disposition to give up the loaves and fishes. Archbishop Tait set the heathen sojourners in London on their defence by calling attention to the need of missionary labours near home. One of the worst features in the state of public opinion in many parts of England came prominently forward, in the justification of this contemptible defence by leading journalists and others professing Christianity. The English Presbyterian Church celebrated the tercentenary of the founding of the first English Presbytery at Wandsworth, and is thoroughly agreed upon the question of union with the United Presbyterian body in England, and in time with the Welsh Calvinistic Methodists.

In Scotland matters of education absorbed a great deal of public attention. The union of the Churches is still in the future; and Dr. Begg, with the rest of the anti-unionists, are fighting vigorously against the Mutual Eligibility Scheme. Two border raids have attracted a fair share of notice. One is Dean Stanley's visit to the Established Church; the other, Mr. Knight's to the Unitarians of England. Dean Stanley was answered by Dr. Rainy in a manner that may teach him and others the difficulty of laying a broad Church platform in the Presbyterian Church. Mr. Knight has abjured Mr. Martineau. Two distinguished men, Dr. Norman McLeod of the Established, and Professor Islay Burns of the Free Church, have been missed from their places. The tercentenary of the death of Knox was celebrated not only in Scotland, but throughout the Presbyterian world. Evangelistic work in the Highlands and other parts of Scotland has been carried on during the past year, principally by the deputies of the Free Church Assembly, and has resulted in much spiritual good. In Ireland disestablishment is working well for all parties. A greater share in public affairs is now taken by those who but recently bore the name of dissenters, and greater activity in matters of religion and Church organization is manifested by the once paid agents of the State. Cardinal Cullen and the Romish hierarchy have been endeavouring to get the superintendence of education

into their hands, but have not succeeded. Encouraging success is still met with in connection with the labours of the Assembly's missionaries to the Romanists.

France has had rather a sad tercentenary, that of the Bartholomew massacre. Father Hyacinthe, spite of his matrimonial alliance, has been joined by the Abbé Michaud and other men of comparatively evangelical views. The priests who adhere to Rome, on the other hand, have busied themselves and occupied the minds of the faithful with pilgrimages to all sorts of shrines and the revival of miraculous agencies. The year has been a famous one for Protestantism. The first Synod of the National French Church held since 1660, sat on the 6th of June, and declared itself largely evangelical. The name of the Count de Gasparin, who in 1849 established with Frederic Monod the union of Evangelical Churches or Free Church of France, appears among the obituaries of the year.

Since the conclusion of the war with France, the German Empire has been disturbed by the violence of the Ultramontane party, at the head of whom stood the Jesuits. They obstructed the way of the Government in all its attempts to form and carry out a general system of education. The High Lutherans made common cause with them for the purpose of obtaining separate schools. At length Bismarck would endure it no longer, and published an edict banishing the Jesuits. The meeting of the Kirchentag, or Congress of Churches, at Halle, was the occasion of the well-known statesman, Herr van Bethmann Hollweg, calling for a union of all the German Churches, and advocating for the United Church a Presbyterian form of government. The High Church Lutherans are the obstacle at present. At the same time the Old Catholic Congress was held at Cologne. It was marked by the careful way in which the canon lawyers of the Church sought to establish legal ground of action, with a view to state recognition and the consequent overthrow of the Ultramontanists. The Old Catholics have gained great strength in many parts of Austria, a land once devoted to the Pope.

In Switzerland a great man has fallen in Dr. Merle D'Aubigné, the celebrated Church historian. His death, deplored throughout the bounds of the Protestant Church, occurred shortly after the meeting of the Evangelical Conference at Geneva, by which the hearts of God's people have been cheered amid many rationalistic and anti-Christian influences. Another death meets us in connection with Italy. Dr. Lewis of Rome finished his course with joy, living long enough to see his labours crowned with much success. A remarkable conference took place in the Eternal City, between three protestant pastors and three Romish priests, resulting in the defeat of the latter. A branch of the Bible Society has been established in Rome, and a bonfire of religious books, most of which were copies of the Scriptures, has been lit by priestly hands in an Italian village. The old Catholics are

increasing greatly, even under the shadow of the Vatican, while the Waldensian and Free Italian Churches, with many, foreign agencies, are actively prosecuting the work of evangelization.

The Spanish mission at Toledo, under Mr. Knapp, a Baptist, lost a pastor, an evangelist, a teacher and an organist to Rome, and the Papists have not yet stopped rejoicing. The other Christians stand fast, and many are being gathered into the fellowship of the various Protestant Churches. The attempt upon the life of the King of Spain seems to have strengthened the hands of the constitutional party, and the efforts of the young monarch to improve the morals of the nobility have not been without effect.

Holland has not been behind Scotland, England and France in the matter of tercentenaries. The celebration of the taking of Brill, which laid the foundation of Dutch civil and religious liberty, belongs to the past year. The convention of Young Men's Christian Associations was held in this Presbyterian land, whose Established and Free Churches are awaking into new life, and bid fair to make their influence felt as in the days of the Synod of Dort.

In Sweden and Norway a strong churchly spirit still prevails, but more liberality exists than for many long years has been manifested in Scandinavia. The Baptists and Methodists are hard at work among the dead masses of conventional Lutheranism, but unhappily the Mormons follow close at the heels of these evangelical labourers. In Russia the distribution of Bibles is still carried on with vigour. An Armenian Protestant Church at Shamaki, on the Caspian, was destroyed by the shock of an earthquake, and twenty of the worshippers were killed on the spot, while many of the wounded have since died. The Bulgarians of Turkey have quarrelled with the Greek Patriarch of Constantinople, and are making advances toward Protestantism. A revival has taken place in Nicomedia, a region celebrated in the history of the early Church. The Protestant Churches in Marash, on the confines of Syria and Asia Minor, were never in so flourishing a state. A destructive earthquake in Syria laid the ancient city of Antioch in ruins.

The assassination of Earl Mayo in India has called attention to the Mahomedan influence still working in that unhappy land. The influence of undenominational Universities and Colleges, has led to fears, that while the Hindoos are heathenizing England, the English may heathenize India. Missionary labours are abundant; the Free Church schools and colleges are doing good service in education, and the large numbers of children thrown upon the hands of the United Presbyterian missionaries are being carefully instructed in the truth. Burmah still brings forth fruit in its old age. The new Mahomedan Kingdom of Tali, within the bounds of the Chinese Empire, is seeking to strengthen itself by European alliances, and has opened communications with the many followers of the false prophet in the Flowery Land. Mission work goes on vigorously in many places, and

in none with more success than in the Island of Formosa. Japan seems thoroughly awake to the requirements of the age. Many of its youth are gaining a Christian education in the United States and Britain. The edicts against Christianity, levelled at the votaries of Rome, have been taken down.

Turning to Africa, the last year gives us the discovery of a valuable papyrus from Egypt, containing a narrative of the Rameses' dynasty, confirming, in many respects, the Moaic history. Abyssinia is stretching forth her hands for the gospel. The various Missions in the East and West, of the American and Scottish United Presbyterian Churches, and of the English Societies, report encouraging progress. The diamond fields of the South have attracted many adventurers, among whom the gospel has been preached, while the Kaffirs and Hottentots have not been forgotten. The success of Mr. Stanley's search for Dr. Livingstone has filled many hearts with joy, which will not be complete, however, until the veteran Missionary returns in person. Madagascar is now settling its ecclesiastical organization, a matter of no little difficulty. It already sees the dangers of independency.

The Presbyterian Churches of Australia and New Zealand are growing rapidly, and the lack of labourers in these regions has been in part supplied by Missionaries sent out by the Colonial Committee of the Free and other British Presbyterian Churches. From Canada Mr. Tait, formerly of Bristol, has gone to their aid. Another martyr, the Rev J. D. Gordon, has watered the soil of Erromanga in the New Hebrides with his blood. The slave trade in the same region, carried on by traders from Australia, has been checked by the action of the British Government, which took an unworthy revenge for the murder of Bishop Patteson. Many Protestant natives were massacred by the Roman Catholic inhabitants of New Caledonia, and the French Catholic priests have not succeeded in clearing themselves of this characteristic stain. A more pleasing spectacle was afforded in Roman Catholic Tahiti, where the Queen and her principal officers assisted at the opening of a Protestant Church.

Small missions are now planted in many parts of South America from Tierra del Fuego northwards. Chili and Brazil are more prominently before the eye of the religious world than the other States in this respect. In the West Indies and British Honduras the United Presbyterian Missions, that of the Church of the Lower Provinces, and others, have been much blessed. The progress of the gospel in Mexico continues to be exceedingly gratifying. Many priests now proclaim the truth, while Bible and Tract Societies and Young Men's Christian Associations flourish. The whole of this long neglected land may soon be won for Christ. The year opened in the United States with the conversion to Christianity of Mr. Hepworth the Unitarian. Many revivals have taken place in different parts of the country. The death of Mr. Greeley, one of the candidates for the presidency, and the great fire of Boston, are recent events unconnected with religion.

The American Presbyterian Church has been troubled with two closely allied questions, the raising of which do not speak well for its office bearers—the demission of the office of the ministry, and the election of elders for a limited term of service. The whole of the Bible has at last been translated into the language of the Esquimaux.

Among events in the Dominion, we have to note the arrival among us of the Earl of Dufferin, the new Governor-General, whose kindness and affability have already won him golden opinions.

The Church of the Lower Provinces has to report an interesting work of grace in Cape Breton, where labourers are much needed. A good work has also been carried on among the Acadian French by colporteurs from Montreal. The question of union is settled, as far as the two Churches of the Lower Provinces are concerned, and they are simply waiting for the completion of negotiations by the larger bodies in the West. In the Churches of Ontario and Quebec there is still some hesitation, caused principally, but not altogether, by difficulties connected with educational institutions. Instrumental music in our own Church is now a congregational question. The ranks of the ministry have been recruited by many welcome arrivals from the mother country. The Churches there have come to the help of our missions with men and means. These are all prosperous. Manitoba has been reinforced by the addition of labourers from our own Church, the sister Church in connection with the Church of Scotland, and the Irish Presbyterian Church. Its College, under Professor Bryce, is succeeding well. Mr. Jamieson's report from British Columbia is gratifying. Mr. Nisbet, of the Saskatchewan Mission, at present on a visit to Ontario, has at length got an efficient fellow-worker in Mr. Vincent. Mr. McKay, the missionary to Formosa, is progressing rapidly with his preparatory linguistic studies, and will soon be able to proclaim the Gospel with ready tongue to the simple natives. Valuable aid has been rendered to the Home Mission Committee by the Students' Missionary Societies of the Colleges in Toronto and Montreal. The Church is taking up the ground to the north of Lakes Superior and Huron, forming a link in the chain that is to stretch from the Atlantic to the Pacific. Father Chiniquy still prosecutes his evangelistic labours in Kankakee, and occasionally in Canada; and the work of French evangelization in Lower Canada has already resulted in much good, a result to which the instructions of Professor Coussirat, in the Montreal College, have not a little contributed. In various places, the year that is past has been a year of grace. The Synod of Montreal, by means of its evangelistic deputations, has done much, and will yet do more to quicken religious life within its bounds. The Colleges are both in a flourishing state, deficient in the numbers, indeed, but not in the zeal and efficiency of their professors, and blessed with a body of earnest and intelligent students. The acceptance of a call to New York by Professor Inglis, left a blank in the staff of Knox

College, but happily, the election of Professor Gregg by the Assembly in June, made the defection a less serious one than it might have been. Three names of ministers appear among the obituaries of the past year—those of Dr. Boyd, and Messrs. Daniel Clarke and Francis Duncan. So with the years men pass away. “Be ye also ready, for in such an hour as ye think not, the Son of Man cometh.” The year on which, by the good providence of God, we have entered, is one that calls for great wisdom, energy, and liberality on the part of all connected with our prosperous and united Church. May the prayers of God’s strong ones be with the workers, and the power of the Man whom He has made strong for Himself and for us.

“THE SPIRITUAL INSTRUCTION AND CONVERSION OF THE CHILDREN OF THE CHURCH.”

(A paper read before the Presbytery of Ottawa.)

No Christian parent or pastor can fail to entertain deep solicitude for the spiritual welfare of the young committed to his care. But what are the best means of securing, under God, the end in view? How shall faith in the Divine promises best find a fitting expression in the spiritual upbringing of the children of the covenant? Some would urge the duty of prayer in the consecration of their offspring to God, as an effectual means; and in the offering up of earnest, importunate, supplication at a throne of grace they would consider parental obligation fully discharged, leaving results to Him alone who can turn the hearts of men as He turneth the rivers of water. But as prayer itself is only one mode of expressing our faith, or rather the offering up of our desires unto God,—it follows that prayer alone does not cover the whole ground of Christian responsibility and duty. Rather, we are to view prayer as resting upon a basis warranted by Divine testimony—so as to secure the fulfilment of the Divine promise. This basis, we conceive, is *the instruction of youth in the things of the Kingdom.*

All along in the history of God’s Church, the conversion of children and youth is predicated as being based upon their moral instruction. An encomium was pronounced on Abraham because he commanded his children and household, and instructed them to keep the way of the Lord. The Israelites were enjoined at the giving of the law to teach all the words which Jehovah commanded “diligently unto their children.” One of the proverbs of the wise King was to the same effect—“Train up a child in the way he should go; and when he is old, he will not depart from it.” And besides the oft-repeated exhortation addressed to Christian parents to “bring up their children in the nurture and admonition of the Lord,” we have left on record the godly example of Lois and Eunice in training up young Timothy, who, from early childhood, was instructed in “the Scriptures, which are able to make wise unto salvation.”

To neglect this duty, then, is to run counter to the will of God as made known in Scripture. It would be going as much in the face of Providence, to expect the conversion of a child in answer to prayer, without the employment of other means of moral culture, as it would for the farmer to expect a crop of grain without sowing the seed. The genial warmth of the sun, and the fertilizing rains of heaven, would all be lost without the sowing of

seed. Our Father in heaven works not but in the use of means—whether in the natural or spiritual kingdom. Conversion, no doubt, is a moral miracle, but it is one which we have no right to expect without employing the means ordained of God. And while He is Sovereign in the matter of salvation, to whom of right belongs the gift of the Spirit,—yet if the parent or the Church, or both, are in the exercise of a faith which must have respect to the Divine commands, training up the children of the covenant in the way of the Lord, they have reasonable ground for expecting the conversion of those children, and of claiming the fulfilment of that precious promise in Isaiah: “I will pour my Spirit upon thy seed, and my blessing upon thine offspring.” The reaping will invariably correspond with the sowing. The incorruptible seed of the Word deposited in the virgin soil of young hearts will (by the Spirit’s blessing) be productive of saving results—and that in meet proportion to the measure of effort and amount of toil expended in preparing the heart for the good seed of the kingdom; so that in some it will produce thirty-fold, in others sixty, and in more even an hundred-fold.

Next in importance to moral instruction, as well as next in the order of nature, is the force of *example*. The Bible order is first *nurture*, then *admonition*; and included under this latter is *example*. In the moral training of youth, with a view to their conversion, precept without example would be of little avail. The eye and the ear of youth are both sensitive organs in the imbibing of moral impressions. Proverbially quick to observe the faults or inconsistencies of others, children will profit little by word-teaching, when their instructors convey the idea that their profession and practice are in diametric opposition. The legitimate outcome of such a course of training must and will be hypocrisy. No training at all would be better than this, in so far that the virgin soil of unbroken ground would be there to operate on by right influences, instead of having the soil pre-occupied and rankly crowded with the weeds of hypocrisy, religious formality without the power, worldly-mindedness, and sin. There is great danger in an age when we are free from persecution, and when the current of worldly aims is so powerful, of the Church of God drifting into a condition of luxurious ease, and among the more prominent defections of the present day, the sin of which lies at the door of parents, is the want of *family training*—including, as that term does, instruction in religious truth, godly example on the part of parents, and the right government of youth. The old sin of Eli, in “not restraining his sons” when they “made themselves vile,” is too common, alas! among professors of Christianity, while the faithful conduct of Abraham in commanding his children and household, instructing them in the way of the Lord, is far from being the universal practice of the Church visible. The loosened rein is too often thrown over the neck of children and youth, and the result is that many are rushing madly on to destruction.

It is not, then, in any spasmodic efforts that the remedy for existing evils is to be found. It is not, we humbly think, in any special or occasional services for the young, however well-intentioned, that a moral panacea exists. The root of the evil lies in the want of well-directed, systematic, prayerful effort in the family, and on the part of parents! The family is the nursery of the Church. This is why God in His infinite wisdom ordained that *the family*, as such, should be placed in close juxtaposition with the Church, made a part of the covenant Israel of God. We have the most abiding faith in this Divine method of dealing with the children of the covenant, in its wisdom, its adaptation to the wants of society, its ulti-

mate success. And if God has threatened to pour out his fury upon the families who call not upon His name, as well as upon the heathen who profess not His name, has He not also promised to pour out of His Spirit upon the seed of Jacob, and His blessing upon their offspring, that they shall spring up as among the grass, as willows by the water-courses? And as the result of observing the Divine command in the proper upbringing of children, and claiming upon believing effort the fulfilment of Divine promises, our hearts will be cheered and the Church perpetuated and religion revived, by seeing our youth entering into covenant with Israel's God, one saying, "I am the Lord's, and another calling himself by the name of Jacob, and another subscribing with his hand unto the Lord and surnaming himself by the name of Israel."

The sum of the whole matter may be expressed thus—the religious instruction of our youth, the godly example of parents, family government and discipline exercised in a firm but Christian spirit,—these, accompanied by believing prayer for our children's spiritual welfare, are the grand means which our Father in Heaven hath ordained, to the end that he might secure to the Church "a godly seed." All other means are only subsidiary to these—such as sermons to the young, Sabbath schools, and other moral influences outside the family. Even the Sabbath school, however useful in some respects, more especially in gathering in the outcast and the neglected from among the youth of our un-christianized population, should never be allowed to usurp the place assigned to family instruction and training. The tendency, on the part even of parents who are professors of religion, is to transfer the responsibility of instructing their children in religious things to Sabbath school teachers, too many of whom are unqualified for the office, both by nature and by grace, and do not realize any special responsibility in the matter. Moreover the kind of instruction often communicated, more especially in our rural districts, is unsatisfactory and of a fitful intermittent nature, occurring only at intervals, generally but once a week, and often only for the summer months! At best and under the most favourable circumstances, it is only one hour out of seven days in the week that the Sabbath school teacher has to reach the mind and conscience of his pupil, with not unfrequently a fearful odds to contend against from adverse influences. How inadequate such a provision to meet the wants of those who are perishing for lack of knowledge.

In conclusion, it is suggested that ministers give special prominence in their pulpit addresses to the duties incumbent on parents, that pastors make conscience of speaking personally to the youth of our Church on the subject of religion, and further that the ancient practice be revived, which has well nigh fallen into disuse, of holding diets for catechetical examination, say once a year, in connection with pastoral visitation, and as a part of it. The most beneficial results for the Church and society may be anticipated from such a course; so that, were all the churches throughout the land to act upon the suggestion, soon would "the wilderness and the solitary place be glad for them, and the desert rejoice and blossom as the rose."

If need be, let there be a more frequent exchange of pulpits, that pastors may find time and strength to devote their energies more than hitherto to pastoral visitation in connection with the young of families. Let the Shorter Catechism for more advanced children, and some simpler book, such as Brown's Mother's Catechism, or Willison's, for the very young, be put within the reach of every family, which shall be trained in the knowledge of Bible truth, and thus prepared for the annual catechetical diet.

If we would revive religion in our land, we must return to primitive methods, as in the days of the Apostles and of our Scottish forefathers in Reformation times, when *expository teaching* formed so prominent an element in the instruction of the masses. We live in a practical age, in which the people who are asking for the bread of life will not be satisfied with the husks of a dead formalism, or have their souls fed with the outer shell of Christianity, but with the living kernel of gospel truth. The earnest prayer of pastors and of parents, and of all church members, should be the cry of the prophet in the valley of vision; "Come from the four winds O breath, and breathe upon these slain, that they may live;" or in the language of the Church in Solomon's Song, "Awake, O north wind, and come, thou south; blow upon my garden, that the spices thereof may flow forth." AMEN.

W. MCK.

ATHANASIUS.

A NEW YEAR'S STORY FOR THE YOUNG.

More than fifteen centuries ago, just three hundred and two've years after Jesus Christ was born in Bethlehem, a number of boys were playing on the sea shore, near the great city of Alexandria in Egypt. It was the month of January, but January in Alexandria is very different from the same month in Canada, for all the flowers and trees are in bloom and leaf while in Canada they are in bud. Among these boys, who played upon the sandy beach of the Mediterranean Sea, there was one who seemed to be the leader of their sports. He was a bright, fearless lad, about fourteen years of age, and the other boys called him Athanasius. His Christian parents had given him a beautiful name at his baptism, for in Greek it means the undying, immortal one. But, I fear, they had not instructed him very well in the truth of God's Word, which tells us how reverent we should be in worshipping Him that made the heavens and the earth, and who is high above them all. Young Athanasius called his companions to join him in a game they had often played at before. It was to make believe that he was their minister, and they were elders and deacons and the congregation, all met together to worship as on the Sabbath day. While this was going on, a good man called Alexander, who was bishop of Alexandria (for there were bishops at this time placed above ministers, although the Bible says this ought not to be), was looking out of a window in a house near the spot where the boys were playing. When he saw what they were doing he was shocked at their imitation of things divine, and sent at once for the parents of the children, among whom he specially wished to see the father and mother of Athanasius. After they came, Alexander told them, that since their sons delighted even to imitate the work of the Gospel ministry, they should train them up to be true and faithful ministers of Jesus Christ when they came to be men. So Athanasius was put under learned and pious teachers, who taught him the knowledge of the one great Book which tells us of God the Father and His Son Jesus, and which makes the foolish and the sinful wise and good. He liked, above all things, the story of Jesus Christ. He knew all about Him as the little Babe of Bethlehem, the wonderful Boy of Nazareth, the Teacher sent from God who went about continually doing good, and the Man of Sorrows that hung upon the bitter cross; but he loved also to think of Him

as King Jesus, the Father's only begotten Son, the brightness of the Father's glory and the express image of His person, who had said, "I and the Father are one." As soon as he became a good scholar, Bishop Alexander took him into his house and made him his secretary. But Athanasius wished to be able to preach about Jesus Christ; so at last the ministers were called together and he was made a deacon. Now, it is not the business of a deacon to preach the gospel, but to take charge of the buildings and the money of the church and look after the poor people in it. They did many things even in these early days, however, that God's Word never told them to do, and to make a deacon preach was one of these. So Athanasius became a deacon, and preached to the boys he once had played with, and before Alexander and many more, that Jesus Christ the Saviour is the only begotten Son of God.

Now nearly all who called themselves Christians believed what Athanasius said about Christ, because it is so plainly written in the Bible. But, for more than seventy years there had been people in Asia Minor and Syria and Africa who did not believe, or said they did not believe (because people don't always believe what they say) that there are "three persons in the Godhead, the same in substance, equal in power and glory." There was such a man in the Church in Alexandria; his name was Arius, and he was a presbyter or elder; for the word presbyter means elder, and the Presbyterian Church is the Church of the Elders. He was much older than Athanasius, who was only a deacon, and would have liked to be bishop instead of Alexander. Because he was not elected, he quarrelled with Alexander, and Alexander was not a very good friend to him. Indeed, where there are bishops set over ministers, there are nearly always quarrels, for many of the ministers think that they have as good a right to be bishops as another, and when one is appointed, the others don't like to submit. Every minister in the Presbyterian Church is a bishop, so that there is no need of quarrelling about who shall be first. Well, this Arius began to teach the people that Jesus Christ, although very great, is simply a creature, and not the only begotten son of God,—just what the Unitarians do to-day. Alexander disputed with him, and Athanasius helped him with proofs out of the Word of God, like those we find at the end of the answers in the Shorter Catechism. At last the great Emperor Constantine, who ruled over the world, and who was the first Christian that sat upon the throne since Jesus Christ was crucified, called all the principal ministers together in the city of Nice in Asia Minor. More than three hundred of them came from many parts of Europe, Asia and Africa, and sat down before the Emperor in the great hall of his beautiful palace. Among them were Alexander the bishop, Arius the elder, and Athanasius the deacon. The Emperor made an oration, telling the ministers how glad he was to see them all there, and Alexander delivered a speech against Arius after he had been questioned about his doctrines. Then a clever man called Eusebius rose and defended Arius, and others followed him, all making excuses for what Arius had said, until Athanasius could endure it no longer. He was a deacon, and only twenty-seven years old, while most of those who spoke were bishops and old men; but the Emperor and the Council allowed him to speak for Christ. So Athanasius arose with much trembling, for he was a very modest man, although bold for the truth, and began to speak. Soon his heart became warm, and he spoke with great boldness, as he told how Jesus was no creature, but God's only begotten Son and equal with the Father. All the bishops and elders listened to his eloquent words with great attention and earnestness, and when his speech

was ended, most of them said "The deacon is right, and the doctrine of Arius is contrary to the Word of God." Then Arius was put out of the Church, and the ministers went home again, all speaking of the bold and eloquent young deacon of Alexandria, who loved the Lord Jesus, and whom God had raised up to be a defender of the faith.

Eusebius and the others friends of Arius were very angry with Athanasius for getting them put out of the Church. The year after the Council, Alexander died, and Athanasius was made bishop in his place. You may be sure that he would not allow any one to preach Arianism near him. Nine more years passed away, and during all this time his enemies were busy against him. At last they said that he had killed a bishop called Arsenius, and had cut off the dead man's hand. So the Emperor called a Council at Tyre to see if this was true. Athanasius did not know what to do, for certainly Arsenius had disappeared, and nobody seemed to know what had become of him. But he put his trust in God, and went to Tyre. His enemies brought the hand into the Council and said, "This is the hand of Arsenius, which Athanasius cut off." Athanasius said it was not true, but no one would believe him, for nearly all the ministers in the Council had had their minds poisoned against him by the followers of Arius. While they were preparing to condemn him, Archelaus, the governor of Tyre, came to Athanasius and said, "Be of good comfort, all will be well." Then Athanasius prayed to God again to help him. Soon Archelaus returned with some soldiers, who led in a man wearing a long cloak; and Paul, the bishop of Tyre, cried out, as he came in, "This is Arsenius!" And so it was. He had been hiding in the city, waiting, I suppose, to see Athanasius condemned and perhaps put to death for killing him. Then Athanasius said to his accusers, "Is this Arsenius?" and they had to reply, "Yes, it is indeed he."

"Is this his hand which you have laid before the council?"

They replied that it was. Athanasius drew aside one fold of the long cloak and showed Arsenius's right hand, and afterwards he drew aside the other fold and showed his left hand. Then he said to the council, "Arsenius, as you see, is found to have two hands; let my accusers show the place whence the third was cut off." In spite of this, the enemies of Athanasius would not leave him alone; and the next year they prevailed on the Emperor to banish him far off to the city of Treves in Gaul. But that same year Arius died a sudden and awful death, and, before the next was ended, Constantine appeared before God's judgment seat.

It would take me a long time to tell, and you to read, of all the persecutions and banishments of Athanasius. He suffered them all because of his loyalty to the Lord Jesus Christ. If he had been willing to abate ever so little of the glory of the Saviour, the emperors that succeeded Constantine would have made a great man of him; but God made him a greater man than any or all of the kings of the earth were able to do. Twenty years of persecution passed away, during which he had been allowed now and then to remain in peace for a little time among his people, who always celebrated his return from exile with great rejoicings. Then the emperor Constantius, the third son of Constantine, who was an Arian, sent an army against him. His people were assembled with him in a church in Alexandria, although it was night, to worship God. Some, who were outside as sentinels on the watch, came into the assembly and told Athanasius that a general and five thousand men, armed with swords and clubs, bows and arrows, were coming to take him prisoner and put him to death, according to the Emperor's orders. Athanasius sat still on his seat, and told one of the deacons to read

the 136th Psalm, while the people answered to every verse, "For his mercy endureth for ever." As they were answering, the soldiers came into the church, and the people about Athanasius begged him to leave them and make his escape. But he offered a prayer to God and then dismissed the congregation, for fear that they should suffer on his account. "It is better," he said, "for me to meet the danger alone, than that any of our people should experience the least injury." After the congregation, weeping because of their bishop's great danger, had nearly all left the church, and the soldiers stood round about him, thinking that he was quite safe in their hands, some of his friends laid hold of him and hurried him quietly out. When the officers went to the place where he had been sitting to take him away, no Athanasius was there, so wonderfully had God blinded these men. But, although Athanasius had escaped and was in safe hiding in the Egyptian desert with others that had fled from persecution, many of his people who loved Christ remained, and these endured dreadful sufferings at the hands of those who denied their Lord. The worst of their persecutors was the new bishop, who had taken the place of Athanasius. He was an Arian, a very wicked man, generally called George of Cappadocia; and, strange to say, it is this wicked persecutor of them that honoured Christ who is the patron saint of England. He is the famous St. George, and the dragon that he pierced was the holy Athanasius. What a pity that Christian England should have its name coupled with that of this bad man and cruel persecutor.

Two years later, and the whole of the Churches became Arian, while those who honoured the Son equally with the Father had to flee into deserts and far off places, where the rage of their enemies could not find them. Many councils were called, and, although some good men who sat in them gave their consent to doctrines which they did not understand because the Arians had artfully worded them, most of the ministers were afraid of the Emperor and denied their Lord, while they condemned His exiled servant, Athanasius. Even his old friend Hosius, of Corduba, a bishop of Spain, who had long stood side by side with him, battling for the truth, signed an Arian creed in his hundredth year; and the bishop of Rome was glad to buy peace with the Emperor by doing the same. He was all alone, it seemed. So Elijah once thought, but God told him that there were seven thousand men in Israel who had not bowed the knee to Baal, and doubtless there were more than seven thousand in the world at this time who still said, like Thomas to Jesus, "My Lord and my God." But Athanasius felt that God was with him, and "if God be for us; who can be against us?" What if all the world was against him, the truth was on his side, and Christ, for whose glory he suffered all, was his strength and his shield. So he spoke the true brave words, the like of which I trust we all will be able to speak when we find ourselves alone on the side of truth against its enemies, however many and wise and powerful they may be,—“I, Athanasius, against the world.” What a spectacle for the angels in heaven was this one loyal stout-hearted man alone standing up for Jesus, while Church and State, bishops and emperor, all that was great and noble and learned in the earth, stood up in arms against him! And what a sight to inspire us as we look back through these fifteen long centuries and say, "I believe with Athanasius."

When Constantius died, he came back to Alexandria again; but Julian, the new Emperor, who is called the Apostate because he became a Pagan after being educated in the Christian religion, banished him once more. "This

is a cloud that will soon blow over," said Athanasius, as he went forth to exile, surrounded by his weeping flock." "The son of the carpenter is making a coffin for you," answered an aged minister to Julian, who had asked him why he should be afraid of Jesus, seeing that He was only a carpenter's son. Julian went out to war with the King of Persia and a javelin laid him low on the field of battle. Some old writers tell us that he filled his hand with the blood from his wound and threw it towards heaven, crying, "O Galilean, thou hast conquered." Then Athanasius returned from his last long banishment. He was never forced to fly far away after this, although another Arian emperor named Valens ordered the prefect of Alexandria to break into his church with an armed band, and caused him to conceal himself for four months in his father's tomb. The people had so learned to love the noble old man, that, when the Arians again pressed the emperor to banish or kill him, they banded together for his protection, and Valens was afraid, and left him alone. One of the last things that we read of Athanasius doing was to put a man of great power and influence, the Governor of Libya, out of the Church, because he lived a sinful and vicious life. As he honoured Christ, so he honoured the Church of the Saviour, and would not allow the unholy and profane, however high in earthly rank, to remain in her membership. At length, worn out with his many labours and trials, he fell asleep in Jesus, we trust, to be honoured in heaven by Him who says "Them that honour me, I will honour." He died at Alexandria, in the month of January of the year three hundred and seventy-three, just fifteen hundred years ago. Although all these centuries have gone over his grave, there is not, among the great fathers of the Christian Church, a greener memory than that of the boy whom we found playing the minister on the sea shore of the Mediterranean--Athanasius, now truly one that shall never die.

Missionary Intelligence.

NOTE FROM REV. JAMES NISBET.

To the Editor of the "Record."

DEAR SIR,—Will you have the goodness to notice in your next issue, that circumstances having rendered a visit to Ontario at this time absolutely necessary, and as I must spend the present winter in the provinces, it will give me great pleasure to visit such of the congregations of our church as may desire to have more full information respecting our mission to the Indians of the Saskatchewan than it is possible to furnish by means of letters to the Record.

Meantime I may only state that before leaving the mission I had the satisfaction of welcoming the Rev. E. Vincent, and I am truly thankful that at last a second missionary has been appointed.

Up to the time of my leaving, 32 families had settled around the mission, all of which, with a very few exceptions, are either Indians or half-breeds. The communion roll contains the names of 30 members, 12 of whom are Indians; all the others except 5 are half-breeds.

A substantial church was built last summer with 120 sittings, which may be increased to 150. The attendance on Sabbath mornings is nearly 100, in the afternoon, about 80.

In the settlement there are 40 children of school age, and 30 under that age. 26 children attended school during the past year. At the time of my leaving 8 children were kept by the mission, but since that time I have learned that two have returned to their parents; those that are still with us are orphans, and not likely to be removed.

The fixed and movable property of the mission (including the church just erected) amounts in value to not less than seven thousand dollars. (\$7,000).

The Indians are now generally well disposed towards the mission, and there is evidence that not a few are convinced that ours is the better way, though as yet they are not prepared to come boldly out on the side of Christ.

The ministers of congregations that wish to be visited will oblige by communicating without delay, either with yourself or with me, so that I may be able to make appointments in such a way as to involve the least possible expenditure of time and money in travelling.

(Address), REV. JAMES NISBET,

Toronto, Dec. 17, 1872.

Oakville, Ontario.

FREE CHURCH MISSIONS.

In the December number of the Free Church Record, Mr. Stevenson, of Madras, gives some interesting notes of missionary travel in Southern India. He bears testimony to the spread of English infidel literature among educated Hindoos. The journal of a Jewish colporteur in Hungary, which appears in the same number, shows that the Jews have not altogether lost the spirit of enquiry, and holds out encouraging hopes that many Israelites may soon be found in the ranks of the Israel of faith. Mr. Wisely, of Malta, writes of the great success of the Harbor Mission, the object of which is to furnish the Scriptures and religious literature to the ships of all nations which visit the ports of that ancient island.

Sir David Baxter, of Kilmarnock, Bart., has left the sum of \$275,000 to the missionary and other benevolent schemes of the Free Church.

Mr. McGregor, of Canterbury, New Zealand, gives the gratifying news of the rapid spread of Presbyterianism in that province, and indeed throughout the whole colony.

UNITED PRESBYTERIAN MISSIONS.

This vigorous parent Church is looking out for new fields to conquer in the Japanese islands. The Foreign Mission Committee intends laying the matter of this Mission before the patrons of missionary work in the Church as it did in the case of the Indian and Chinese Missions, being confident of a hearty response. The young people of the Church are to be interested in the work, and much is looked for from their united co-operation. A New-Year's juvenile offering has been asked for on behalf of the Waldensian and Free Churches of Italy. The latter of these churches, although evangelical in doctrine, is unsettled in government, the present system being an unhappy compound of Presbytery and Independency. This will soon be remedied. Mr. Shoolbred, of Beawr, India, reports the conversion of Ram Dass, a Rajpoot priest. The following account of his reception into the Church is interesting:—

"When after my address I called upon Ram Dass to rise and read a statement, which he had prepared, of the grounds of his change of faith and desire of Christian baptism, very deep interest was aroused, and every eye was fixed on our convert. After slowly rising and allowing his eye, bright and steady with the light of firm resolve, to drink in all the detail, of the crowded schoolroom, as if seeking to accustom himself to the unwonted scene and position, he began to read in a voice clear and powerful, showing scarce a trace of his recent illness. The paper, which of his own accord he had prepared, had, on the previous day, been read over to me. It exposed the falseness of the Ram Sneh and other Hindoo religions, and the impostures of their priests; briefly contrasted with them the simple and godlike doctrines of the Christian faith; and affirmed in language of glowing enthusiasm the peace and satisfaction which the reception of that faith had brought to his spirit—a peace and joy which neither as neophyte, nor priest, had he ever known from his former faith and vaunted saintliness. Knowing the proneness of men in his circumstances to long-windedness, I was glad to assure myself that the reading of the paper would not occupy much more than ten minutes, but to my surprise and chagrin, I found Ram Dass treating it as he had been accustomed to read his shasters. Every sentence was made a text for a long extemporaneous commentary, very good and telling I admit, and thoroughly enchainning the attention of his audience, but threatening to prolong the services till far on in the night. I was therefore obliged, however reluctantly, to cut him short, and ask him to confine himself strictly to his written statement.

That finished, he responded in a firm, manly way to the questions of the formula; and having invoked the divine blessing on the solemn rite, I baptized him into the faith of Christ, of which, God grant that he may be long spared to be a living witness and a powerful and successful preacher. Since his baptism we have been much pleased with his quiet and consistent conduct. The threatened return of his former ailment kept him weak and unfit for a time for work; but with growing strength he has been eager to engage in some active service. Besides bazaar work, he is teaching the junior classes of our orphan boys, and steadily preparing himself for teaching the senior classes also. In this his aid has come most opportunely, as the growing activity of our lithographic press already demands James's almost undivided attention."

ENGLISH PRESBYTERIAN MISSIONS.

For the first time in five years the MESSENGER is without news of the Chinese Mission. It gives, however, the following notes upon the small Indian Mission of the English Presbyterian Church:—

"It is some time since we have said anything about our small but not unfruitful mission at Rampore Bauleah, in Rajshaye. The serious illness of our native missionary, the Rev. Behari Lal Singh, during last winter threatened the discontinuance of our mission; but that period was admirably tided over by the indefatigable labours of his wife, Mrs. Singh, and since then the work has gone on as formerly. Behari, though aged by his late illness, is in good health, and is sanguine that there is spiritual work being done which will appear hereafter. He remarks in connection with this, "When God's servants are deeply and sincerely conscious of their own insufficiency they are sometimes exceedingly near to the gladness and power of God"—a sentiment to which all true servants of God will heartily respond.

At an examination of the girls in the orphanage lately, at which the Lieutenant-Governor of Bengal happened to be present, there was a large attendance of the people, and the following day a number of them expressed their desire that their own children might have the benefit of the industrial training given to the orphans. This has opened to the missionary and his wife a wide prospect of useful work in the district should the means be supplied to enable him to extend this industrial and Christian training.

Behari has passed through the rainy season without suffering in health, but he is much in need of a furlough; and both Dr. Murray Mitchell and Mr. Fordyce, of Simla, urge on the Committee the necessity of obtaining for him some relief.

General Religious Intelligence.

THE IRISH EPISCOPAL CHURCH

Certainly does not seem to become more Protestant. No doubt at many of its Diocesan Synods resolutions were passed expressing approval of the labours of the Revision Committee. But in some cases the satisfaction seemed rather with their moderation than with their thoroughness. And there are indications that Ritualism is making inroads and receiving support, especially in influential quarters.

At the opening of the Dublin Synod the Rev. Travers Smith preached by special appointment of the Archbishop, and proclaimed the Real Presence, the Power of Absolution, Baptismal Regeneration, and Apostolical Succession. A few of the clergy ventured to utter a protest. One of them attempted to introduce a motion of disapproval into the Synod, but the Archbishop's assessor ruled it incompetent, and Mr. Smith was elected to a prebendal stall as a punishment for his Romanizing tendencies!!

THE CHURCH OF ENGLAND

Is still agitated by the Bennett judgment. The Rev. C. J. Bird, for twelve years Vicar of Christ's Church, West Fordington, has resigned his living. The Rev. Capel Molyneux received a hearty greeting at the Conference of the Church Association. He expressed his belief that if the establishment were broken up to-morrow, the evangelical clergy would hold their own; but if they allowed things to go on for a few years as at present the Ritualists and Romanists would have it all in their own hands. He was astonished at the apathy with which the Bennett judgment was received. These were words of true wisdom, but they met a poor response. The majority of the Church Association and of the Evangelicals are utterly opposed to secession and disestablishment.

THE ENGLISH PRESBYTERIAN CHURCH

Is likely to fall in with the movement for disestablishment in consequence of the Bennett judgment. At a meeting of London Presbyterian ministers and office-bearers, on the 5th instant, Dr. Fraser, in an able paper, declared that Presbyterians must now pronounce for disestablishment, "because there seems to be no other way to deliver the State from complicity in the spread of deadly error, and to give the Protestantism of England a clear field and fair play." Mr. Dykes, Dr. Edmond, and the rest of the meeting, concurred in this view of the matter. The London Presbytery has appoint-

ed a committee to consider and report what steps the Church ought to take in consequence of the Bennett decision.

RELIGIOUS STATISTICS IN ENGLAND.

The *Nonconformist* has been collecting and publishing statistics regarding the comparative strength of the several denominations in the principal towns of England. In the fourteen largest towns, excluding London, each with a population of above 100,000, only 540 places of worship belong to the Establishment, and 1,125 to the various Nonconformist bodies. Since 1851 the per centage of sittings furnished by the Establishment has declined from 42 to 40.2, while the per centage supplied by Nonconformists has risen from 58 to 59.8. During the last twenty-one years the Establishment has increased its sittings by 36.5 per cent.; Congregationalists by 46.3; Wesleyans, by 26.9; Romanists, by 63.7, Primitive Methodists, by 98.9; and Presbyterians, by 106. In twenty towns, with from 50,000 to 100,000 inhabitants each, the Establishment has 292 places of worship, with 222,878 sittings; and Nonconformists, 809 chapels, with 443,565 sittings. Since 1851 the proportion of sittings provided by the Establishment has fallen from 38.3 to 33.4 per cent., while the proportion provided by Nonconformists has risen from 61.7 to 66.6 per cent. The Church of England has increased its sittings since 1851 by 40.9 per cent.; Congregationalists, by 97.2; Baptists, by 63.6; Primitive Methodists, by 112.1; and Presbyterians, by 258.2 per cent.

The following item is full of interest in connection with the fact that the first English Presbytery was formed at Wandsworth on the 20th of November, 1572.

•• LONDON, WANDSWORTH.—The first meeting of this congregation was held on the 7th Nov.—Rev. John Matheson, Moderator of Session, presiding. There was an attendance of about 120, and the meeting was characterised by a heartiness of tone which gives good ground for hope for the future. A report from the provisional committee, in which the history of the station was given in detail, was read and adopted. Resolutions were proposed pledging the congregation to the erection of a Church and evangelistic work. The resolutions were proposed by members of the congregation, and spoken to by Professor Lorimer, J. R. Robertson, Esq., and the Rev. R. Taylor, Camberwell. The site of the proposed new Church is in Lebanon Gardens, Morton Road. It is planned to accommodate 520 persons on the ground-floor, and will cost about £5000."

The American Minister at Peking has this winter acted nobly in two cases. An American missionary had been beaten at Yu-chow, in N.W. of Chih-li. Mr. Low represented the matter at the Chinese Foreign Office. The viceroy of the province, and Mr. Low's private secretary, Mr. Holcombe, were deputed to investigate the matter. The culprits were convicted; five sentenced to wear the cangue, and other two fined most heavily. The other case was as follows:—The American Methodists bought a temple in the southern half of Peking. The mandarins of that quarter imprisoned the former owners and middlemen, and so the missionaries gave back the building. After that they bought a property in the Booksellers' Street, in that same quarter of Peking. The mandarins again set to work as before. The missionaries thereon complained to the Minister. He went to the Chinese Foreign Office; and the Government ordered the prisoners to be released, and the property quickly made over to the purchasers. The French Government have also declared that they will permit no infringement of the treaty; so that the *toleration clause* is safe.

Home Ecclesiastical Intelligence.

CALLS, &c.

Rev. D. G. McKay has received a call from the congregation of *Latona*; Rev. R. Moodie has received and accepted a call from the congregation of *Stayner and Sunnyside*; Rev. J. Thom, B. A., has received a call from the congregations of *Port Perry* and *Prince Albert*; Rev. E. Cockburn has been called by the congregation of *Uxbridge*; Rev. John McRobie has been called by the congregation of *Petrolia*; Rev. J. Ross, of Brucefield, has been called by the congregation of *Indian Lands*; Rev. W. Armstrong, M.A., has been called by the congregation of *Point Edward*.

INDUCTIONS.—Rev. W. Caven, *Tilsonburgh* and *Culloden*; Rev. D. D. McLeod, *Ancaster* and *Barton*; Rev. J. L. Murray, *Woodville*; Rev. W. Bennett, *Springville* and *Bethany Church*; Rev. D. Taylor, *Spencerville*; Rev. D. McDonald, *Arthur*, Rev. R. H. Hoskin, *Dundas*; Rev. R. Fairbairn, *Oro*, *Essin Church*, and *Willis Church*.

CHURCHES OPENED.

CARTWRIGHT.—The congregation of Cartwright, under the charge of the Rev. C. Windel, have erected a neat and comfortable place of worship; which was opened for the public service of God on Sabbath the 15th ult., when very excellent and appropriate sermons were preached—in the morning, by the Rev. John Ewing, Mount Pleasant, in the afternoon by the pastor of the congregation, the Rev. Wm. C. Windel, and in the evening by the Rev. Wm. Mitchell, of Milbrook.

The audience on each occasion was large and devout, but especially in the evening; and the church filled to its utmost capacity by a goodly representation of all the religious denominations of the neighborhood.

In the afternoon and evening of the next day, a tea-meeting was held in the drill-shed in Williamsburgh, when between six and seven hundred persons had tea. Thereafter, the people were invited to the new B. C. Church in the village, which had been kindly offered for their accommodation; and to as many as could find standing or sitting room, spirit-stirring and instructive addresses were delivered by the chairman, the Rev'd Messrs. Ewing and Mitchell, and the Rev. W. Logan, M. A., lately minister of the Church of England in Cartwright, but now of Fenelon Falls.

The building committee have realized in connection with the opening services, the very handsome amount of about six hundred dollars, which will leave their church free of all debt; and certainly, the minister and congregation have reason to be cheered and encouraged by the countenance, sympathy and aid manifested toward them by the whole community around.—*Communicated.*

BOND HEAD.—The new church at Bond Head, erected during the last season for the first Canada Presbyterian congregation of West Gwillimbury, under the pastorate of the Rev. W. Fraser, was opened for Divine service on Sabbath the 15th ult. Able and eloquent discourses were delivered on the occasion, by the Rev'd Professors Gregg and Caven, of Knox College, Toronto—Professor Gregg preaching in the morning, from Isaiah iv., 5, and Professor Caven in the evening, from Psalm lxxxiv., 10.

At both diets of worship, the house was crowded to its utmost capacity, and in the evening a very considerable congregation not finding room in the new house, assembled in the old church adjoining, when an additional

service was kindly given by Professor Gregg. The collection in aid of the building fund amounted to \$78 27.

The new church, the plan and specifications of which were furnished by Smith and Gemmell, architects, Toronto, is built in the Gothic style, of red brick, with white brick dressings. The outside dimensions are 56ft. by 35. A portion of the interior is partitioned off for vestry purposes—the audience chamber being 43 feet by 32.

Altogether, the new edifice presents a fine appearance, and speaks very creditably for the taste and liberality of the congregation.—*Com.*

SCARBORO'.—The new and very handsome church erected by the congregation of Knox's Church, Scarboro' was opened on Sabbath, 29th ult., the services being conducted by Rev. John Laing and Rev. D. H. Fletcher, each of whom had formerly occupied the position of pastor of the congregation. The congregations were large, and the services appropriate and impressive. The church, which is of brick, with its elegant spire, is a prominent object in the neighborhood. It is in every way most creditable to the congregation, and we trust that in taking possession of it, under a new pastor, the congregation will enter on a fresh career of prosperity and progress.

REV. C. CHINIQUY.—In another part of the RECORD, a list appears of the amounts received by Mr. Chiniquy while on his late tour. Of the amount received in Toronto, the sum of \$25 was contributed by the Congregational Church, Bond Street, through Rev. F. H. Marling.

GOULD STREET, TORONTO.—The annual missionary meeting of this congregation was held on the evening of Monday, 16th. The proceedings were highly interesting. From the report, it appeared that the sum of \$1457 27 had been raised for the schemes of the church, and \$1903 26 for church extension in the city. In addition, the sum of \$200 had been raised for missionary objects by the Sabbath Schools connected with the congregation, making a total of \$3560 53, the contributions of the congregation for objects outside their own bounds. Addresses were delivered by Prof. Caven, Rev. W. Inglis, Rev. J. Nisbet, Rev. Dr. Waters, and Rev. J. Campbell, M. A.

KNOX COLLEGE.—CIRCULAR.

DEAR SIR,—In the name, and by request of the Board of Management of Knox College, I desire to remind you of the claims of that institution upon the prayers and the liberality of the Church. Its work is not in any respect less important than that of the general and ordinary missionary schemes of the Church; yet, as doing that work quietly, and not so much in the public view, it is apt to be overlooked, or at least not to receive from many that amount of support to which it is legitimately entitled. The Board, therefore, as entrusted with the care of the financial affairs of the College, expects that every minister, in presenting the claims of the College, will take the opportunity of strongly recommending the same to the sympathies and interest of his people. If this were attended to in our congregations generally, I believe that all that is necessary would be cheerfully supplied.

It is matter of congratulation that the income last year was larger than in any previous year, amounting to \$8394.67. It is surely not too much to

indulge the confident hope that this year there will also be a corresponding increase, so as to enable the Board not only to meet the expenditure, but to clear off the floating debt of several hundred dollars, which still remains as a burden upon the ordinary revenue.

The estimated expenditure for this year is :

For salaries,	\$7,200
For other expenses about,	1,300
For debt at beginning of the year,	365

In all, \$8,865

It will be necessary then to aim at the sum of \$9,000 for this year. And if our congregations were to give an average amount of \$30 (not by any means an unreasonable expectation), this aim would be attained.

Besides those in the literary classes, and at the University, as students looking forward to the ministry, there are upwards of 40 strictly theological students. From the character and attainments of these generally, there is reason to entertain good hopes as to their future usefulness, and as to benefit to the Church, if God is pleased to spare them.

A deep and growing interest on the part of the people in our Theological Halls, would not only be a great encouragement to both professors and students, but would assuredly be instrumental through the blessing of God, in leading a larger number of devoted young men to give themselves to the noblest of all services—the service of Jesus Christ in the ministry of His gospel. Not only do the necessities of our own rapidly extending Dominion demand this ; but the larger field, which is the world, presents its urgent claim. *The Lord hath need of them.*

I am, yours respectfully,

ALEXANDER TOPP, *Chairman of the Board.*

Toronto, 18th December, 1872.

PRESBYTERIAN COLLEGE MONTREAL.

STUDENTS' MISSIONARY SOCIETY.

Annual meeting of the Students' Missionary Society, Presbyterian College, Montreal.

This society held its annual meeting on Saturday last, the 30th Nov.

After listening with pleasure to the reports read by the four missionaries employed by the society during the past summer, viz.: Mr. Amaron, at de'Ramsay, Q.; Mr. MacGregor, at Summerstown, and South Branch, Ont.; Mr. Pelletier, at Cambridge, Ont.; and Mr. MacLennan, at Alexandria, Ont.; and also the Treasurer—Mr. Wellwood's report, (which showed a balance on hand of \$257 09, the receipts for financial year being \$1097 90), the society proceeded to the election of officers for 1872-73.

LIST OF OFFICER'S NAMES.

President :—Mr. G. Gibson, M.A.

First Vice-President :—Mr. C. Brouillette.

Second Vice-President :—Mr. James Cameron, B.A.

Recording Sec. :—Mr. R. D. Fraser, M.A.

Treasurer :—Mr. James Wellwood.

Cor. Sec. :—Mr. D. H. MacLennan, B.A.

Executive Committee :—Mr. W. J. Day, B.A.; Mr. J. M. McIntyre; Mr. D. MacRae; Mr. T. Brouillette; Mr. R. Watt, the above officers being

members *ex officio*. Our society is at present in a flourishing condition, and everything seems to augur well for its future prosperity. Our meetings which are monthly, are well attended, and fitted to beget and promote a missionary spirit in those attending thereon.

Yours truly, &c.,

D. H. MACLENNAN,

Cor. Sec. Students' Missionary Society, Presbyterian College, Montreal.

WEEK OF PRAYER, 1873.

The officers of the various branches of the Evangelical Alliance have again issued an invitation for a week of united prayer throughout the world from 5th to 12th January, 1873. The invitation is in the following terms. Beloved Christian Brethren of all Nations,

The time has arrived for sending you our usual fraternal Invitation to observe the Annual Week of Prayer at the commencement of the New Year.

For the last twenty-six years God has put this honour upon His people associated in the Evangelical Alliance, viz., to bring together in "prayer and supplication" all, in every land, who call upon "the same Lord, both theirs and ours."

It will be in the remembrance of many of you that at the formation of the Alliance in 1846, among the resolutions unanimously passed by that great Assembly of Christians, of many different Nations which met in London, was the following:—

"That it be recommended that the week beginning with the first Lord's Day of January in each year be observed by the members and friends of the Alliance throughout the world, as a season for concert in prayer on behalf of the grand objects contemplated by the Alliance."

That recommendation went forth throughout the world, and was at first to a mere limited extent, but afterwards very generally adopted. In consequence, each succeeding year has been ushered in with the simultaneous offering of United Prayer in almost every land, by Christians of all Nations, "agreed touching the things they ask of God."

Known to you also, Beloved Brethren, is the still increasing observance of this Annual Week of United Prayer. How hallowed and refreshing have been the meetings of Christians of every name united in Christ, and united in the true Church of the living God. How remarkable also have been the events of Divine Providence, confirming our belief in the promise, that the united prayers of God's people shall never be presented in vain. In proof of this, and as calling for devout and grateful acknowledgment, we would venture to remind you of the outpouring of the Holy Spirit upon the Churches, more especially manifested in the religious awakening and revival which have visited different lands; the opening of doors "wide and effectual" for preaching the "Everlasting Gospel" in Italy, Spain, France, Sweden, Austria, and elsewhere; the overthrow of Slavery in America, Holland, and Russia; the weakening of Papal Supremacy, and of the power of Antichrist among European Nations; and the progress of religious liberty throughout the world. Although we do not appropriate these striking

passages in Divine Providence as the immediate or the special consequence of our supplications, no devout mind will fail to see in them great encouragement to renewed prayer. "Great and marvellous are thy works, Lord God Almighty. Thine is the greatness, and the power, and the victory, and the majesty; now, therefore, our God, we thank thee, and praise thy glorious name."

Thus encouraged to continue the good work which the Church of Christ has put its hand unto, we invite you in much affection and earnestness to "come boldly unto the Throne of Grace," on succeeding days of the first week in January next, to come in fellowship with all who love our Lord Jesus Christ in sincerity, "remembering that His presence is promised wherever two or more assemble in His name; and that passing events, and the spiritual wants of all our Churches and of all Nations, call upon us at this time to unite as one host to cry mightily unto the Lord, ever mindful of His command that supplications, prayers, and intercessions, and giving of thanks be made for all men, for kings, and for all that are in authority; for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth."

THE FOLLOWING TOPICS ARE SUGGESTED AS SUITABLE FOR EXHORTATION AND PRAYER ON THE SUCCESSIVE DAYS OF MEETING:

- Sunday, January 5.*—SERMONS: Subject:—The foundation, security, and universal extension of the Christian Church.
- Monday,* " 6.—DEVOUT ACKNOWLEDGMENT:—Remembrance of God's mercies to the Nation; to Families, and to the Churches; Providential and spiritual blessings to ourselves; Confession of Sin.
- Tuesday,* " 7.—PRAYER:—for Christian Churches; their increase in love, activity, fidelity to the truth, and the clearer manifestation of the unity in the faith; for Ministers, Missionaries, and Evangelists.
- Wednesday,* " 8.—PRAYER:—for families; for sons and daughters of Christian parents; for a blessing on home influence, and on the services and ordinances of "the Church of God;" for Schools, Colleges, and Universities; for Children at Sea or in Foreign Lands; for young men in business and professions; for servants; and for all in sickness and tribulation.
- Thursday,* " 9.—PRAYER:—for Nations; for Kings, and all in authority; for the maintenance of peace; for increase of righteousness; for the spread of religious liberty; for the growth of sound knowledge; for contentment, concord, and good will among all classes; for the disengagement of God's hand in national judgments; and for the removal of intemperance, immorality, and the sins which are "a reproach to any people."
- Friday,* " 10.—PRAYER:—for Mankind; for the circulation of the Holy Scriptures, and the spread of pure literature; for the overthrow of all forms of tyranny and oppression; for the removal of every form of Antichrist; for all prisoners and captives; and for the increase of that Kingdom which is "righteousness, peace, and joy in the Holy Ghost."

- Saturday*, “ 11.—PRAYER:—for Sunday Schools; for Missionary, Tract, and other religious societies; for the raising up and sending forth of more “labourers into His harvest,” and for the removal of hindrances to the spread of the Gospel, and the Conversion of the World.
- Sunday*, “ 12.—SERMONS:—“Let the whole earth be filled with His glory. Amen, and Amen.”

Proceedings of Presbyteries.

PREBYTERY OF COBOURG.—This Presbytery met at Port Hope on the 26th of November.

Mr. Beattie's resignation of his charge at Campbellford was first considered. After Mr. Beattie had stated his adherence to his resignation, and after a statement by the Treasurer of the congregation, the following motion was carried unanimously:

That Mr. Beattie's resignation be accepted, that the congregations of Percy and Campbellford be now united into one pastoral charge, that the clerk be instructed to give an order on the agent of the church for \$100, making up the arrears of salary due to Mr. Beattie, and that Mr. Young preach at Campbellford on the first Sabbath of December and declare the charge vacant.

The Presbytery next proceeded to dispose of the call to Mr. Murray from the congregation of Woodville. After the papers in the case had been read, and commissioners from the Presbytery of Ontario and the congregation of Woodville, as well as representatives of the congregations of Baltimore and Cold Springs, had been heard, the members of Presbytery expressed their views. Mr. Murray then briefly addressed the court, stating in effect that he considered it his duty to accept the call to Woodville. It was then unanimously resolved that Mr. Murray be loosed from his present charge and transferred to the care of the Presbytery of Ontario, to be by them inducted into the pastoral charge of the congregation of Woodville.

The committee appointed to draw up a schedule of missionary meetings, submitted a plan which was adopted and ordered to be printed.

Through inadvertence, Mr. Urquhart's resignation of his charge at Perrytown was not noticed in a former number of the RECORD. The resignation was laid on the table at the September meeting of Presbytery. Parties having been heard, the case was considered at great length. It was finally resolved, though with much reluctance, and to the deep regret of all the brethren of the Presbytery, that the resignation be accepted and Mr. Urquhart released from his charge. W. DONALD, *Presbytery Clerk*.

PREBYTERY OF TORONTO.—This Presbytery met on the 3rd inst., when thirteen ministers and five elders were present. A report was submitted and read by Rev. J. M. King, from a committee appointed at the foregoing meeting to prepare a plan for holding missionary meetings throughout the bounds in the course of the winter. The report was received and adopted, with instructions to the committee that they have the report printed and send copies thereof to the various Sessions connected with the Presbytery. A petition was read from certain heads of families and others residing at Vivian and its vicinity, in the township of Whitchurch, praying the Presbytery to take steps for the erection of a mission station in that locality, in connection with the congregation of Mount Albert. After some consideration it was moved and agreed to appoint Rev. J.

Dick and Mr. Fotheringham to visit said locality, to make enquiry anent the propriety of the step proposed, and to report to a subsequent meeting. Professor Caven reported that, after due notice, he had gone and preached to the congregation of Weston, and moderated in a call which was in favour of Mr. Robert Pettigrew, preacher of the Gospel. The call was read, and was found to be signed by 35 members and 34 adherents. The call was sustained, and put into the hands of Mr. Pettigrew, by whom it was accepted. The moderator and the clerk were appointed a committee to assign to Mr. Pettigrew subjects of trial for ordination. It was agreed that the Presbytery meet at Weston on the 8th of January, at 10.30 a.m., to receive Mr. Pettigrew's trials, and proceed with the services of his ordination at 2 p.m. The resignation by Rev. R. Monteath of the pastoral charge of York Mill and Fisherville was accepted. The Presbytery expressed their high regard for the Rev. R. Monteath, and their best wishes for his welfare and continued usefulness. The following is the minute adopted by the Presbytery:—

The Presbytery take this opportunity of expressing their high regard for the Rev. R. Monteath as a Christian brother, having frequently experienced in their intercourse with him his kindness and courtesy, and that a charity which thinketh no evil, which rejoiceth not in iniquity but rejoiceth most in the truth; as a minister, who has been for so many years in connection with the Church, in the land of our fathers, and in this land, they would bear testimony to his faithfulness in preaching the gospel, to his patience in enduring hardship as a good soldier of Christ, and to his numerous and unwearied labours in the cause of the Master; as the clerk of this court, they have to bear testimony to his diligence, faithfulness, and punctuality, and in respect to the manner in which he has kept the records, they have to express their high approval of his despatch and accuracy. And in conclusion, the Presbytery express their hope that the way may soon be opened up for Mr. Monteath to enter again into the active service of the Church, in some sphere which God in his providence may appoint. It was agreed that Mr. Monteath be continued meanwhile as clerk of the Presbytery. Rev. Mr. Reid introduced the case of Rev. Donald Fraser Sage, a licentiate of the Free Church of Scotland, and son of the late venerable Mr. Sage, of Resolis, who had arrived lately in this country. It was agreed to receive Mr. Sage as a probationer of the Church.

PRESBYTERY OF PARIS.—This Presbytery met at Woodstock on 17th ult. We give the following items of business transacted. Arrangements were made for induction of Rev. W. Caven as pastor of congregations of Tilsonburgh and Cullodin. On the reading of a circular from the Presbytery of Manitoba to the effect that they would, at the next meeting of the General Assembly, ask leave to receive, as a minister of this Church, Rev. N. McDougall, of the Presbyterian Church of Canada in connection with the Church of Scotland, it was agreed to correspond with the Presbytery of Manitoba for fuller information.

A circular letter from the Presbytery of Brockville was read with reference to the reception of Rev. J. Douglass of the Congregational Body, and Mr. Boyd of the American Presbyterian Church. A very favourable report of a congregation being formed in Burford was presented. The report was received and a committee appointed to organize the congregation, which is to be connected with Mount Pleasant, at present under the charge of Rev. T. Alexander. Rev. W. Reid was nominated as moderator of next General Assembly. Rev. J. McTavish was nominated as mission agent. Notice was given by different members that at next meeting there would be nominated for the chair of Systematic Theology in Knox College, Rev. W. McLaren, Rev. J. McTavish, and Rev. W. A. Hodge, of Allegheny. On application the Presbytery unanimously restored Rev. S. Balmer to membership in the Church.

PRESBYTERY OF STRATFORD.—This Presbytery met at Mitchell on the 17th December for ordinary business. Out of sixteen ministers, twelve were present,

together with four elders. Session Records not yet produced were again ordered for examination. By circulars Presbytery was informed of the intention to apply for permission to receive as ministers of this Church Mr. Neil McDougall of the Kirk, Mr. James Douglas of the Congregational Church, and Mr. Boyd of the American Presbyterian Church. A scheme of missionary meetings was adopted. Mr. Mitchell presented an instructive statistical report, of which a summary was ordered to be printed for circulation among the congregations. The deputations about to address missionary meetings were instructed to submit for consideration the importance of congregational libraries, and to urge the duty of hearty co-operation in the general work of the Church. Mr. Drummond gave notice that at next meeting he would move that the ordinary meetings of Presbytery be held at Stratford; and Mr. Musgrave, that commissioners to General Assembly be elected by ballot. The name of the congregation at Stratford was changed to "Knox Church, Stratford," and Presbytery gave its sanction to mortgaging its church property to secure money for paying debt thereon. A Presbyterial Conference was held on Sabbath school work, which was opened by Mr. Hamilton reading a paper on the subject. He was requested to publish it, and procure 3000 copies for circulation among the congregations. A committee was appointed to prepare suggestions for the improvement of Sabbath Schools. A motion of condolence with Mr. Hall on the decease of his partner in life was adopted. The clerk stated that Mr. Hall, being unable to be present, had requested him to lay before Presbytery the overture he had intended to propose. It was laid on the table till next meeting, and is as follows: Whereas, considerable dissatisfaction is believed to exist on account of the present method of appointing the standing committees of the Church, and whereas, it is believed that the interest of its members and office-bearers in its affairs would be promoted by some change, it is therefore humbly overtured to the venerable, the General Assembly of the Canada Presbyterian Church, that it would adopt the following, or other such rules as it may deem requisite. *First*: That the nominating committee shall consist of one member to be appointed by each Presbytery—the convener to be designated by the moderator. *Second*: That the nominating committee shall submit a list of the standing committees as proposed for the ensuing year, and also an alphabetic list of all the names contained in the same, together with the names of the various committees on which they are respectively placed, and shall cause these lists to be posted in the hall of the place of meeting not later than the first Friday of assembly. *Third*: That the assembly shall vote the standing committees on the next Wednesday. The remit on the standing of retired ministers was approved *simpliciter*. Mr. Gordon gave notice that at next meeting he would move that Mr. John McFavish of Woodstock be nominated Professor of Systematic Theology in Knox College. Mr. Thomas McTherson was nominated moderator of next General Assembly. Presbytery adjourned to meet for ordinary business at Stratford on the second Tuesday of March next at eleven o'clock.

JOHN FOTHERINGHAM, Clerk.

PRESBYTERY OF SIMCOON.—This Presbytery met in the Barrie Presbyterian Church, on the 17th December, at 11 o'clock a.m. Eleven ministers and four elders were present. The chief items of business were as follows:—A call was submitted from Stayner and Sunnidale in favour of Mr. R. Moodie, late of Tecumseh, and was sustained. A stipend of \$600 besides a free house was promised. (Mr. Moodie has accepted the call). The state of the Muskoka Mission was considered; and since, from the poverty of the people, the students who laboured there last summer, have only been partially paid, the Presbytery resolved to effect a temporary loan to pay up the students' claims. The next meeting was appointed for the first Tuesday in March next, at 11 o'clock a.m., in the Barrie Presbyterian Church. Steps were taken to effect the payment of a sum of money, due by Guthrie Church, Oro, to the Rev. M. Fraser, of Barrie. An application from Willis Church, Oro, for a supplement of \$50 was recommended to the

General Assembly's Home Mission Committee. Proceedings were taken for the purpose of raising the stipend of each minister within the bounds to a minimum of \$600 and a manse.

A new station, named Dunn's Settlement, opened by the Rev. Thos. McKee, in the township of Essa, was entrusted to his charge. The Records of Sessions were ordered to be laid on the table at next meeting.

Mr. D. B. Cameron gave notice of an overture to the General Assembly to be submitted at next meeting, anent the appointment of the Rev. J. McTavish, as Professor in Knox College. Mr. G. Burnfield gave notice of a similar overture, respecting the appointment of the Rev. J. M. King, M.A., as Professor in Knox College. The Presbytery approved of the appointment of a mission agent and of the duties laid upon him by the General Assembly, and unanimously nominated the Rev. R. H. Warden, of Bothwell, as said agent.

The report of the Sabbath School Convention, held last September in Barrie, under the direction of the Presbytery, was read, and thanks were tendered to the Committee of Management.

JOHN GRAY, PRES. CLERK.

Communications.

ST. ANNE MISSION.

MR. EDITOR:—It has been my privilege, these last two months, to visit 26 congregations, in order to be enabled to continue the Evangelical work which the Providence of God has trusted to my feeble hands, and the inclosed aid will speak more eloquently than my words of the Christian liberality of the dear brothers and kind sisters whom I have addressed:—

Goderich.....	\$25 00	Finch, South.....	17 00
Smith Hill.....	12 00	Vankleekhill.....	28 65
Clinton.....	30 87	Indian Lauds.....	16 10
Seaforth.....	25 00	Kenyon.....	7 30
Brucefield.....	17 00	Kirk Hill.....	97 70
Milbank.....	26 00	Alexandria.....	14 20
Cromarty.....	32 25	Martintown.....	3 00
{ Fullarton.....	16 00	Lancaster.....	24 00
{ Avonbank.....	33 00	Napanee.....	7 00
Shakspeare.....	11 70	Hamilton.....	44 30
Agincourt.....	112 00	A friend, through R. Byrne ..	4 00
Lunenburg.....	24 00	St. Catharine's.....	30 50
Colquhoun.....	22 00	Toronto.....	104 60
Morrisburgh.....	30 00	London.....	20 00

Allow me to thank and bless them publicly.

One of the objects of my hard labour of these last two months was to be enabled to pay what remained due for the incessant prosecutions with which the Bishops of Rome had hoped to destroy us and paralyse our Evangelical work. As the only reason they had to prosecute us was the hope that, sooner or later, we would be completely ruined; and that, being unable to defend ourselves, we would be condemned, though innocent, we have every reason to hope that they will cease those shameful and cruel suits, for they will see the stern determination of the Protestants to defend their sacred cause.

Yours truly,

C. CHINIQUY.

St. Anne, Kankakee Co., Ill., Nov. 25, 1872.

Notices of Publications.

THE PRESBYTERIAN QUARTERLY AND PRINCETON REVIEW, OCTOBER, 1872.

The first article in this October number of the Presbyterian Quarterly is from the pen of Dr. Henry Neill, on "The Righteousness of God" as set forth principally in Paul's Epistles to the Romans, Corinthians, &c. Dr. Neill is "compelled to aver that the 'Righteousness of God' referred to is that righteousness of which God is the author; which gave character to the life, and made inexpressibly valuable the crucifixion of Jesus Christ, as the Son of God became obedient unto death; a righteousness demanded by justice and satisfying it; and which, when revealed to a believing soul, is revealed as belonging to it by divine constitution and lordly gift; and as truly as if wrought out by itself, securing for it salvation and everlasting life." Dr. Neill objects to the definitions of McKnight, Barnes, and others of the governmental school, deems that of Moses Stuart too narrow, and that of Lange and Olshausen, who embrace in it regeneration and sanctification, too broad; but agrees with Calvin, Haldane, Chalmers, and Hodge. Professor Welsh, of Union College, Schenectady, contributes a second paper on Faith, its plan and prerogative. He is led to combat the views of Spencer and Mill and the whole school of Positivists whom Comte called into antagonism to natural and revealed religion. His arguments are those of morality and moral freedom, of order and design, of universal belief, and of the affirmations of reason. On these he establishes a place for faith in God. A subject of a totally different character engages the attention of David Magill, of Princeton, "Florentine Philosophy in the days of the Medici." In his interesting essay he passes in review the Greek Platonists Gemistius Pletho and Cardinal Bessarion, Marcilius Ficinus, and the martyr Saronarola who taught him to preach the gospel, whom the writer shows to have been no mean philosopher. The Rev. G. S. Mott, of Flemington, N. J., takes for the title of his paper, "The Annihilation of the Wicked," and places at the head of it the names of five books by Landis, Hudson, Bartlett, George, and Constable, attacking or upholding the theory. Mr. Mott traces the theory from Origen downwards. He shows that the fundamental principles of the system are; 1st, that God did not endow man with a soul essentially immortal; and 2nd, that the grand and final penalty of sin is extinction of being. These two propositions Mr. Mott very satisfactorily proves to be false. "John Wesley: his character and opinions" is contributed by Professor Gillett, of the University of N. Y. It is a review of Tyerman's *Life and Times of Wesley*, which has already occupied the attention of the *Edinburgh and British Quarterly Reviews*. The sixth article is the first part of an outline of Dr. Dorner's system of theology. It bristles with scientific terms which, though valuable for the class-room might possibly form unpopular preachers if too closely adhered to. The Rev. Asa S. Colton, of Princeton, on Japan, gives a pleasing sketch of Japanese politics and religion. Another historical article follows by the Rev. Tillman C. Trowbridge, missionary in Central Turkey—"The Early History of the Ottoman Turks," from the days of Ortoğrul to the fall of Constantinople. The notices of contemporary literature, theological and literary intelligence, are as usual complete and full of interest.

STUDENTS' MISSIONARY SOCIETY.

PRESBYTERIAN COLLEGE, MONTREAL.

Statement of contributions received by this Society during the past summer :

By Mr. D. Campbell,	from	Riviere du Loup.....	\$28 00
" " Donald McCrae,	"	{ Chateaugay	29 80
		{ Indian Lands	4 85
		{ Rockburn	11 01
			<hr/> 45 66
" " Chas. Brouillette,	"	{ Grand Freniere	21 25
		{ Belle Riviere	5 00
		{ St. Eustache	2 00
		{ St. Therese	3 00
			<hr/> 31 25
" " John Allan,	"	Leeds, Quebec	17 23
" " Finlay A. McLennan,	"	{ Lake Megantic	19 00
		{ South Winslow	9 00
			<hr/> 28 00
" " C. B. Amaron,	"	De Ramsay	50 50
(Missionary),	"	Cambridge, col. by Miss J.	
" " E. D. Pelletier,	"	Cameron	14 00
(Missionary),	"	{ Woodville	61 00
" " John McIntyre,	"	{ Col. by Miss M. Hunter..	36 25
			<hr/> 97 25
" " G. Munro,	"	N. & C. Bruce.....	72 00
" " J. Wellwood,	"	{ Montreal	37 50
		{ Gananoque	7 50
			<hr/> 45 00
" " G. Gibson.	"	Montreal.....	63 00
" " W. M. McKibbin,	"	Cote des Neiges	22 50
		{ Alexandria	60 00
" " D. H. McLennan,	"	{ Glengarry	
(Missionary),	"	{ L'Original	
		{ East Hawkesbury	104 70
		{ Vankleek Hill	
			<hr/> 164 70
" " Hugh McGregor,	"	{ Summerstown and	
(Missionary),	"	{ North Branch..	123 00
" " N. McPhee,	"	Lochiel.....	6 00
" " G. McKay,	"	Euphemia	26 02
" " A. B. Cruchet,	"	{ Howick	2 00
		{ Chrysostome	2 00
			<hr/> 4 00
" " T. Brouillette,	"		3 50
" Rev. D. D. McLennan,	"	{ Lucknow	5 80
		{ Teeswater.....	18 23
			<hr/> 24 03
" " H. Sinclair,	"	Lingwick,	
" " J. M. McAlister,	"	{ Danville.....	11 00
		{ Inverness.....	4 50
			<hr/> 15 00
" " Wm O. Soucy,	"	Quebec.....	19 00

J. WELLWOOD, *Treas., S.M.S.*

MONEYS RECEIVED BY WARDEN KING, MONTREAL, SINCE JULY.

BUILDING FUND.			
George Rogers	\$500 00	Hiram Robinson	10 00
Edward McKay	500 00	A. McKinnon	10 00
John McLennan	500 00	Mrs. Dr. Boyd	10 00
Judge Torrance	233 33	John McArthur	100 00
Alex. Clerk	100 00	W. & D. Yuile	50 00
R. Blackburn	33 34	Peter Redpath	400 00
Prescott Congregation	17 00	J. M. Garland	25 00
David Robertson	30 00	Alex. Mutchmor	20 00
James Ogilvie	20 00	Hon. M. Cameron	10 00
James Ross	20 00		
James Russell	5 00	ORDINARY REVENUE.	
Thomas White	3 50	Kennebec Road	5 50
James Middleton	10 00	Knox Church, Ottawa	106 37
David McKay	10 00	Peter Dodds	10 00
H. J. Johnstone	10 00	T. & R. White	6 00
J. J. Roy	3 00	W. & D. Yuile	50 00
T. J. Higgins	15 00	St. Peter Cong., Madoc	30 00
Mrs. Cochrane	10 00	A. Robertson	43 50
O. L. Wood, M.D.	9 00	Waddington	50 00
M. Dickson	1 00		
George Thompson	5 00	ENDOWMENT FUND.	
James Gill	34 00	James Inglis	24 00
Mrs. Jane Redpath	1000 00	J. C. Becket	20 00
Wm. Robb	10 00	A. Robertson	310 50
D. T. Fraser	20 00		
Alex. Mutchmor	33 33	FRENCH EVANGELIZATION.	
Alex. McDougall	25 00	Sabbath School Class, Mrs. P.	
James Court	83 33	McLaren	3 25
James McLaren	150 00	W. Harkness, Missouri	5 00
John Sterling	200 00	W. Anderson, Sabbath School..	5 00
John Watson	200 00	St. Therese	30 00
Alex. Walker	100 00	Presbytery of Ottawa	15 00
J. C. Holden	50 00	Knox Church, Warwick	2 70
W. Chalmers	5 00	Chalmers' Church	2 65
W. Young	34 00	Nepean	7 00
C. Bailie	50 00		
		SCHOLARSHIP FUND.	
		Mrs. P. S. Ross	50 00
		BURSARY FUND.	
		Rev. G. H. Wells	15 00
THEOLOGICAL CHAIR.			
R. Blackburn	20 00		
Prescott Congregation	8 00		
Daric & Son	10 00		
James W. Russell	10 00		
James Hyde	10 00		
Rev. W. McLaren	10 00		

MONEYS RECEIVED UP TO 21st DECEMBER.

ASSEMBLY FUND.

Toronto, Gould Street.....	\$20 00
Clinton	8 00
Beaverton	12 24
Paris, Dumfries Street.....	20 00
Saltfleet	1 50
Caistor	1 63

HOME MISSION.

Richmond ..	9 25
Centre Bruce.....	4 33
Paris, Dumfries Street.....	100 00
Member Knox Ch., Toronto..	4 00
Columbus	36 50
Kirkwall	60 00
Owen Sound, Division St.	31 45
James Nichol, bal. of Legacy...	50 00
E. G. J.	5 50
North Gower and Gloucester Thankoffering	14 00
Lucknow	37 00
Hespeler	3 25
Wellandport	3 68
Saint Anns	4 12
Wroxeter ..	9 50
Lisadel	4 50
Eden Mills.....	6 70
Chippawa	5 00
Hastings.....	8 25
Binbrook S. School	6 00
Guelph, 1st	45 00
Montreal, Chalmers' Ch.	12 49
Teeswater & Eadies'	13 00
Eden Mills & Rockwood.....	6 85
Ivy, Cookstown	1 60

WIDOWS' FUND.

Streetsville	10 00
East Tilbury	4 80
Mille Isles	7 71
Toronto, Gould Street.	48 00
Shakespear	11 30
Nairn Church.....	5 60
Thames Road.....	12 75
Kirkton	7 75
Duff's Ch. McKillop	4 25
Member, Knox Ch., Toronto ..	2 00
Jarves.....	4 25
Ashburn & Utica	24 00
Wellington Square	5 10
Eramosa	3 50
Paris, Dumfries Street.....	20 00
Waddington, New York	20 62
Lucknow	11 00
Saltfleet	2 41
Binbrook	8 56

Rev. L. Cameron, Rev. A. A. Drummond, Rev. Archd. McLean, Rev. Henry Gracey, Rev. A. McDiarmid, Rev. R. Hamilton, Rev. A. D. McDonald, Rev. Patrick Gray, Rev. John Morrison, Rev. James Middlemiss, \$24; Rev. James Pringle, Rev. G. Bremner, Rev. J. Hastie, Rev. W. Scott, Rev. J. M. Gibson, Rev. J. Morrison, Waddington, Rev. R. M. Thornton, \$16; Rev. J. Fotheringham, Rev. John Gray, Rev. A. Kennedy, Rev. A. Dawson, Rev. George Cheyne, Rev. William Meldrum,

FOREIGN MISSION.

English Settlt. S. School	5 46
Proof line S. School.....	4 04
Belmont	24 25
Member of Allan Settlt Cong..	50 00
Huntersville S. School for Sas- katchewan	2 50
Knox Church, Ayr China.....	15 00
Member of Knox ch Toronto...	2 00
Columbus	28 00
Eramosa S. School for Saskat'n	4 50
Do do for China. .	4 00
Kirkwall	31 00
Do S. School, Saskat'n.....	9 60
Kingston Chalmers' Ch S. School Saskat'n	1 50
Ayr Stanley st S. School, China	12 75
Warrensville S. School Saskat'n	8 52
Balance of Legacy, Jas. Nichol	50 00
North Gower and Gloucester Thank-offering	14 00
Wakefield	31 95
Binbrook S. School.....	6 00
Lachute Henrys' Church.....	22 32

AGED AND INFIRM MINISTERS FUND.

Cookstown.....	2 45
Fullarton.....	10 00
North Gower and Gloucester Thank-offering	6 00
Rev. A. Kennedy.....	1 00

KANKAKEE MISSION.

Mille Isles.....	3 90
Warrensville Franceston	20 34
Cookstown	1 65
Knox Church, Ayr.....	17 00
Friend	1 00
Smiths' Falls.. ..	22 62
Shakespear	20 99
Nairn Church.....	3 00
Member Knox Church, Toronto	2 00
Kirkwall.. ..	11 25
Cambay.....	2 50
Friends at Indian Lands.....	40 00

With rates from Rev. T. S. Chambers, Rev. J. Davidson, Rev. Wm. Graham,

Wroxeter	25 40	Essa, first.....	8 00
Lisadel.....	4 60	Ivy.....	2 68
North Gower and Gloucester		Mille Isles.....	2 60
Thank-offering	14 00	Hullet.....	6 50
Egmondville.....	8 00	Cookstown.....	1 80
Miss McDonald.....	5 00	Ayr Knox Church.....	14 51
Lunenburg & East Osnabruck..	15 50	Clinton.....	12 00
Culross.....	10 25	Kenyon.....	5 00
Dumbarton.....	10 00	Valleyfield & St. Louis de Gon-	
Wakefield.....	10 00	zague.....	20 00
Grimby.....	5 36	Shakespear.....	6 00
Muir's Settlement.....	2 64	Vernlam and Bobcaygeon.....	9 00
Eden Mills.....	3 00	Knox Church St. Vincent.....	7 25
Binbrook S. School.....	4 40	Manilla.....	10 00
Lachute Henry's Church.....	14 53	Member Knox Church, Toronto	2 00
East Gloucester.....	6 00	English Settlement.....	11 30
Russell.....	6 00	Proof line.....	6 85
		Eramosa.....	12 00
		Do S. School.....	2 00
Westwood.....	4 75	Kirkwall.....	10 00
North Bruce.....	11 50	Paris Dumfries Street.....	25 00
Member Knox Church Toronto.	4 00	Georgetown.....	16 00
Cookes' Church, Toronto.....	75 00	Limehouse.....	5 50
Nassagaweya.....	16 00	North Gower and Gloucester	
Lucknow.....	50 00	Thank-offering.....	14 00
Dumbarton.....	10 00	Kilbride.....	3 00
		Dumbarton.....	12 00
		Eden Mills.....	3 00
		Pakenham.....	9 00
		J. G. Lindsay on act. of bequest	
		per Dr. Clark.....	10 00
		Birbrook S. School.....	4 39
		Saltfleet.....	3 89

KNOX COLLEGE.

FRENCH EVANGELIZATION.

RECEIPTS FOR RECORD UP TO 22nd DECEMBER.

Mrs. B., Prescott, \$1; J. McL., Williamstown, 50c.; D. C. M., \$1.20, H. McD., 60c., D. R., \$1.80, Martintown; A. S., Esq., West McGillevray, \$1.80; G. F. B., Toronto, 50c.; Rev. W. C., 60c., J. G., 60c., Valleyfield; Mrs. H., Lachute, \$1; Rev. A. McL., Strabane, 60c.; M. J., Britonville, 60c.; Rev. J. I., Mille Isles, 60c.; A. R., Turtle Lake, 60c.; Rev. A. McD., Seaforth, \$1; R. J., Woodbridge, 60c.; Miss M. S., Toronto, 50c.; R. J., Purpleville, 60c.; N. J., Leuton, 60c.; J. W., Thistletoen, 60c.; G. W., Walpole, 60c.; J. W., Jarves, 60c.; D. McG., Point Fortune, \$1.25; J. C., Sable, 60c.; Rev. P. G., 50c.; J. H., Strangford, 55c.; W. T., Toronto, 50c.; S. A., Aldbro, 60c.; W. M., Gravenhurst, 60c.; W. R. T., Port Dalhousie, \$1.25; A. N., Toronto, 50c.; G. F. R., Waddington, \$3.60; W. McG., Prince Albert, 55c.; G. McK., South Zorra, 50c.; J. H., Saint Leboire, \$1.25; H. P., Wardsville, 60c.; J. L., Clachan, \$1; D. McL., Clachan, \$2; J. McK., Rodney, 60c.; D. McN., 60c., D. McG., \$1.20, B. G., 60c., D. L., \$2.20, Aldboro'; R. T., Seaforth, \$4.25; H. M., Holen, 60c.; R. McL., Toronto, 50c.; A. D. Berne, 60c.; J. D., 60c., J. McG., 60c., D. McC., 60c., Milton; J. Y., Amaranth, \$1.50; Rev. A. K., Dumbarton, 55c.; J. D., Grimby, 60c.; J. B. B., Newmarket, 50c.; J. T., Brooklin, 60c.; E. L., Port Rowan, 60c.; W. T., Dumbarton, \$1; Rev. J. S., West Bay, N. S., 30c.; J. A. D., Eden Mills, 55c.; R. J., Cambay, \$3.36; N. McK., Tyrone, \$1.20; P. F., Camilla, \$1.10; J. S., Scotchblock, 55c.; J. G., Perth, 60c.; Mrs. W., Churchhill, 60c.; Rev. J. G., Hespeler, \$4.75; J. S., Hespeler, \$1; R. S., Toronto, 50c.; D. C., Yorkville, \$1; T. T., Rivth, 55c.