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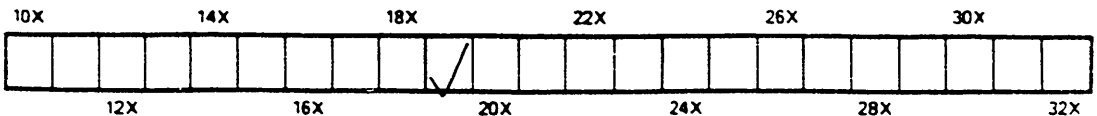
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THE

HOME & FOREIGN RECORD

OF THE

CANADA PRESBYTERIAN CHURCH.

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ACKNOWLEDGING GOD IN MAKING OUR WILLS.

Several years ago a respectable man came to us soliciting aid to make his will. Being a leading member in a Christian congregation, and possessed of a considerable amount of property, accumulated through years of patient toil, we fully expected that he would, with a grateful heart, remember liberally the cause of our blessed Saviour in the final distribution of that property. Great, therefore, was our astonishment to find that he concluded to leave the whole of his real and personal estate to various relatives, some of whom stood not in the least need of it and were more likely to be injured than benefited by it, while the cause of Jesus Christ, in which he professed to feel an interest, was altogether forgotten. After pointing out to him how unseemly and ungrateful it would be for him to act towards God as he purposed to do, we assured him that we could have no part in doing what appeared to be a most unworthy act for a Christian, namely, to draw up a solemn testamentary document which referred to his own decease, made a final disposition of all his property, and completely ignored God and his cause. He retired, saying that the matter had not appeared to him in that light before, but that he would give it serious consideration. On mentioning this incident to a very worthy and generous elder of the Canada Presbyterian Church, he declared that in his experience with Christian men, few things had more staggered his faith in the sincerity of their profession than the fact that so many of them die without the slightest recognition of God, or remembrance of his cause in their last will and testament.

Our own experience for years past has thoroughly convinced us that Christian men, especially those who are in affluent circumstances, need very much to have their consciences enlightened on this subject. There are many men of wealth within the pale of our Church, whose honest and persevering industry has been crowned with eminent success. We sincerely trust that these will not, in the final disposition of their property, act an unworthy part towards that merciful God who has so richly blessed the labour of their hand, and poured his gifts so abundantly into their lap. Should they view the matter aright, as truly enlightened Christians whose religious affections are properly educated will do, we feel fully persuaded that each

one of them will insert a clause in his will consecrating a liberal portion of his substance for the maintenance and spread of pure religion in the land.

It sometimes occurs that Christian men of large means withhold now from God's cause what it greatly needs, and what they could easily give, intending at the close of their life to make a liberal donation towards its support. This is very much to be deprecated; for it has often happened that men who flattered themselves that they were preparing to do great things for religion and education in the final disposal of their property, became, by long withholding, so sordid and selfish as to die without remembering either. The best way, the way which the Word of God teaches, is to cultivate a spirit of liberality now, by giving systematically and generously of our means for the support of Gospel institutions, and thus become, at least in part, as has been well expressed, the executors of our own wills. The man who acts according to this rule has not only the satisfaction of witnessing the right application of his gifts—of knowing that these gifts are not diverted from their intended object, as is the case not unfrequently with simple bequests—but he is also doing an immense amount of good to his own spirit. He cultivates a proper sense of his dependence upon God, and of his obligation to love and serve Him. By his liberal contributions from week to week he not only aids the cause of religion directly, but he actually weakens and destroys that passion for accumulating wealth for its own sake which is so apt to gain the mastery over the hearts of rich men, and which has often led to most ruinous results.

It were well for the cause of religion, and well for the spiritual welfare of donors themselves, if a larger portion of their contributions to God were given during their lifetime. Wills have often been broken through the covetousness of heirs and the ingenious devices of the law, so that what was truly and honestly intended for the Church of Christ by testators, has either been wasted in vexatious lawsuits, or devoted to some other objects. Instances came within our own knowledge in which bequests to religious purposes fell into the hands of unworthy heirs, who squandered the whole in works of wickedness, in defying God and destroying themselves, or glided into the hands of strangers who cared not a straw for the memory of the donor, and in whom he had not the remotest personal interest. It is a sore and a sad thing to see wasted in the service of Satan what was originally intended for the service of God. The best way for one to obviate such a painful contingency is to give for the support of religious and charitable institutions during his lifetime as liberally as his circumstances will warrant.

It will however be prudent, yea necessary, for many persons to retain a considerable amount of their property in their own possession till the close of their life, for their own maintenance and the support of those depending upon them. In disposing of this by will they ought not to forget God. If they cultivate a spirit of liberality during their lifetime they are not likely to do so. It is our firm conviction that every Christian man possessed of property should make a distinct acknowledgment in his will of his love to God, and of his deep interest in the salvation of his fellow men. How is he to do this? By leaving all his substance to surviving relatives? No. For that might do more harm than good. Many young persons have been grievously injured by the rich patrimony left them. Relieved from the necessity of all manner of personal industry, some of them had the energies of their nature completely paralyzed; they came to nothing. Their lives, as far as doing real good either to themselves or to others, were a perfect blank. Others squandered in lives of dissipation what parental industry

had carefully gathered for them, and filled dishonoured graves before they had lived half their days. Infinitely better had it been for them had they been left to commence life comparatively poor or even penniless, with a strong motive to exert their talents and train themselves to habits of industry and usefulness.

It would seem that, not unfrequently, a curse instead of a blessing rests on the final disposition of that property in which God has no portion. And what else could reasonably be expected. If we cut off a relative from any benefit in our last will, is it not a clear proof that we have no kindly feelings towards him, and that we care not for his good will? And if, in one of the most solemn acts of our life, the making of our last will and testament, by which we dispose of our all, we make no distinct and grateful acknowledgment of God, how can we persuade ourselves to believe that we truly love Him, or that his blessing shall rest on that which, in criminal forgetfulness of Him, we have in ruinous selfishness given to others. We readily admit that legitimate provision should be made for surviving relatives. The neglect of this has sometimes brought reproach upon the cause of Christ. We read of Bible saints who had families making provision for them by will. It is not wrong to follow their example. We are moreover told that "the fathers are to lay up for their children." Enlightened Christians may, when disposing of a portion, even the larger portion of their estates to relatives, act under the influence of love to God, no less truly than when they bequeath a portion directly for the support of the Gospel. But when all this is admitted, it is still their solemn duty to remember directly the cause of their Divine friend, who, though He was rich, yet for our sakes became poor, that we through his poverty might be rich.

In bequeathing a portion of his estate to the schemes of our Church, such as the College, Home and Foreign Missions, and the Aged and Infirm Ministers' Fund, the Christian testator should regard himself as presenting his gifts directly to God, who claims the silver and gold as his. Haggai ii. 8.

When pious men of old made immense contributions for the erection of the temple, they acknowledged God as the proprietor of all, saying, "O Lord, our God, all this store that we have prepared to build Thee an house for thine holy name cometh of thine hand, and is all thine own." Viewing the matter in this devout aspect, how becoming it is in a Christian man to acknowledge affectionately in his will the God of his salvation, who brought him into existence, watched tenderly over him all the days of his life, showered bountifully along his pathway the gifts of his providence, redeemed him by the precious blood of his own Son, and prepared for him beyond death and the grave "an inheritance incorruptible and undefiled, and that fadeth not away."

We heard of a pious lady who said to the man that was drawing up her will, "In the first place, I leave the tenth of all my estate to my best and truest friend." "Who is he?" said the writer. "The Lord Jesus Christ," she replied. "For years, through his grace bestowed on me, I have enjoyed the privilege of cheerfully contributing to his cause the tenth of all my income, and now I must act by the same rule, and give Him the tenth of all my substance. He has been most merciful to me, and I should sadly fail in my duty if I did not in this solemn document remember Him affectionately and gratefully."

There is often reference made to the dying words of men as evidence of their love of God and deep sympathy with his cause, but it is seldom, if ever, reference is made to the character of a man's will as evidence of grace.

And yet, why should not grateful acknowledgment of God be regarded on the one hand as an evidence that the donor's heart was well affected towards Him, and no remembrance of Christ's claims be regarded on the other hand as evincing a low sense of religious responsibility—a heart very deficient in religious affection.

We will close this brief paper with the following incident: A farmer, who had accumulated a considerable amount of property, had died. The lawyer who read the will at the close of the funeral, made the following severe remark to the assembled relatives. "I thought the deceased was a Christian man, but I see I have been mistaken." "He was a Christian man," said they. "He hath left a tangible proof of his good will to each one of you," said the lawyer; "but he hath not left a shadow of proof in this document, his last will and testament, that he had any love to Jesus or regard for his cause."

We sincerely trust that no lawyer can speak thus of the last will of any of our readers.

REVIVAL MEETINGS IN BELFAST.

The meetings held in Belfast by Messrs. Moody and Sankey have been largely attended, and productive of great results. The *Belfast Witness* of September 23th gives full accounts of the meetings during the third week. We quote part of this account: We cannot better describe the state of Belfast just now than by applying to it the words spoken of Jerusalem in the Acts of the Apostles—"All the city was moved." Nothing like the scenes which are now daily and nightly witnessed here have occurred since 1859. The immense meetings, crowded an hour and more before the advertised time of commencing, the spirit of deep earnestness which prevails in them, the great numbers who wait at the close, many in deep distress, many bathed in tears, to be counselled and prayed with, and the many cases not only of conviction, but, so far as man can judge, of real conversion, which are taking place, are truly marvellous. A minister who spoke at the mid-day meeting on Monday, but expressed a general feeling when he said that never since "the Year of Grace" had he seen a Sabbath which more reminded him of Pentecost than last Sabbath. There is a spirit of earnestness and of interest in religious matters which must make preaching as pleasant to the ministers as it renders the services of the sanctuary truly enjoyable to the worshippers. Nor is this the case only on the Sabbath. It is something in itself noteworthy and indicative of good to see, night after night, as was the case this week, the great church of St. Enoch's crowded to suffocation with eager hearers, Eglinton Street Church occupied in every part by a similarly earnest congregation, Frederick Street Wesleyan Chapel also filled, Ekenhead Church taken possession of at nine o'clock by a crowd of anxious inquirers, and a thousand young men in May Street Church met to talk to each other about religion, and thus when May Street and Fisherswick Place Churches had both been full in the earlier part of the day, the one at twelve o'clock and the other at two. Religion, moreover, is becoming a more common subject of conversation. Its reality is being more felt. Altogether there seems every token of the commencement of a work which shall be a blessing to the whole city.

Some changes in the *modus operandi* have been made since our last. The eight o'clock evangelistic meeting, for instance, has been transferred from Rosemary Street to St. Enoch's, Mr. Moody's plan being to commence in the centre of the town and work outward towards the extremities. A

new-agency has also been started, viz.: a meeting attended and conducted solely by young men for the purpose of speaking to each other on the things of God. This meeting assembles in May Street from nine to ten o'clock each evening. It began on Sabbath night with an attendance of about fifteen hundred. In other respects the arrangements this week have differed but little from those already reported. A large number of visitors from the surrounding country, some of them from considerable distances, have come to town to see and hear for themselves. Among these are many ministers of various denominations, who seem to take a deep interest in the proceedings.

Not the least gratifying feature of the movement is the happy bringing together of all evangelical denominations to which it has given rise. In all the meetings Presbyterians, Episcopals, and Methodists are mixed and mingled without distinction. On Monday night, in Rosemary Street Church, the Rev. Mr. Dickson, incumbent of the Mariners' Episcopal Church, was one of the busiest among the inquirers, and on Tuesday evening the Rev. I. H. Deacon, incumbent of Trinity Episcopal Church, occupied the pulpit of Eglinton Street Presbyterian Church. If the present stirring do nothing more than help to banish the bitterness of sectarianism from our midst, and lead Christian men, while holding by and advancing their own Churches, to live and work in accordance with the motto, *Unum sumus corpus in Christo*—it will have wrought unquestionably a work for which none can be too thankful.

One of the most useful addresses given by Mr. Moody since his coming was that delivered at the two o'clock meeting on Wednesday on "Bible Reading." It was addressed specially to young converts, but older Christians could derive many a useful hint from it. He was very earnest in urging his hearers to make a constant practice of studying the Bible. For this purpose he recommended them to provide themselves with three books—a Bible, "not too good to be marked," "Cruden's Concordance," and a Scripture Text Book. Let them not merely read the Bible "to ease conscience," but study it "to get food," and mark in it anything they met worth noting. A good plan was to take up a book and spend say six months upon it. He recommended "topical" Bible reading, *i. e.*, reading up a subject in it. Let them take the subject of love, for example, and find out all the Scriptures bearing on that, and study them "till they were full of love." Let them also meet with other Christians for this purpose and compare notes. They would wonder what good they would get from this practice. Mr. Moody then gave examples of this topical study, some of which were very happy. There were, for instance, "The Seven Blessings of Revelation," viz., 1. "Blessed is he that readeth and they that hear the words of this prophecy." 2. "Blessed is he that keepeth the sayings of the prophecy of this Book." 3. "Blessed are they that do his commandments." 4. "Blessed is he that watcheth." 5. "Blessed are the dead that die in the Lord." 6. "Blessed is he that hath part in the first resurrection." 7. "Blessed are they who are called to the marriage supper of the Lamb." Then there were the "Seven Walks of Ephesian," viz., 1. "The walk according to the course of this world." 2. "The walk in the vanity of their minds." 3. "Walking circumspectly." 4. "Walk worthy of the vocation wherewith ye are called." 5. "Walk in good works." 6. "Walk in love." 7. "Walk as children of light." In a similar manner he spoke of the "Seven things worth knowing" in the 2nd chapter of 1st John, which our readers can find out for themselves; "the four little things of Proverbs," and so on. The whole lecture was replete with instruction, and was listened to with the most undivided attention.

As to the results up to the present of the work of the past three weeks not only has there been, as is evident to all, a wonderful stirring of the whole town, but many real conversions have, it is believed, taken place. We can only mention a few illustrative incidents.

Last Saturday night four young men came to the house of one of the Presbyterian ministers of the town to ask about "the way to Zion." They had all been deeply impressed, and were in real earnest about themselves. All four, so far as man can judge, are "looking unto Jesus." During that week two other young men of the same congregation were savingly impressed, and on last Sabbath morning a young girl belonging to the same church, and whose heart the Lord had touched, came into the vestry after service to ask her minister to give her some "work to do for Christ." In the Sabbath-school of another of the town churches, three young men appeared last Sabbath morning asking to be received as teachers, saying that they felt called on now to do something for their Master. In a third Sabbath-school when the minister entered he found a youth talking very earnestly with one of the classes. Inquiring the meaning of this, he was told that this lad, having had his heart changed during the preceding week, had asked permission from his teacher to speak a few words to his fellow-scholars, urging them also to come to Christ. In the same school a female teacher came to the superintendent and resigned her class, saying that such a wonderful change had come upon them that she felt herself incompetent to instruct them. Brought thus to a sense of her own wrong state, she was made anxious about herself, and by and by came back to teach again, a changed woman.

Three sons of clergymen are among those reported as converted last week. Another case is that of a young lady who found benefit from one of the two o'clock meetings. Next day she brought her two sisters with her, desiring that they too might share the blessing. They remained for the inquiry meeting, and both "went on their way rejoicing" in a manner which the minister who had been conversing with them says he can never forget, the three sisters now feeling themselves "one in Christ." Another remarkable case is that of an entire Roman Catholic family, who heard Mr. Moody, we believe at one of the open-air meetings, and have left the Church of Rome. These are some of the cases which have come under our own notice. There are many such.

By later accounts we learn that upwards of two hundred young men profess to have been converted.

Missionary Intelligence.

MISSIONS OF UNITED PRESBYTERIAN CHURCH.

The Rev. Dr. Robb, writing from Old Calabar, gives several instances of the barbarity and evil passions which still often make their appearance among the natives. But the picture is not all dark. There are some promising circumstances. He says:—"Our Sunday meetings are somewhat better of late than I have ever seen in the attendance of Ibibios. They are getting into the way of coming, chiefly boys and youths, from several villages—if only they persevere. I like to see this, as it is the result of previous labours among those who are living with us. A few of those who

were with us and are now living at their homes, as well as those who, at the planting season now begun, go to help their people, almost invariably abstain from work, and come, some of them three miles, to be present with us. And their example and invitations bring others with them. In particular, a convert, living at present in his native village, always appears followed by a file of youths and boys, and on one occasion the headman of their village accompanied them. He has prayers and Bible reading in his place also every day. By the death of his elder brother he has become the head of his father's house. He has been importuned to marry his brother's wives, according to the custom of his people; but this he has of course emphatically refused to do. This would have gratified Mr. Baillie, who first took him up, and Mr. Timson, who baptized him. He is not a choice Christian for all that; his defects are well known to me. But he has force of character, and were he only filled and purified by the Spirit of God, he would be a useful man in Ibibio.

Being unable to itinerate personally hitherto, I go by deputies. The native teachers, the members of the church, and the advanced lads go, after our meeting in the forenoon, to repeat in eight or nine villages what they have heard, to knots of people varying from twelve to forty. I have strongly charged them to speak in Ibibio patois,—the patois of the women and children,—so that they may be clearly understood. And I have heard of impressions made in this way on several persons, one or two of whom have expressed their fears, and their desire to seek God and live. This is the barley cake rolling down on Satan's camp. Who but the infidel will doubt that God can, by such imperfect instruments, and by the babbling or prattling of mere babes, spread the gospel of his kingdom? I see saving truth taking hold of minds so recently heathen and dead. But God must do it all, for it is his work. Some of the villages have made or are making houses for their meetings. Ikoroſiong alone will neither hear nor move. And yet I doubt not something will by and by be seen among them also.

CHINA.—Dr. Williamson gives interesting notes of a missionary journey to Tsi-nan-foo, in the province of Shantung. He refers to the great change observable in the manners of the natives. Foreigners are generally treated with respect, and offensive names are but seldom used and never in the presence of a lady. He found them ready to avail themselves of his healing skill. At one place he and Dr. Henderson, who accompanied him, examined a hundred patients of both sexes in one day. He refers to the lamentable fact that the cultivation of the poppy is on the increase, notwithstanding the opposition of the Government to the spread of the drug.

Dr. Williamson speaks of the condition of the people as he found them in his journeyings. He says:—"Were I not a Scotchman, I would say that the physical state of the people very much resembled the population of Scotland last century, as our grandfathers described it. The villages straggling; the dwellings built of stone, one-storey high, irregularly located, jutting out here and there and everywhere; the roofs thatched, with huge weeds growing on them; a 'burn' gushing through the street; ducks, geese, and poultry, horses, donkeys, dogs, and cows in all directions; most of the houses out of repair; 'reek' and dirt everywhere, outside and in. The people stalwart and ruddy, moving about soberly but slowly; gain and thrift stamped on every countenance. The rude character of the farm and household implements; the '*omnium gatherum*' aspect of the country shops; the 'din' of the school; the bare-legged boys, and the bannocks of wheaten

meal heightening the resemblance. Little or no foreign commerce ; no proper postal communication, no mail coaches ; horseback, or thirty miles a day in a lumbering cart, the only means of conveyance ; and I may add that there was similar insecurity of property, and places in ruins, or towns and villages gradually rising out of ruins, as were to be seen in Scotland during the troublous times of 1715 and 1745.

— What a change ! and yet I venture to say that the Chinese are susceptible of as great an amelioration. Of course, in point of education, intelligence, and honour and moral worth, they are far behind our forefathers ; but they have nearly as large brains ; they possess a certain mental training ; they are in a measure prepared to act ; they have a similar spirit of enterprise, and as dogged perseverance as characterises our countrymen. Moreover, there is far more wealth hidden away in China, and incomparably greater material resources. Of course we had many advantages ; the stimulus, and expansive and elevating power of our blessed religion ; men of great genius and vigour and capacity were raised up in all departments of Church and State ; then, as iron sharpeneth iron, so was the action and reaction of man on man. But all these things are possible in China. We only need to get fairly among the people and *secure their confidence* ; they need the *stimuli* of outside suggestions, the prompting and the encouragements of example, and the powerful incentive before their eyes of obvious and certain success. This struck me powerfully on the recent journey.

FORMOSA.

From various causes Formosa is attracting more attention than it has ever done before. We have published several letters from our own missionary, and extracts of communications of other missionaries, bearing particularly on the moral and religious condition of the island. We subjoin portions of a communication which recently appeared in the columns of the *Times*, which we doubt not will be read by many with interest. It will be seen that the writer bears testimony to the success of the Presbyterian missionary work in Formosa.

“There are probably few islands of any size in the Pacific Ocean which have been so little described. With the exception of an able but short book by Swinhoe, the naturalist, and a few desultory official reports by an American Consul, or the notices in Mayer's Treaty Ports of China, it has been allowed to flourish without any record of its progress or history being given within recent date to the public. It may therefore not be unnecessary to preface an account of a visit to its aborigines by a mention of its geographical position. It lies nearly entirely between the 22nd and 25th degrees north latitude, and the 120th and 122nd degrees east longitude. It is about 240 miles in length and 100 miles in breadth at its broadest part. A chain of mountains traverses it lengthwise, dividing the east from the west. The east of the chain is mountainous, and the west is a plain smaller in area than the mountainous district, and richly cultivated. The Chinese are masters of the plain, while the mountains have from all time remained in the hands of savages, who have successfully resisted every effort to dislodge them. Notwithstanding their proximity to civilization, during centuries they have preserved their isolation, and are at this moment perfectly ignorant of the ways of the outer world. The literary neglect which Formosa has suffered is principally owing to the fact that it is out of the regular route. Travellers visiting the east and going round the world, as so many do now-a-days, very rarely visit it ; steamers going there are

not to be met with often, and it has not become one of the staple sights of the world like Pekin and Japan.

"Those who have visited the savages bring back strange tales, and though the visit now recorded was devoid of danger and of hairbreadth escapes, it may be sufficiently interesting to tempt future travellers out of the beaten track.

"I started from Takow on the morning of the 17th of October, shortly after daylight, in company with the captain of the man-of-war in which I had come to Formosa and two other gentlemen, one of whom was a resident at Takow, acquainted with the country and the local Chinese dialect. We owe it to him that we were able to make the expedition, as it would have been impossible to penetrate into the interior without an interpreter.

"It is usual in Formosa to travel in sedan chairs supported by three bearers. They are by no means comfortable even when not in motion, but the jog-trot of the bearers renders the occupant thoroughly miserable for the first day. Subsequently he gets accustomed to it, his bones become more pliant, or his pillows are more cannily arranged, or fatigue may have overcome him; but, to whatever cause it may be due, it is certain that sleep, which at first would have been deemed impossible, will on the second or third day frequently rescue the traveller from thinking of the discomforts of his mode of progress. Walking, however, is the best escape, but only to be indulged in towards sunset and the early hours of the morning.

"The road lay through villages and one considerable town, filthy, like all the Chinese towns. The country was beautiful, with crops, rice, and millet in the open, while the sides of the road were sheltered by cactus, pineapple, bamboo, and other shade-giving trees and shrubs. Towards evening we emerged from the shady lanes into the open country; at a distance of fifteen miles a range of mountains shut in the view; between us and them nothing but waving fields of rice and, at intervals, thick groves of bamboo. The husbandmen of the plain have their habitations in these groves, and towards one of them, named Hoansia, we bent our course.

"A traveller arriving at this village at nightfall would be strangely impressed by hearing the solemn and familiar strain of the Old Hundredth rising fitfully through the thick growth of bamboos guiding him to the home of the chief of the small community. The Presbyterian mission has been exceptionally successful in Formosa, and, thanks to their labours, our first night's halt was among Christian Chinese. The farmhouse of the headman was a quadrangle, one side of which formed the dwelling house, in which the principal room was ornamented with engravings from the *Illustrated News*. I may mention here a fact which shows the quickness of Chinese intelligence. You are aware that their language is written, not in letters like ours, but in characters so numerous that it requires the study of years to read a Chinese work with fluency.

"The missionaries have attempted to introduce our method of indicating sounds by the conjunction of letters. The Bibles used by these Chinese converts were printed in letters, and I was assured that an adult could learn the use of letters and read a book in three weeks. By this means, at the evening service, as we were all provided with the prayers and hymns in Roman character, we who were ignorant of the language were able to join with the natives in singing the psalms in their own tongue.

"Early on the ensuing morning we resumed our journey in the sedan chairs. For upwards of ten miles our road lay through richly cultivated tracts such as we had seen the day before, but as we neared the mountains the aspect of the plain changed. The hand of the husbandman seemed to

have relaxed its grasp, the soil, apparently as rich as any we had passed through, remained untilled; no bamboo groves diversified the landscape; wild nature was tenant of the land. We had reached the neutral zone between the conquered and unconquered parts of the island. Behind us were the rural homes of the Chinese; in front, the mountain fastnesses of the savages. The internecine strife which continues to this day between the inhabitants of the plain and the mountain has produced a wilderness some ten miles in breadth at the foot of the mountain range. Within this neutral district, however, are a few villages where the savages and the Chinese meet to exchange commodities. At Hoansia, where we had passed the night, we had been urged to proceed no further, as a party of marauding savages had been surrounded on the previous day, and two of their number had been captured and beheaded. Such an incident was, however, of too common an occurrence to be likely to make any change in the friendliness with which Europeans were regarded, and we thought ourselves justified in not heeding the advice, and pursued our way to a neutral village named Kalipo, the Christian headman of Hoansia accompanying us.

"At Kalipo the wife of the headman was of savage birth, and sister of the chief whose home in the mountains it was our object to reach. We experienced considerable delay before we could prevail upon her to act as our guide without sending word previously to know if we should be welcome; and, indeed, she refused to venture upon doing so, unless she could find two other women to go with us. There were several savages in the village who for a bit of red cloth would have taken us anywhere; but we were given to understand that we could only penetrate with safety provided we were under female escort. Our next difficulty was to prevail upon our Chinese baggage-carriers to accompany us. Their terror at the idea of entering the dreaded territory was such that bribes and threats appeared at first to be useless to shake their determination to abandon us. In the end the greater part of our things were left behind and the rest carried by the more valiant of the crew, to whom we assured protection as far as we were able."

We have not space for the graphic and interesting account given by the writer of his journey; but we give a few paragraphs describing his arrival at the village of the savages, and his reception by them: "Towards eight o'clock we reached our destination—a village situated about 2,000 feet above the level of the sea. The scene of our arrival was illuminated by flaming millet stalks, held by savages. An old man came forward and shook each of us by the hand. Immediately afterwards a youth put his arm round my waist and led me along the road, which was paved with rude flagstones in the most inconvenient manner, as about every ten paces a flagstone was placed upright, obliging one to step over it. We were soon again in darkness, and I felt really grateful to my friendly guide, who seemed to be taking so much care of me, till I found that with the hand which was not round my waste he had succeeded in extricating my revolver from my belt. I endeavoured to regain possession of it, and, before I knew where I was, I found myself engaged in a struggle, which probably would have ended in my discomfiture, as I quickly recognized the superior strength and agility of my friend, when a light was shed upon the scene from a neighbouring doorway, on which he suddenly disappeared, leaving the revolver in my hands.

"A few steps further brought us to the house of the chief, who was a ruler over ten tribes. He was away on a hunting expedition, and we were received by his wife. The house in which they lived was similar to all the others in the village. It was entered by a door only three feet high. Pass-

ing through it, the visitor had to continue his bending posture along a passage about five feet in length issuing into a room ten feet high at the upper end, which was against the rock, and five feet high at the opposite end, which looked on to the road. It was, in fact, a penthouse consisting of one room, used for living, eating and sleeping. The end towards the road was excavated, so that a person could stand upright in it, although the roof was but five feet from the level of the road. This portion of the room had mats upon the floor, and a wooden settee ran around it against the wall, whereon was seated the wife of the chief. She was a handsome young woman, with regular features and fine eyes, but her good looks were much marred by an incipient *goitre*. Our Chinese Christian entered the room first, and, advancing to the divan on which the lady was seated with her legs tucked up under her, he raised her hand to his lips and reverently kissed it. She bowed to us as we advanced with all the dignity of a western princess. On her head was a massive wreath of brilliant yellow flowers, and we learnt afterwards that married women had the privilege of wearing flowers in their hair, while those who are not married might only wear leaves. Her dress was of green cloth with a red and yellow border, and round her neck she wore necklaces of beads. The room was soon filled with a crowd of natives, whose curiosity about us it was difficult to appease. They were friendly, but inconvenient, and it was impossible to escape from them. Our only compensation was that we were equally curious about them, and their appearance was most picturesque. Some wore a species of headdress which, looked at from the front, resembled a cocked hat with fringe of many colored feathers, others wreaths of small rosy apples, others chaplets of wild boar's tusks.

"The room became oppressive, and, bending down, I dived through the passage to the fresh air, only to be again surrounded by savages whose rank did not admit of their coming inside. A man of degree, however, presently approached, and to my grateful senses appeared to me to propose that I should go somewhere with him where I should find water. I eagerly consented, and, mounting the hillside, followed him to his house. It was like the one we had left, with the great advantage that no one but my guide's wife was there. The side of the room was ornamented with row upon row of jaw bones symmetrically arranged, the largest being at the top left hand corner. The savage produced a very large circular iron dish, and then brought from the corner of the room a bamboo about six feet long containing water. He raised this over his shoulder, and poured water from it into the dish, which he placed on the fire. When it was warm he set it down in the corner of the room and motioned me to make use of it. He then showed me uncooked food, making signs that afterwards I was to eat. It consisted of the entrails of wild boar, and, though hungry, I did not feel that I could manage it; so, after making myself comfortable, I returned to the chief's house."

After spending the night, preparations were made for their return. Various obstacles were thrown in their way by the savages, who had been pretty successful in securing as presents almost everything that the visitors carried with them; but intimating their firm determination to leave, no opposition was offered, and the strangers departed without reluctance, feeling that the savage nature of their entertainers was making itself unpleasantly conspicuous.

General Religious Intelligence.

THE OLD CATHOLIC MOVEMENT.—There was recently a gathering in the city of Bonn of Old Catholics with leading men of different Churches—English, Continental, and American—for the purpose of consulting whether the reunion of some at least of the *disjecta membra* of Christendom was not possible. Dollinger and Bishop Reinkens represented the Old Catholic party. The Rev. Dr. Browne, Bishop of Winchester, Dr. Howson, and Canon Liddon represented the Anglican Church, while there appeared an American Bishop, two continental chaplains, and some dignitaries of the Greek Church. The conference had no official character, nor will it have any very practical results. It appears, however, that the Old Catholics, although not by any means Protestant, are not only increasing in numbers, but are making decided advancements in the apprehension and maintenance of Christian truth.

PROFESSOR TYNDALL'S DEFENCE OF HIMSELF.—Professor Tyndall has republished his address delivered at the opening of the British Association. He has altered some passages, and has taken occasion to advert briefly to some of the replies which his address evoked. He states that the doctrine of Material Atheism is not one which he can ever believe “in hours of clearness and vigour,” and that it offers “no solution of the mystery in which we dwell and of which we form a part.”

AMERICAN BOARD OF COMMISSIONERS OF FOREIGN MISSIONS.—The annual meeting of the Board took place this year at Rutland, Vermont. The meeting was opened with a sermon by the Rev. Dr. Scudder. The matter of finance engaged the attention of the Board. It appeared that receipts and expenditure showed a strong tendency to drift apart. It appeared that the receipts from all sources amounted to about \$380,000, while the expenditure would require \$500,000. Various stirring and impressive appeals were delivered, and no doubt a strong impulse was given to the missionary cause.

THE SWING CASE.—The case of Prof. Swing has again been attracting attention. At a late meeting of the Chicago Presbytery, Prof. Swing presented a communication asking the Presbytery to drop his name from the roll, as he now declared himself independent. In the course of his letter he spoke of “an insane war” which had been waged against him by “military spirits weary of prolonged peace,” and who had been influenced by “a fanaticism of dogma.” The Presbytery, by a vote of 18 to 11, agreed to strike his name from the roll, and further agreed to express their affection for Prof. Swing, their reluctance and sorrow in parting with him, and their assurance that their prayers and good will and personal regard would follow him. On an appeal to the Synod of Chicago, which met shortly after the meeting of Presbytery, the Presbytery was censured for dropping Prof. Swing's name from the roll while a case affecting him was still undecided. The Synod also took up Dr. Patton's appeal from the judgment of the Presbytery in the case. The appeal of Dr. Patton was sustained.

Home Ecclesiastical Intelligence.

CALLS, &c.

The Rev. L. Cameron, of Acton, having accepted a call from the *Thamesford* congregation, is to be inducted there on the 2nd Tuesday of November; the Rev. T. Thomson has been called by the congregation of *Glenallan* and *Hollin*; Rev. R. Thynne has been called to the congregation of *St. Ann's*, &c.; Rev. T. Alexander has been called to the congregation of *Mount Pleasant* and *Burford*; Rev. J. Anderson has been called by the congregation of *Saltfleet* and *Binbrook*; he has also received a call from the congregation of *River Street Church, Paris*; the Rev. D. McKeracher is called by the congregation of *Florence* and *Dawn*; the Rev. G. G. McRobbie has accepted a call from the congregation of *Mandawmin*, and his ordination is appointed to take place on 3rd Tuesday of November.

The Rev. A. G. Forbes has declined the call of the congregation of *West Puslinch*; the Rev. A. Gilray has declined the call of the congregation of *Cheltenham* and *Mount Pleasant*; the Rev. W. Cochrane has declined the call of *Bay Street congregation, Toronto*.

INDUCTIONS.—The following inductions have taken place: Rev. J. Robertson, formerly of Norwich, &c., at *Winnipeg*; Rev. J. S. Black as junior pastor of *Erskine Church, Montreal*; Rev. H. Thomson at *East Oxford*; Rev. S. W. Fisher at *Waterdown* and *Wellington Square*; Rev. W. Benson at *Flamboro'*; Rev. P. Nicol at *Vaughan* and *Albion*; Rev. J. Bethune has been inducted as Pastor of the congregation of *Chesley* and *Salem*.

BURFORD.—The new church at Burford was opened on Sabbath, 25th, when sermons were preached by Rev. Messrs. Alexander, Lowry and Cochrane. The Rev. T. Alexander has accepted the call from Mount Pleasant and Burford, and his induction will take place on Monday, November 9th.

REV. DR. BARRIE.—We regret to learn that the Rev. Dr. Barrie has found it necessary, in consequence of the state of his health, to tender his resignation of the charge of the congregation in Eramosa.

DEATH OF MINISTERS.—Since our last issue we have to record the death of Rev. J. Nisbet, missionary to the American Indians in the region of the Saskatchewan, and also that of the Rev. John Baird, of Port Stanley. Brief notices of these brethren will be found elsewhere.

RESIGNATIONS.—The Presbytery of London has accepted the resignation of Rev. A. Burr, Point Edward, and Rev. D. McMillan, of Lobo.

WIDOWS' FUND.—We remind the ministers of the Church that the annual rate payable by them is due on 1st November. The attention of those who have not yet connected themselves with the fund are called to the subject. It is most desirable that they should, in view of the union which will in all probability be soon consummated, secure an interest in the fund. Information may be obtained from the Rev. W. Reid, agent of the Church.

SYNODS IN LOWER PROVINCES.—We observe from the telegraphic reports that the Basis of Union has been agreed to by the Synod of the Presbyterian Church in the Lower Provinces unanimously, and by the Synod in connection with the Church of Scotland by a large majority.

KNOX COLLEGE—OPENING OF THE SESSION.

The session of 1874-5 opened at the usual time, the introductory lecture having been delivered by the Rev. Prof. Gregg, in Knox Church. The subject of the lecture was the evidence for Christianity from the fulfilment of Old Testament prophecies in regard to Jesus Christ. The argument was clearly stated and ably set forth, and the lecture was listened to with attention by the audience, which embraced not only many students, but a number of ministers from various parts of the country. A fair number of new students have entered, and the work of the session has begun under most favorable circumstances. Principal Caven, Prof. Gregg, Prof. McLaren, and Dr. Proudfoot lecture each day. There are also classes for the preparatory students in Greek and Latin. A course of instruction will be given by Mr. Taverner, the well-known teacher of elocution, during the earlier part of the session.

KNOX COLLEGE—NEW BUILDING.

The new College buildings are approaching completion so far as the outside work is concerned, and all the contractors are busy in pushing forward their respective departments. It is hoped that, at the latest, by the time the session closes, the whole will be complete, and the friends of the College and of the Church will see a building which will be a credit to the city of Toronto, and to the members of the Canada Presbyterian Church, whose liberality has encouraged and supported the undertaking. The meeting of the Board of Managers appointed the Rev. R. I. Warden, of Bothwell, to carry on and complete the work of canvassing the congregations that have yet to be visited. The number of these is very considerable, and several months must be taken up in the canvass of them. It is hoped that wherever Mr. Warden goes he may receive an encouraging reception. We have said that the work in connection with the building has been going on vigorously. This requires the constant expenditure of large sums. The sum of upwards of \$60,000 has already been expended, while the receipts from subscribers have amounted to little above one-half of that sum. Subscribers are requested to pay in to the several local committees the instalments due, and it will be a favour if ministers will co-operate with the local committees, and do what they can to have the subscriptions paid and remitted as soon as possible.

PRESBYTERIAN COLLEGE, MONTREAL—OPENING OF SESSION.

On the first Wednesday of October, the College at Montreal was again opened. The Rev. Dr. Fraser, of London, England, was invited to deliver a lecture, in Erskine Church, in connection with the opening of the College. The lecture, which was heard with great pleasure by a large audience, was on "The Life and Times of the great English Presbyterian, Richard Baxter." At the close of the lecture, Principal McVicar addressed those present on the position and prospects of the College, stating that it was prospering, that an addition of twenty-two students would be made to the former number, and that a considerable amount had been added to the building fund. He referred to the death of the Rev. C. C. Stewart, M.A., of Owen Sound, and to the death of Mr. R. McKenzie, one of their students. He thanked Dr. Fraser for the eloquent lecture he had delivered.

DEPARTURE OF REV. DR. FRASER.

The Rev. Dr. Fraser, with Mrs. Fraser and their three children, will leave, God willing, for his distant field of labour, probably on the 2nd November. They go by way of San Francisco, whence they will take steamer for China. Dr. Fraser is known most favourably to many of the ministers and congregations of the Church, and we doubt not that many will, not only for his own sake, but for the sake of his work and of his master whose work he goes to do, think often of him, and bear him and his family upon their hearts at a throne of grace. We shall hope to hear before long of his safe arrival, and of his entrance on his work in Formosa. He will be most gladly welcomed by Mr. McKay, and by various members of the missionary band. May God watch over him and his, and make him an abundant blessing to those among whom he goes to labour.

MEETING OF THE EVANGELICAL ALLIANCE IN MONTREAL.

The recent meeting of the Dominion Branch of the Evangelical Alliance was decidedly successful. Although there were comparatively few representatives from abroad, those who were present were well fitted to give tone to such a gathering, and to sustain the interest of the meetings from day to day. Many of the papers were decidedly good, and would have attracted attention anywhere. Without specifying all, we might mention a paper by Rev. Dr. Schaff of New York on "The Doctrinal Consensus of Evangelical Christendom," one by Rev. Dr. R. Dabney of Virginia, on "The Scriptural Idea of the Visible Church Catholic as constituted of Denominations of Christians," one by Rev. Dr. Fraser of London, on "The Relation of Art to Church Worship." A very admirable address was given by Rev. Dr. Hall of New York, on "Modern Demands upon the Pulpit—unjust and just."

One or two of the papers seemed to be scarcely in place at a meeting of the Evangelical Alliance, the members of which agree to unite on certain broad grounds, sinking for the time many points, not unimportant, although not essential to salvation. Subjects which might bring up any of these points on which the Alliance would be divided, should be avoided. On the whole, however, the papers were interesting in regard to the subjects treated, and able in the discussion of these subjects.

An interesting feature of the meeting was the observance of the Lord's Supper on the afternoon of Sabbath in St. Paul's Church. Ministers of various churches, including a dignitary of the Episcopal Church, took part in the dispensation of the supper, and a very considerable number were present. A fine spirit characterised all the services.

The presence of the Earl of Cavan, Rev. Dr. Black, of Inverness, and Mr. Henry Varley of London, who have all been largely engaged in evangelistic work in Britain, added much to the interest of the meetings, while no doubt the powerful addresses delivered by them and others made a deep and lasting impression on many who heard them.

Proceedings of Presbyteries.

PRESBYTERY OF MONTREAL.—This Presbytery held a quarterly meeting at Montreal, in Presbyterian College there, on the 7th, 8th and 9th days of Oct., 1874. The Rev. Alex. Young was moderator. Thirty ministers and five elders attended, besides ten corresponding members. The Rev. John Morton, missionary to the

Coolies in Trinidad, addressed the Court. The Rev. John McLean was translated for induction into Knox Church, Oro, and received a suitable testimonial from the Presbytery. The Rev. James Sturrock Black was inducted as junior pastor into the collegiate charge of Erskine Church, Montreal. Initiatory steps were taken in reference to one call from Nazareth Street Church, Montreal, and to another from Wellpark Free Church, Glasgow, in Scotland, to the Rev. R. M. Thornton; and another from Gordon Church, Indian Lands, to the Rev. Alex. Urquhart, was further prosecuted. The General Assembly's Remits ament unior were approved *simpliciter*. On reports of committee, a list of rates were adopted for benefit of the General Assembly's Expense Fund. Seven entrants were certified to the Presbyterian College Board of Examiners, and three regular students in divinity having delivered the exercises prescribed to them, were certified to the Senate of said College. The quarterly Home Mission Report was read, and action taken thereupon. The Presbytery having considered the subject of missionary meetings, agreed to instruct, as they hereby do instruct, the kirk sessions to hold such meetings in their respective congregations in the course of the approaching winter, and to report next spring. The Rev. Dr. Taylor called attention to certain inaccuracies connected with his name in the General Assembly's printed statistics for the last financial year. Passing over other transactions sufficiently important, be it recorded, in fine, that the Presbytery licensed Mr. J. J. Cochrane to preach the gospel.

JAMES WATSON, *Pres. Clerk.*

PRESBYTERY OF KINGSTON.—At a special meeting held on the 10th day of September last, Mr. R. W. Leitch was ordained, and inducted into the pastoral charge of Camden and Sheffield.

The quarterly meeting was held in Chalmers' Church, Kingston, on the 13th and 14th days of October. Interesting and satisfactory reports were furnished by Messrs. Ferguson and D'Argent, respecting their missionary labours during the summer. A proposal to employ Mr. Andrew Dowsley, licentiate, as an ordained missionary at Lansdowne for a term of years, was considered, and the decision postponed until the next meeting. A committee was appointed to visit the congregations of Glenvale and Harrowsmith, for the purpose of stirring them up to greater liberality in the matter of ministerial support.

All the returns made by sessions and congregations were favourable to union on the terms proposed. Mr. Gray was appointed to prepare a paper for the next meeting, suitable as a preparation for the conference on the state of religion.

The following deliverance was framed ament the visitation of the congregation of Amherst Island: "This Presbytery would place on record their deep sense of Mr. McIntosh's long and faithful services. At the same time, considering that the infirmities of age are fast bearing on our brother, would tenderly press upon him the propriety of resigning his charge at our next regular meeting. In the meantime appoint a committee to take into consideration what steps the Presbytery can take towards obtaining a retiring allowance for our brother." A collection for the Presbytery and Synod funds was appointed to be taken up before the end of February next. The Presbytery gave its sanction to an engagement entered into by Mr. Burton with the Bible Society for a couple of weeks.

THOMAS S. CHAMBERS, *Pres. Clerk.*

PRESBYTERY OF COBOURG.—This Presbytery met at Perrytown, on the second Tuesday of September, for the induction of the Rev. W. Hodnett. Mr. Sutherland preached from 1 Tim. iii. 15. Mr. Roger thereafter addressed the minister and Mr. Mitchell the people.

The regular quarterly meeting was held at Millbrook, on Tuesday, the 29th of September.

Returns to the Remit on Union were called for. Fourteen sessions and congregations reported *unanimously* in favour of union on the basis sent down; and, in each of two others, the same conclusion was reached with only one dissentient.

It was unanimously agreed to approve of the proposed enlargement in the representation of Presbyteries in the next General Assembly.

A communication from the Rev. W. Reid announcing that the assessment on this Presbytery for the Assembly Fund for the present year amounts to \$196 00, was read. A scheme for the equitable assessment of congregations for this fund was adopted.

Instructions were renewed to Mr. Macwilliam to moderate in a call at Norwood and Hastings, when it shall seem desirable to do so.

Reports were read from the missionaries within the bounds. These reports showed that encouraging progress was being made in the mission field. Mr. McKay gave in a report of a visit which he paid, in the beginning of September, to the mission field of Chandos and Burleigh, in which he spent two Sabbaths, dispensing the sacrament of the Lord's Supper twice and preaching eight times. He strongly recommended the division of this field. The cordial thanks of the Presbytery were tendered to Mr. McKay for the very diligent and faithful manner in which he had discharged the duty assigned to him. A similar report of a visit paid by Mr. Clark to Warsaw was given in, and in like manner acknowledged by the Presbytery.

It was unanimously agreed to instruct ministers to hold missionary meetings within their respective congregations. It was further agreed that the Presbytery shall inquire, from time to time, whether these instructions have been complied with.

The Presbytery's Home Mission Committee were empowered to call on members in turn to give a Sabbath to the mission field, and to arrange, if possible, for a missionary meeting being held at each station.

Messrs. Ewing and Lohead were appointed to visit Haliburton at some period convenient to themselves, and also at the same time to visit and preach in Winden mission group.

Mr. Bennett gave notice that he would move at the next regular meeting that a system of Presbyterial visitation of congregations be instituted.

The next regular meeting of Presbytery was appointed to be held at Peterboro', on the 2nd Tuesday of January, at 11 a.m. It was agreed that on the evening of the same day a public conference be held on the state of religion, and that addresses be delivered by Messrs. Douglas, Mitchell and McKay.

W. DONALD, *Pres. Clerk.*

PRESBYTERY OF SIMCOE.—A special meeting was held at Barrie on September 20th. Mr. Gray, convener of the Synod's Muskoka Building Fund, was authorized to draw on the treasurer for \$150, to meet engagements in Bracebridge. Mr. Marples was allowed three weeks absence to procure subscriptions to the fund. On application from the congregations of Duntroon and Nottawa, Mr. Rodgers was appointed to moderate a call; petition for supplement of \$200 was sustained; and Mr. Burnett, probationer, was appointed to remain there three months longer. It was agreed to give such missionary supplies to Minissing and Grenfell as the Convener of Home Mission Committee may be able to procure. An application from Bally-nas-green to be formed into a station, was laid over till next regular meeting, and the Clerk was directed to summon the congregations of Ivy and Angus in their interest in the case.

ROBT. MOODIE, *Pres. Clerk.*

PRESBYTERY OF HAMILTON.—This Court held its quarterly meeting on the 13th ult. The Rev. D. H. Fletcher, moderator, presided. The forenoon sederunt was chiefly occupied with the reading of the minutes of former meetings and the reception of reports of various committees. It was agreed that the group of stations at present under the charge of the Rev. William Hancock be erected on the first of January next into two distinct charges, viz., Welland, Crowland and Port Colborne to form one pastoral charge, and North Pelham and Port Robinson another. At the afternoon sederunt, Rev. George Burson presented a petition

from the First Presbyterian Church, St. Catharines, seeking to be admitted as a congregation of the Canada Presbyterian Church. The petition was received, and a committee, consisting of the Rev. Messrs. Burson (convener), Fraser, McBain and Dawson, also Mr. R. Lawrie, was appointed to make all the necessary inquiries, and to report at the meeting in Waterdown on the 27th inst. The Rev. John McColl presented the quarterly report of the Home Mission Committee, which was of a satisfactory nature, and thereafter tendered his resignation of the convenership. The report was received, and its recommendations adopted. A committee was appointed to draw up a suitable minute in reference to Mr. McColl's resignation. The Home Mission Committee of last year was reappointed, with the addition of Mr. Laing as convener. The Rev. James Black reported that he had moderated in a call to a minister in Binbrook and Saltfleet, which resulted unanimously in favour of the Rev. John Anderson. It was also reported on behalf of Rev. Alex. Dawson that he had moderated in a call in the congregations of St. Ann's and Wellandport, in favour of Rev. R. Thynne. Both calls were sustained as regular gospel calls. Thirty congregations and twenty-eight kirk sessions sent in returns to the General Assembly's Remit on Union, all approving of it. The Presbytery also approved of the same *simpliciter*, and rejoiced to find such unanimity among the congregations and kirk sessions in favour of union. Mr. Fisher's ordination and induction were appointed to take place in Waterdown, on Tuesday the 27th, at 2.30 p.m.—Mr. Fletcher to preside, Mr. McGuire to preach, Mr. Black to address the minister and Mr. McColl the people, Mr. Benson's ordination and induction into the pastoral charge of Flamboro was appointed to take place on Wednesday, the 28th inst.—Mr. Porteous to preside, Mr. McLean to preach, Mr. Laing to address the minister and Mr. Dawson the people. Mr. Campbell's ordination and induction were appointed to take place in Kilbride on Monday, Nov. 2nd, at 2 p.m.—Mr. Porteous to preside, Mr. McBain to preach, Mr. Crystal to address the minister and Mr. Laing the people. Mr. McColl reported that the committee appointed by the Presbytery to examine students held a meeting on the 29th Sept., when Messrs. Henderson, Fletcher and Ratcliff read discourses, which were highly satisfactory. These students were certified to the Senate of Knox College. Mr. Reid, another student within the bounds, did not appear before the committee to read the prescribed exercise. Mr. Wilson, who has finished his University course, was also examined and certified to the Board of Examiners of Knox College. The report was received and adopted. It was agreed that the ministers within the bounds be instructed to hold missionary meetings in their respective congregations and report at the April meeting. A committee, consisting of the moderator, Messrs. McColl and Laing, with Mr. A. I. Mackenzie, was appointed to arrange for holding a conference on the state of religion, in the MacNab Street Presbyterian Church, on the second Tuesday of January, 1875. The Presbytery, after transacting a large amount of business, adjourned at 10 o'clock p.m.

PRESBYTERY OF PARIS.—The Presbytery of Paris met in Zion Church, Brantford, on Tuesday, the 29th September. There was a large attendance of members. The Rev. Prof. Gregg, of Knox College, and the Rev. J. G. Robb, B. A., of Cooke's Church, Toronto, were invited to sit as corresponding members. Messrs. Grant and Wright, of Ingersoll, were appointed a committee to assess the different congregations of the Presbytery for the Assembly Fund, so as to make up the amount, \$245, as apportioned by the Finance Committee. The call from Bay Street Presbyterian Church, Toronto, to the Rev. William Cochrane, of Zion Church, Brantford, was taken up. There appeared for the Presbytery of Toronto, Prof. Gregg and Rev. J. G. Robb; for the Bay Street congregation, Messrs. Anderson, Adamson and Paterson; Messrs. Woods, Watt, McLean and Robertson for Zion Church, and Mr. Cochrane for himself. The documents in the case, and the reasons for and against the translation having been read, the several parties were heard at length, after which Mr. Cochrane intimated his declination of the call, subject to the decision of the Presbytery. Thereafter, on

motion of Mr. McMullen, seconded by Mr. Grant, the Presbytery resolved that the translation sought for be not granted, which motion was carried. Professor Gregg craved extracts on behalf of the Toronto Presbytery, which were granted. Mr. McQuarrie reported moderating on a call at East Oxford in favour of the Rev. Hugh Thomson. Mr. Thomson, who was present in court, accepted the call, whereupon arrangements were made for his induction on the 20th October next. Mr. Cochrane was appointed to moderate in a call in River Street, Paris, before next meeting. Mr. Hume was appointed to moderate in a call at Mount Pleasant on Monday, October 12th, at 2 p.m. The Presbytery then considered the Remits on Union sent down by the Assembly. On motion made and seconded, the Presbytery unanimously approved of the Basis of Union and accompanying resolutions (Mr. McTavish dissenting from the resolution anent modes of worship), "but inasmuch as, in the opinion of the Presbytery, the adjourned meeting of the Assembly called for next November in Toronto is incapable of dealing with the *new matter introduced into the Basis of Union, advise that final action* be not taken in the matter of Union until the regular meeting of Assembly in 1875; and further, inasmuch as the said adjourned meeting to be held in November *cannot for the same reason change the representation of the Assembly of 1875*, the Presbytery take no action on the remit anent enlarged representation." In the evening sederunt Messrs. Lowry and McTavish gave interesting addresses upon the Churches of Britain and of the Lower Provinces.

WM. COCHRANE, *Pres. Clerk.*

PRESBYTERY OF GUELPH.—The Presbytery of Guelph met in Elora on Tuesday, 13th Oct. The principal items of business are the following:—The Treasurer's books were referred to a committee for audit, who, after having duly examined them, reported, stating that the ordinary fund was overdrawn, and that there was a balance in hand on the account for the erection of the new church in North Luther. The statistical reports of congregations were examined, and the Clerk was instructed to correspond with those in arrears for stipend, urging the payment of the same, and requesting to be informed what action had been taken by the next ordinary meeting. Attention having been directed to those which had sent in incomplete returns, the moderators of the kirk sessions of such, whether vacant or settled, were enjoined to see to it that full reports were made next year. The Report from the Committee on Sabbath School Conference was handed in and read by Mr. Bentley, Convener, and, on motion, was received. The programme of meetings was adopted, and the committee re-appointed to carry out all necessary arrangements for holding the Conference. The Clerk reported the returns he had received from sessions and congregations to the Assembly's Remit on Union, fifteen sessions and fourteen congregations expressing themselves in favour of the same, and two sessions and one congregation proposing modification in the Basis or Resolutions. He was thereupon instructed to forward the same and any others he may receive in time to the Clerk of the Assembly. The Presbytery next proceeded to consider the Remit, when it was moved by Mr. Middlemiss, seconded by Mr. Smellie, that the Presbytery having fully considered the whole subject of union with other Presbyterian Churches of the Dominion, and the remit sent down by the General Assembly at its meeting in June last, express the hope that the result of such union, if consummated, may be such as to disappoint the fears of many in this Church in view of its consummation; and the opinion that the said remit presents terms of union which this Church can assent to, except in as far as the preamble in said remit implies the acknowledgment, which the Presbytery cannot make, that the Church of Scotland, as at present constituted, or any Church in connection with it, holds the same doctrine, government, and discipline as this Church, and in so far as the Resolution on the Mode of Worship is, in their opinion, not only unnecessary but highly objectionable, as being a virtual sanction of any irregularity that may have crept into any congregation previous to the union. It was moved in amendment by Mr. A. D. McDonald, seconded by Mr. Beatty, that the remit be approved of *simpliciter*. On being put to the

vote, the amendment was carried by sixteen to six. From this decision Mr. Smellie, Mr. Middlemiss and Mr. Burnett dissented. A motion to the effect that the General Assembly delay taking further action on union till the next regular meeting, was defeated by a majority of one.

The report of the Committee on the Special Mission to the Township of Amaranth was read. Mr. Thomson, who has been engaged under the direction of the Committee in exploring the field, was heard. After deliberation the Committee was re-appointed with instructions to make such arrangements as they may deem necessary to carry out the objects stated in the report, one of which was that a minister may be procured for one week in each of the winter months to follow up the efforts just made for the cultivation of that district. A call was produced and read from the congregation of Thamesford, in the Presbytery of London, to Mr. L. Cameron, of Knox Church, Aeton, with reasons of translation, and answers to the same. Commissioners from both congregations, and Mr. J. A. Macdonald, commissioner from the Presbytery of London, were heard. Mr. Cameron was next called on to express his views and feelings regarding the call, who intimated that he felt bound to accept it, but left himself at the disposal of the Court. Parties were then removed. After due consideration it was moved and resolved that the translation be allowed to proceed, and in this decision all the parties, being recalled and having it announced to them, acquiesced. Messrs. Smellie and Ball were appointed a committee to prepare a minute on Mr. Cameron's removal to his new field of labour, and from the one he has now occupied for a number of years, to report at next ordinary meeting. Mr. Ball was appointed to declare the pastoral charge of Knox Church, Aeton, vacant, when required by the Clerk, and Mr. Wardrope to be moderator of the session in the meantime, and the same was ordered to be reported for due share of supply from the Probationer's Roll. Mr. McDonald reported that he had moderated in a call at Glenallen and Hollin, which had come out unanimously in favour of Mr. Thomas Thomson. The call, signed by one hundred and thirty-four members and thirty-eight adherents, with relative documents, was produced and read, and having been sustained, was ordered to be forwarded to Mr. Thomson for his decision. Instead of the usual arrangements for missionary sermons and meetings, the Presbytery enjoined all ministers to preach to their own congregations on the subject of missions and to hold meetings with them; moderators of sessions of vacant congregations to do the same, and that their diligence in the matter be reported at the meeting in April. Mr. Reeve's resignation of the pastoral charge of Rockwood and Elen Mills, laid on the table at last meeting, was next taken up and considered. Commissioners were heard. Mr. Reeve stated that he still adhered to his resignation on the ground of ill health. It was then agreed that it be accepted, and that his request not to be employed for the present be granted; that the Presbytery express their sympathy with him in the infirm state of his health, by which he is precluded from ministerial or probationary duties in the meantime, and their hope that he may, through the kindness of God, be soon restored; as also their sympathy with the congregation in being thus rendered vacant, and their prayer that they may soon procure one to take the oversight of their souls in the Lord. It was left with the Clerk to arrange for declaring the charge vacant. Mr. Little was appointed moderator of the kirk session during the vacancy, and the congregation was ordered to be reported for supply to the sub-committee on the distribution of probationers.

An application from Waldemar to have a portion of the supplement granted by the Home Mission Committee to Mr. D. D. McLennan's present charge to enable them to discharge some arrears for salary when they were under his care, was refused as beyond the power of the Presbytery. Dr. Barrie tendered his resignation of his charge in Eramosa on the ground of infirm health, to take effect from the end of the present year. On motion, it was agreed that the Presbytery express their unfeigned sympathy with Dr. Barrie in his present affliction, and that Mr. Torrance be appointed to intimate to the congregation at as early a day as he may find convenient the steps taken by their minister, and to cite them to appear for their interests at the next ordinary meeting. The report of the committee on

the application of certain persons belonging to the German Reformed Church in and around Preston was given in and read. After lengthened consideration, it was agreed that the committee be re-appointed, with instructions to attend carefully to the field, as also that at New Hamburg, and to the work of missions among the Germans within the bounds, as a hopeful one, and the Clerk was directed to apply to the Home Mission Committee for a grant of not less than two hundred dollars a year in the event of an efficient missionary being procured. From the Report it appeared that \$200 might be expected from Preston and \$150 from New Hamburg. Mr. A. Schroeder, a minister of the Reformed Church of the United States, applied to be received as a minister of the Canada Presbyterian Church, and produced a certificate of full and regular standing. The application was directed to lie on the table till Mr. Schroeder's designation, which was promised, was received. The Committee on the German Mission was re-appointed with additions, and instructed to prepare a scheme for raising funds on its behalf, and report at the adjourned meeting in West Puslinch. The Clerk reported the claims against the Presbytery and each congregation for the Assembly Expense Fund. He was instructed to call the attention of every congregation that had not paid the full amount assessed last year to the deficiency. An extract minute from the Presbytery of Stratford regarding the mode in which New Hamburg was receiving supply of sermons was read, and the reply of the Clerk to the same, which was approved.

PRESBYTERY OF CHATHAM.—This Presbytery met in Adelaide Street Church, Chatham, on Tuesday and Wednesday, the 29th and 30th September. Among the more important items of business were the following:

A report of an encouraging nature was given by Mr. A. A. Scott, of the field in Mersea. It was agreed to unite Mersea and Tilbury West for the winter, giving supply alternately to each field.

Mr. Scott was certified to the Senate and Board of Examiners of Knox College, Toronto.

Rev. P. Nicol reported visiting the Corktown settlement, where he found some twenty-two Presbyterian families, who were anxious for preaching in connection with Dover, and were ready to contribute liberally for the same. Messrs. Walker, K. Urquhart and J. McKerrall, were appointed to visit Dover and Corktown as soon as convenient, and endeavour to arrange so that services be held in both places hereafter, with a view to the formation of a congregation at the latter.

The Presbytery sustained a call from Florence and Dawn to Mr. D. Mc-Keracher; the call was signed by fifty-seven members and forty-six adherents, the salary being \$650 per annum. Rev. D. Duff, of Brant, was appointed to prosecute the call before the Presbytery of Bruce.

A very encouraging report was received from Wallaceburgh, where there are now fifty-five Presbyterian families. The congregation there petitioned to be united to the Sydenham station, with a view to call a minister, and Messrs. Gray, Becket and Wm. Webster were appointed to visit Wallaceburgh, Dresden and the Sydenham settlement, in regard to the matter, and to cite all interested parties to appear at next regular meeting, when the petition will be disposed of.

The Presbytery gave leave to the Comber people to erect a church in that village. The Remits on Union and the Constitution of the Assembly were approved of. Messrs. McColl and McKerrall were appointed to audit the Treasurer's books, and the Clerk was instructed to write those congregations in arrears to the Presbytery Fund asking payment of the same.

Rev. J. MacLaughlan, and the Session and Congregation of Chicago, were cited to appear at a special meeting of Presbytery, to be held in Adelaide Street Church, Chatham, on Wednesday, 28th October, at 11 A.M.

The grants to supplemented congregations and mission stations were revised. It was agreed to hold the next regular meeting in Wellington Street Church, Chatham, on Tuesday, 5th January next, at 11 A.M.; a conference

on the state of religion to take place on the evening of that day, to arrange for which Messrs. Walker, McColl, K. Urquhart and McKerrall were appointed a committee.

The committee appointed to arrange a plan of missionary meetings, and the deputation who recently visited St. Anne, Illinois, were instructed to present written reports at the special meeting on the 28th October.

A Sabbath School Conference was held on the evening of Tuesday, and suitable topics discussed and addresses given.

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

Obituary Notices.

THE LATE REV. JAMES NISBET.

Our readers will have heard, before these lines meet their eyes, of the death of the Rev. James Nisbet, our first missionary to the Aborigines of the country. His death took place at the residence of his father-in-law, at Kildonan, on the 30th September. His partner had died only eleven days before. Mrs. Nisbet had been out of health most of the time since their return from Canada last year, and Mr. Nisbet, who himself was not so strong as usual, considered it necessary to start from Prince Albert Mission for the purpose of obtaining for his wife medical advice and change of air. He delayed leaving the mission in hopes that some one might be sent up to take his place during the winter. After the arduous journey, which must have been peculiarly trying to both of them in their weak state of health, they reached the residence of Mrs. Nisbet's father, Mr. McBeath, at Kildonan. But it was only to find a short resting place before the last struggle. Mrs. Nisbet's death took place on the 19th September.

At the time, although Mr. Nisbet's state was considered critical and precarious, it was still hoped that he might reach Ontario with his motherless children. In a letter received from Rev. John Black, after Mrs. Nisbet's death, he mentions that on going to see Mr. Nisbet, he found him with his legs swelled, his chest and throat greatly affected, and symptoms of their complications. Still he hoped that he might rally to enable him to undertake the journey to his old home at Oakville. But this was not to be. The symptoms became worse, swelling of the throat and wind-pipe increased to an alarming extent, and, as already stated, he died on the 30th September. Up to the last he was quite conscious, and expressed the firmest reliance on the merits of the Saviour whom it had been his privilege to make known to others.

Mr. Nisbet came with his father and family from Glasgow to Canada in the summer of 1844. In the register of Knox College for 1844-5, we find his name entered. He attended for four years, finishing his course at the end of the session 1848-9. Shortly after receiving license, he was called by the congregation of Oakville and Trafalgar Mills, and was ordained to the pastoral charge of that congregation in January, 1850. Previously to his ordination he had been employed for a time as agent and missionary of the Sabbath School Society of Montreal. While a student, Mr. Nisbet was, as he was through life, a most laborious and diligent missionary, and his name is to this day remembered in many parts of Canada which he had visited as a missionary. During the latter years of his ministry at Oakville he was employed for a considerable time every winter in missionary work in what was then a distant and destitute part of the Presbytery of Toronto, in the

townships of St. Vincent, Artemisia, Nottawasaga, &c. He had many peculiar qualifications, both mental and physical, for missionary work. He loved the work, and engaged in it with zeal and heartiness, and laboured with perseverance and patience beyond all praise. Indeed it was more than once proposed by the Presbytery to set Mr. Nisbet loose from his charge and employ him entirely in missionary work, in preaching, organizing and visiting, in the more new and destitute corners of the field. But missionary work in another quarter awaited Mr. Nisbet.

In 1862 the Foreign Mission Committee of the Church invited Mr. Nisbet to proceed to Red River to assist Mr. Black, and ultimately to engage in missionary work among the heathen. He had been recommended for the Red River Mission in 1851, but circumstances prevented his accepting the proposal. But now he saw all difficulties removed, and on the 7th May he was solemnly designated to the work whereunto he had been called. For some time he remained at Red River co-operating with Mr. Black in the supply of the stations requiring the services of a missionary. But in the year 1864 the Synod empowered the Foreign Mission Committee to commence a mission to the American Indians. Various places were spoken of as the head-quarters of the mission, and some time was spent in making preparations. At last in the early part of the summer of 1866, Mr. Nisbet set out with his assistants and their families for their distant field, literally not knowing where they should finally pitch their tents. After obtaining information from the most reliable quarters, and after an active inspection of the locality, it was agreed to settle in the Saskatchewan, at the point afterwards called Prince Albert, a locality possessing many advantages. Mr. Nisbet's assistants were at first Messrs. George Flett and John McKay. After some time, Mr. Flett left the mission and returned to Red River.

We do not mean to trace the history of the mission at Prince Albert, although, so far as it has succeeded (and we believe its success has been quite equal to that of other missions to the American Indians), it was owing mainly to the painstaking, persevering efforts of Mr. Nisbet. Differences of opinion may be entertained as to the best mode of carrying on missionary work among the American Indians. All Churches that have established such missions have found them difficult and expensive. But no one could doubt the whole-heartedness of Mr. Nisbet in his missionary work. His labours, both mental and manual, were arduous, and we believe the arduousness of his labours, and his anxiety as to his work, were not remotely connected with his comparatively early death.

Mr. Nisbet was greatly beloved by those who were acquainted with him. His earnestness and devotedness, his Christian humility and gentleness, his methodical punctuality and fidelity, gained for him the respect and affection of his brethren. As a son and brother he was most dutiful and exemplary. He leaves four orphan children. May He who has promised to be the father of the fatherless watch over them and protect them.

His brother, the Rev. Henry Nisbet, of Samoa, visited Canada some years ago. He is again engaged in his distant field. The two brothers were warmly attached to each other, and both deeply interested in the progress of the Redeemer's kingdom.

May the removal of Mr. Nisbet be sanctified to those who are still spared to labour in the gospel field; and may the Church have wisdom given to her wisely to act in the prosecution of the mission so dear to the heart of our departed brother.

THE LATE REV. JOHN BAIRD, M.A.

Of the many sudden deaths among the ministry, both at home and in this country, we have in this issue to notice with feelings of deepest sorrow that of the Rev. John Baird, M.A., of Port Stanley, which occurred with painful suddenness on the afternoon of Sabbath, 27th September last. Mr. Baird had gone in his usual health on the Thursday previous and conducted the fast-day services at Belmont; but after drinking a glass of water, he felt quite unwell. On reaching home his medical adviser applied remedies which restored him to comparative comfort. He kept his bed, however, till Sabbath morning, and, against the wishes of his friends, proceeded to the church and conducted the usual morning service.

Dr. Jennings of Toronto, an old friend, just happened to be visiting him, and in the afternoon they had scarcely sat down to tea when Mr. Baird, putting one hand to his chest, with the other removed his chair, and sank on the floor. In a few minutes, without uttering a word, all was over; from the service of the sanctuary below he was quickly summoned to the sanctuary above.

Mr. Baird was born in the parish of New Kilpatrick, Scotland, in 1820, and was thus in his 54th year. He was settled in Jedburgh, Scotland, June, 1843, and ministered to the United Presbyterian congregation there for many years. Removing to this country, he settled at Claremont, and ministered with much acceptance to the Presbyterians of Pickering. On account of failing health he resigned his charge, and after the leisure of a few years, accepted a call from the congregation of Port Stanley, where he remained till the day of his death. He was a superior preacher, scholarly, partial to linguistic studies, and an effective and accomplished debater in Church courts. The London Presbytery, out of respect to his memory, adjourned on Tuesday, 29th, and repaired to Port Stanley, where the funeral services were conducted by Revs. Dr. Jennings, Messrs. John Scott, George Simpson and George Cuthbertson. The body was conveyed by railway to Whitby, and thence to the Union Burying Ground, where it rests beside the ashes of his mother. We shall give in our next the minute passed by the London Presbytery in reference to the painful event. Meantime we close this notice sadly conscious that we shall seldom meet with one so amiable, so accomplished, so companionable as John Baird, gone for ever from us.

G. C.

THE LATE MR. JAMES MAIR.

The subject of this memoir requires more than a passing notice of his death. He belonged to a useful class of labourers, whose labours were abundantly blessed among our new settlements in the west. James Mair was born in the Island of Islay, in Scotland, March, 1808, and came to Canada in 1832. He had received in early life a good common school education, and had been trained in the way of true religion, but was then an utter stranger to the power of religion on his own heart. After his arrival in Canada, he resided a number of years in Fredericksburg, and under the preaching of Mr. Davies, a Reformed Presbyterian minister, he became thoroughly awakened to the importance of personal religion. He professed faith in Christ, united with the Church, and from that time forward religion became the chief concern of his life. In 1844 he moved into Nottawasaga, then a new settlement and fast filling up with a Highland population. He was appointed a catechist by the Free Church, and commenced his labours among his countrymen. Although he knew nothing of

the classics and but little of philosophy, he was well acquainted with his bible, and could tell the simple story of the Cross in his native tongue with a pathos and an unction that seldom failed to reach the hearts of his hearers. It was the privilege of the writer to spend a week with him in the winter of 1847. I was sent to Nottawasaga with the Rev. Mr. McMillan to dispense the Lord's Supper. He was to preach the Gaelic, I the English. We both enjoyed the hospitality of his shanty during our visit. A blazing fire of hard maple and hickory, in an open fireplace in one corner of the shanty, supplied heat and gave it an air of cheerfulness and comfort. During our stay the humble cabin was filled every night with visitors, young and old, who came to profit by the visit of the strange ministers. The nights were spent in religious conversation, reading the Scriptures, and prayer. It was on those occasions that I had an opportunity of judging of his various gifts in dealing with the young, in drawing them to Christ, and conversing with the old on experimental religion. I was impressed with the deep and heartfelt piety of Mr. Mair himself. His whole heart was in his Master's work; and he was never happier than when engaged in religious conversation and social prayer with the young, or in the public services of the sanctuary. He was ever ready to sow the everlasting seed beside all waters. In the house and by the wayside, he ever aimed to win souls to Christ. With a zeal that never abated, and a love that never waxed cold, he laboured in an extensive region of country north of Lake Simcoe when the country was thinly settled, and the roads, especially in spring and fall, of the worst kind. He was the only representative of our Church for a time in that region. He visited at different times all the settlements along the shores of Lake Huron as far as Owen Sound; in other directions, West Gwilimbury, Oro, and round the east end of Lake Simcoe as far as Thorah and Eldon. It was on one of these missionary tours, that Dr. Burns, who accompanied him, met with an accident that nearly cost him his life. The sleigh in which he and Mr. Mair were travelling, in rounding a hill was upset, and the horse tumbled into a snow-drift. Mr. Mair went for help to a house at some distance. In his absence the Doctor, having on his buffalo over-coat, was seen by a man from his house at a distance as he was bending over the horse to see if he could help him up, who, mistaking him for a bear, called for a gun, supposing that the animal was about to tear the horse; but the Doctor at that instant standing up and turning his face towards the man, he saw his mistake and came to his assistance.

Mr. Mair was a welcome visitor through the extensive range of country in which he laboured. His weekly prayer meetings and his household ministrations told with effect on his Sabbath services; he visited them in their humble dwellings, and they came to visit him in the church. His memory is still fragrant in many a log cabin that he visited in his labour of love. On him the Master's yoke was easy and his burden light. His extensive and laborious work began to prey on a constitution, at best not very strong. During the last four years of his life he seldom or ever left the house. His sufferings, at times severe, were borne with cheerfulness and resignation; while the outward man was perishing the inward man was renewed day by day; his faith became strong in the Saviour whom he loved so well; and on the 14th day of April last, at the age of 66, he rested from his labours, and his works follow him.

W. K.

Notices of Publications.

THE BRITISH AND FOREIGN EVANGELICAL REVIEW FOR OCTOBER.

This number of *The British and Foreign Evangelical Review* has a good collection of able and readable articles. The following is a list of the articles: (1). Capabilities of Presbyterianism. (2). The Christian Doctrine of the Nature and Origin of Sin. (3). The Synagogue and the Church. (4). Is Christianity Superseded? : William Carstares; (5). Galilee in the Time of Christ. (6). Life and its Origin; the last two being reprinted articles. There is also the usual amount of literary intelligence. The article on "Life and its Origin," is from the pen of Prof. Nicholson, formerly of University College, Toronto. It attracted a good deal of attention when first published in the *Princeton Review*.

CHRISTIAN TRUTH VIEWED IN RELATION TO PLYMOUTHISM. *By the Rev. P. Mearns, Coldstream.*

This little volume contains, in a somewhat extended form, a series of articles originally published in the pages of the *United Presbyterian Magazine* in Scotland. It presents a very good view of the principles and practices of the people known as Plymouth Brethren. While the author freely exposes what is erroneous, he avoids all bitterness of expression. We recommend the work to all who wish a clear and concise summary of the principles of Plymouthism. There is also an abridgement of the work for general circulation.

MONEYS RECEIVED UP TO 22nd OCTOBER, 1874.

ASSEMBLY FUND.		Flamboro' West.....	10 00
Am't received to 22nd Sept.....	\$164 60	Fullarton.....	10 00
East Zorra, Burns' Church.....	3 00	Ayr, Stanley Street.....	48 85
Belleville, St. John's Church..	15 00	North Easthope.....	30 00
Barrie.....	14 00	Lobo, Melville Church.....	20 00
Bond Head.....	4 26	BURSARY FUND.	
Stayner and Sunnidale.....	3 92	Am't received to 22nd Sept.....	\$811 40
Bradford.....	3 08	Rev. Robert Hamilton..	30 00
West Gwillimbury 2nd.....	2 73	FOREIGN MISSION.	
West Flamboro'.....	8 00	Am't received to 22nd Sept.....	\$707 74
Walkerton.....	8 50	Port Hope Sab. School, China..	10 00
Artemisia, Knox Church.....	3 77	Moore, Burns' Church.....	21 38
Madoc, Saint Peter's.....	5 00	Hibbert.....	20 00
Rockwood.....	2 00	Nassagaweya.....	12 00
Ottawa, Bank Street.....	18 48	Campbellsville..	12 00
Carlton Place.....	7 56	Flamboro' West.....	6 00
Smith's Falls.....	10 00	Member Saint Andrew's Church,	
Tilbury East.....	10 00	London; China.....	40 00
KNOX COLLEGE.		Member Saint Andrew's Church,	
Am't received to 22nd Sept....	\$306 30	London; India.....	10 00
Nassagaweya.....	12 00	Goderich, Knox Church.....	48 46
Campbellsville.....	12 00	North Easthope.....	30 00
Flamboro' West.....	25 00	DR. FRASER'S OUTFIT AND PASSAGE	
Fullarton.....	10 00	TO CHINA.	
Ayr, Stanley Street.....	20 00	Am't received to 22nd Sept....	\$775 54
HOME MISSION.		Galt, Union Church..	36 00
Am't received to 22nd Sept....	\$1180 10	London, Saint Andrew's.....	47 00
Port Hope Sabbath School.....	30 00	Hamilton, MacNab Street, from	
Hibbert.....	22 00	a few friends.....	26 00
Nassagaweya.....	18 00	Chatham.....	18 35
Campbellsville.....	12 00	Chatham, a friend.....	3 00

Woodstock.....	20 00	Ayr, Knox Church.....	42 58
Ayr.....	14 48	Kenyon.....	6 00
Centerville.....	22 00	Lingwick.....	4 00
James Fraser, Perth.....	2 00	North Plymton.....	4 00

AGED AND INFIRM MINISTERS' FUND.

Am't received to 22nd Sept....	\$1449 03	Wroxeter.....	15 00
Saint Vincent.....	7 40	South Luther & Little Toronto	5 07
Euphrasia.....	3 60	Nassagaweya.....	2 00
Carlingford.....	2 00	Campbellsville.....	5 00
Columbus.....	20 00	Flamboro' West.....	6 00
Arthur.....	3 43	Madoc, Saint Peters.....	8 00
Ottawa, Daly Street.....	21 00	Inverness.....	14 00
Prescott.....	14 00	Westminster.....	9 50
Lobo.....	7 62	Rockwood.....	2 19
North Carradoc.....	4 20	Chippawa.....	3 50
Rodgerville and Exeter.....	15 00	Wick.....	4 55
Kenyon.....	12 00	Greenbank, additional.....	1 22
Wroxeter.....	13 20	Scarboro', Knox Church.....	25 00
Fordwich.....	4 25	Eden Mills.....	3 50
Waddington, N. Y.....	63 00	Cookstown.....	4 75
Binbrook.....	5 00	Essa, Town Line.....	2 19
Gananoque.....	22 76	Ivy.....	2 72
Central Church, Hamilton.....	50 00	Madoc, Saint Paul's.....	4 00

WIDOWS' FUND.

Am't received to 22nd Sept.....	\$922 57
Cayuga.....	5 00
With rates from Rev. W. D. Ballantyne on account; Rev. Thomas Fenwick; Rev. A. Sutherland, \$12.	

NEW COLLEGE BUILDING FUND.

Am't received to 22nd Sept....	\$33280 61
Southampton &c.....	63 00
Port Elgin.....	19 00
Tiverton.....	22 00
Oakville.....	45 00
Elora.....	123 50
Toronto.....	722 50
Woodstock.....	225 00
Goderich.....	262 00
Moore, Burns' Church.....	16 00
Mount Forest.....	34 00
Streetsville.....	9 00
Acton.....	32 50
Wellington Square.....	31 00
Waterdown.....	12 50
Perth.....	8 00
Hamiiton.....	312 00

FRENCH EVANGELIZATION.

Am't received to 22nd Sept.....	\$68 50
Columbus.....	15 00
Caistorville.....	4 60
Vittoria and Charlotteville.....	8 00

RECEIVED BY MR. WARDEN KING, MONTREAL.

MONTREAL COLLEGE BUILDING FUND.—Peter McLeod, Lancaster, \$5; Donald McVichie, do., \$4; Donald Cameron, do., \$10; Donald McLennan, do., \$20; David Sangster, do., \$10; John P. Snider, do., \$5; Alex. Patton, do., \$10; John McIntosh, do., \$10; Donald Cameron, jr., do., \$4; Murdoch Ross, do., \$1; Mrs. Campbell, do., 25c.; Mrs. Thomas Scott, do., \$5; A Friend, do., \$1; D. McNaughton, do., \$5; F. McBain, do., \$4; William Cameron, do., \$5; A. Dickson, do., \$2; Andrew Innis, do., \$2; D. Fraser, do., \$5; Mrs. D. McBain, do., \$2; Hugh Munro, do., \$5; Thomas Hill, do., \$2; H. McLean, do., \$5; Kenneth McGilvray, Finch, \$5; Miss C. Stewart, Vankleek Hill, \$10; D. McInnis, do., \$10; Malcolm Dewar, do., \$4; Miss Mary McCorkill, do., \$2.50; Rev. W. B. Clark, Montreal, \$50; James Moodie, do., \$50; Laird Paton, do.

\$100; Peter Nicholson, do., \$100; James Adams, do., \$1.15; Mrs. W. Black, St. Louis, Gonzagui, \$1; Wm. Gardner, do., \$5; A. McCormick, do., \$5; James Black, do., \$5; Wm. Baird, do., \$2; James Brodie, do., \$10; John McDougall, do., \$3; D. B. Pease, Valleyfield, \$3; John Wilson, do., \$1.50; James Wattie, do., \$3; Alexander Anderson, do., \$10; Mrs. A. Anderson, do., \$19; Angus Cameron, Athole, \$5; John Aird, do., \$2; Donald McKerrachar, do., \$4; John McEwin, do., \$5; John D. Kennedy, do., \$3; Wm. McIntyre, do., \$1; Duncan McRae, Roxboro, \$5; Duncan McGilvray, Dalkeith, \$1; Norman McPhee, do., \$5; Principal McGregor, Huntingdon, \$5; Hugh McAdam, Montreal, \$4; J. M. Kirk, do., \$16.66; W. D. McLaren, do., \$100; J. S. Shearer, do., \$33.50; A. Mutchmor, Ottawa, \$33.33; J. Carruthers, Kingston, \$500; A. Gunn, do., \$250; Samuel Harper, do., \$100; James Hossack, Quebec, \$100; John Mode, Vankleek Hill, \$10; Archibald Stirling, do., \$4; Wm. Smith, Lachute, \$2; Wm. McIntosh, Athelstane, \$5; Mrs. John McIntosh, do., \$3; Donald McIntosh, do., \$5; Alexander McIntosh, do., \$3; Wm. Johnston, do., \$2; James Buchanan, do., \$4; Robert Larmon, do., \$2; James Baird, do., \$5; Wm. Anderson, do., \$4; Peter Outterson, do., \$4; Euphemia Sandilands, do., \$2; George Black, do., \$4; Thomas White, do., \$2; Angus McMarlin, Lochiel, \$4; Duncan McGilvray, do., \$1; John Campbell, do., \$1; Donald McNaughton, do., \$3; Angus McMillan, do., \$1; Donald McLeod, Elder, do., \$2.50; Neil McLeod, do., \$1.50; Rev. J. McLean, Roxboro, \$5; Rev. H. Sinclair, Lingwick, \$10.

ENDOWMENT FUND—Bequeathed by the late Rev. Dr. Boyd, \$400.

ORDINARY REVENUE.—Chalmers' Church, Quebec, \$114. Henry's Church, Lachute, \$7; Roxboro & Finch, do., \$10.

THEOLOGICAL CHAIR.—W. & D. Yuile, Montreal, \$50; David Morrice, do., \$100; Hon. Justice Torrance, \$60.

RECEIPTS FOR RECORD, UP TO 22nd OCTOBER, 1874.

J. I., W. W., Maxwell; J. L., Valentine; R. C. S., H. H., Toronto; Rev. J. W., \$25; Osgoode, J. S. Ashley; R. H., Duart; J. Y., Brucefield; W. S., Whitty; W. T., S arboro'; J. H., \$2, Perth; W. L., White Lake; W. McL., W. G. Ross, W. G. Fleurant; P. E., Mount Healy; A. McN., Rockwood.

MEETINGS OF PRESBYTERIES.

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

- Brockville*.....At Prescott, on 3rd Tuesday of December, at 2.30 p.m.
Ottawa.....At Ottawa, in Bank St. Church, on 3rd Tuesday of November.
Toronto.....At Toronto, on 1st Tuesday of November, at 11 a.m.
Hamilton.....At Hamilton, in McNab Street Church, on 2nd Tuesday of January, 1875, at 11 a.m.
Guelph.....At Galt, in Knox Church, on 2nd Tuesday of January, 1875, at 9 a.m.
Stratford.....At Stratford, on last Tuesday of November, at 11 a.m.
Owen Sound.....At Owen Sound, on 2nd Tuesday of January, 1875.
Durham.....At Durham, on 4th Tuesday of December, at 11 a.m.
Simcoe.....At Barrie, on 1st Tuesday of December, at 11 a.m.
Montreal.....At Montreal, in College, on 4th Wednesday of January, 1875, at 10 a.m.
Ontario.....At Port Perry, on 2nd Tuesday of December.
Kingston.....At Belleville, on 2nd Tuesday of January, 1875, at 10 a.m.
Cobourg.....At Peterboro' on 2nd Tuesday of January, at 11 a.m.
Chatham.....At Chatham, in Wellington Street Church, on 1st Tuesday of January.
London.....At London, in 1st Presbyterian Church, on 3rd Tuesday of December, at 11 a.m.