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THE HOME & FOREIGN RECORD

OF THE
CANADA PRESBYTERIAN CHURCH.

No. 11.

NOVEMBER, 1871.

Vol. X.

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NATIONAL THANKSGIVING.

Under the Old Testament dispensation, provision was made for rendering thanks to God in return for the bounties of the harvest by the institution of the feast of Pentecost. This feast of the fiftieth day, or of the seventh week (a week of weeks), was held at the end of forty-nine days from the second day of the Passover. To this might be added the feast of Ingathering, or of Tabernacles, held in the first month of the civil year of the Jews, as the feast of the Passover was held in the first month of the sacred or ecclesiastical year. As Church and as State the Israelites were to begin the year with thanksgiving to God. The feast of Pentecost was, however, pre-eminently the thanksgiving day of Israel. After our Lord's ascension this day acquired a greater significance still. The first fruits, not of the world's material, but of its spiritual harvest, appeared in the descent of the Holy Ghost upon the assembled disciples. Henceforth the day commemorated the blessings of redemption, as well as of God's providential care of all His creatures; it called forth thanksgiving, not for mere meat that perisheth, but for that which endureth unto everlasting life. The Israelite knew but one day of fasting, when he was specially called upon to afflict his soul, and that was the great day of atonement, typifying the time of humiliation and death, through which the Son of God passed, that He might reconcile us to the Father.

During the darkest period of the Christian Church's early history, times of thanksgiving alternated with less solemn fasts and days of humiliation. Socrates, a Greek ecclesiastical historian of the fifth century, says rightly that neither Jesus nor His Apostles left any commands in regard to such days. The early Christians, however, observed the week in which they believed our Lord's passion to have taken place as a time of fasting and humiliation, and Easter Sunday, or the day of Resurrection, as one of special joy. But the old day of Pentecost, with all its Christian associations, was the time above all others when their souls became joyful amid their tribulations. From Easter till Pentecost, they no longer knelt at prayer as during the rest of the year, but stood erect, to show that Jesus had raised the suppliant for pardon to a glorious standing by his resurrection. And on the day itself they continually glorified God, because, as Chrysostom says, His son Jesus "has presented the first fruits of our nature to His Father, and the Father has found such pleasure in this offering, on account of the dignity of him who presents it to Him, and of the holiness of the offering itself, that He has taken it into His own hands, has placed it near Him, and said 'sit thou at my right hand.' Often has Heaven bestowed rich gifts upon the human race, but never has its magnificence been signalized by such striking wonders as this day brought to light. God caused manna to rain upon his people, and nourished them with bread from Heaven. Soon after, a fire kindled by the anger of Heaven consumed an impure sacrifice offered by the same people. In the time of Elijah, an abundant rain, following a period of frightful drought, gave back its fertility to the earth. But the prodigies which this day recalls to our minds, bear away the palm from all such events as these. It is no longer the manna of the desert, the fire or the rain from Heaven; it is an effusion of the gifts and graces of the Spirit. We see not rains that fertilize the earth, but those which prepare our human nature and make it fit to bring forth the fruits of sanctification to His glory who has placed within it the seed of everlasting life." Down to the time of the Reformation, this Pentecostal feast, or Whitsuntide, as it was called, was the principal time of thanksgiving in the Church, although many fixed holidays were added to it by the ecclesiastical authorities, and seasons of peculiar prosperity, or the gaining of a victory, were made the occasions of special rejoicings before God by Christian rulers. The Reformation swept away, in the majority of the Churches which arose from it, the Whitsuntide and other holidays. Without prescribing any special times of national or general thanksgiving, their Confessions or Declarations of Principles, like our own Westminster Confession, recommended "solemn fastings and thanksgivings upon special occasions, which are in their several times and seasons to be used in a holy and religious manner." These occasions, we find, were frequently taken advantage of, and under right-minded rulers often each year had its memorial day. Among the remains of the pious Matthew Henry is a sermon preached on the National Thanksgiving day, December 31, 1706. "Among other feasts of the Lord," he says, "which the Jewish Church was appointed to observe (and many annual feasts they had for one fast), one is called the Feast of Ingathering, at the end of the year, according to the civil computation of their year. The feast we are this day solemnizing with joy, in communion with all the religious assemblies of our land, being appointed by authority, may be looked upon as our Feast of Ingathering; in it we appear before the Lord, in whom all our joys must terminate, and to whom all our trophies must be consecrated. Remember, therefore, the

law of those feasts, that man must not appear before the Lord empty; if our hearts be here empty, what will it avail us that our congregation is full? It is the soul that appears before God; if that be empty of holy joy in God, and holy concern for the welfare of the public, which ought to fill us on such occasions, it is but the carcase and shell, without the life and kernel of a Thanksgiving Day." The Annual Thanksgiving Day which is observed throughout the whole of the neighboring republic, is an institution of which the Christian people of the United States may well be proud. It must, on the contrary, be a subject of humiliation and regret to many in Canada, that while the day appointed by proclamation for a General Fast or Thanksgiving appears among the public holidays in the Province of Quebec, the inhabitants of Ontario are denied any such privilege.

It was in view of this omission, and the fact that as a time had been appointed for holding such a day of thanksgiving in the Province of Quebec, that the Congregational Union, through its Secretary, the Rev. F. H. Marling, of Toronto, suggested to the Assembly of the Canada Presbyterian Church the desirableness of combined action on the part of the various evangelical denominations in appointing a day to be observed throughout the Provinces of Ontario and Quebec. The Assembly entertained the proposition, and recommended the third Thursday of November to a Committee appointed to correspond with the other Churches, of which Dr. R. F. Burns, of Montreal, was convener. This Committee reported that the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, the Congregational Union, the Wesleyan New Connexion and Primitive Methodist Conferences, had accepted the day proposed as their day of thanksgiving. Since the report was given in, other religious bodies have added their sanction to the day, the sixteenth of November. It will therefore depend altogether on the loyalty of men in business to their respective Churches, whether the day appointed be publicly observed or no.

It is to be hoped, that the day being one of the Church's appointment, the scandal of too many national thanksgiving seasons in the past may be taken out of the way. Even Augustine, in his day, had to warn his hearers against celebrating the feast day in a carnal manner. "Are we not to rejoice on this day?" the revellers asked. "Yes," replied the father, "would to God that you would give yourselves to the true cause of rejoicing, and not fatal gifts. Your presence in God's house will make you hear words of joy, but if by intemperance you sully the temple of God, the apostle Paul declares 'if any man defile the temple of God, him shall God destroy.'" The word "ale" that occurs as a termination in many ecclesiastical terms, such as Whitsunale, Lambale, Midsummerale, whatever its original meaning may have been, came to denote the beverage, by drinking which to excess, men preferred for centuries to keep a day of thanksgiving to God. It is because of such perversions of the day, as well as on account of their views in regard to the prerogative of the civil magistrate, that the Quakers decline to join in the observance of public holidays for religious purposes. In the directory for the Public Worship of God, a paragraph in the section concerning the observation of days of public thanksgiving is taken up with directions to the minister to admonish his hearers to beware of carnal mirth and rejoicing. Such abuse of the day as we have indicated will certainly not cease, however, until those at least who make a Christian profession are found attaching more importance to its appointment. The love of gain and the love of pleasure fight with each other, and against the love of God,

for the time which he has given, and have been uniformly successful in making national thanksgivings, or feasts, national only in name.

This year certainly presents us with abundant cause for gratitude. From every quarter we hear of God's terrible visitations of the nations of the earth. The sword that bathed France in blood, the pestilence that swept away so many of the Indians of the West, the fiercer echo that Persia sends back to the recent famine cry of India, and the conflagrations that have raged and are in part still raging in town and country, in the neighboring States, while moving our pity and calling forth our benevolent sympathies, making us bow our heads in reverent humility before the mighty hand of God, and teaching us lessons of wisdom, should also furnish us with sincere reasons for a true service of thanksgiving.

For great national prosperity and the absence of any outward mark of the divine displeasure, we are called upon to praise the Giver of all good. Happy are they who can look within and find souls prospering, and inner lives free from marks of God's anger, for which they may offer even a higher tribute of adoration and gratitude still. He who bestowed the temporal blessings upon us is able to give the spiritual, and, in regard to them, to do exceeding abundantly above all that we ask or think.

Let earnest prayer be our preparation for the Day of Thanksgiving, that by its prevailing power our feast of harvest may be another Pentecost.

Missionary Intelligence.

UNITED PRESBYTERIAN MISSIONS.

The October number of the U. P. Missionary Record contains the news of the death of Mr. George Ashworth, the European Missionary Teacher, at Creek Town, on the 8th of August. The Rev. W. Anderson, missionary of Duke Town, thus speaks of an interview he had with King Archibong, in regard to Egbo, a pagan observance:—

"Went round town to-day to announce Sabbath, that it might not be said, as hinted last Saturday, that Egbo arrangements had been made in ignorance that next day was Sabbath. Talked seriously, perhaps severely, to King Archibong about this perpetual interruption to our work by Sabbath profanation by Egbo. I said, 'King Archibong, all men know that you are sickly. Now I know that here—and I think that in some places at home too—we Christians beg God plenty for you; we ask Him to make you well, and to spare your life for a long time; but I tell you the truth, King Archibong, when I hear about Egbo coming up so often on Sunday—and he can't do so if you no will—the thoughts come into my head: Perhaps we Christians must change our prayers, and say to God, 'O God! it is of no use to beg any more for King Archibong, for he no will to hear what Thou sayest, and he no will to stop his Egbo from spoiling The holy day. Better take him away, and give Calabar another king who will help us to do Thy work, and will not allow old fashions to stop that work.' Now, King Archibong, do you wish me to pray so in church on Sunday, and to beg all my Christian friends at home to pray so?' A most emphatic 'No, I, no want that,' was the reply. 'Then you must not let us be troubled any more on God's day.' 'Nothing will trouble you next Sunday; and King Archibong Kept his word.'

Rev. A. Benoiel records the interest of the people of Cadiz in the singing of the Sabbath school children as follows:—

We have now flourishing Sabbath schools of boys and girls separately, held in the school-rooms from 10 a. m. to mid-day. All the day scholars are required to attend, but the children of the poorest families seldom come—doubtless owing to their want of decent clothing. The attendance is at present about 90 girls and 70 boys. They stay to morning worship, and enliven the singing of God's praises with their sweet voices. They are making remarkably good progress in vocal music—particularly the girls. It is worth while to traverse the street at the hours of opening and closing the schools, which is done by singing a hymn, and to see the passers-by standing still, listening, and the balconies of the houses filled with people. I have heard of people, mostly ladies, who go to these houses at those hours, expressly to listen to the singing of the schools. I have more than once heard parties of lads in the squares and public walks singing our hymns, such as, "How sweet the name of Jesus sounds," and others.

ENGLISH PRESBYTERIAN MISSIONS.

The Rev. W. S. Swanson, of Amoy, writes:—

"Amoy, 2nd August, 1871.—For the last month the city and province of Canton have been in a perfect ferment. Vile stories about foreigners distributing poisonous pills were got up, and such was the seriousness of the crisis that two German missionaries have had to flee for their lives, one having had his mission premises utterly destroyed. A third has sent asking for a guard to take him out. In addition, gun-boats have been sent to Canton, and the troops in Hong Kong are still in readiness for operation at a moment's notice. Now what does all this mean? These men are Protestant missionaries, and the mercantile community of Canton, what are they? All are equally involved, and unless men's eyes are speedily opened, I fear a more horrible part of the tragedy may be played yet than any that has preceded it. These vile rumours have now reached Amoy, and the place is in a ferment. I trust we may be safely carried through, but one hardly knows what to surmise about these things. The sooner we change our policy in China the better for her and for us. If we go on as we have been doing only disaster can follow. The Circular is an additional step on the old line. Let us not be deluded by it."

The Rev. Hugh Ritchie, of Takao, Formosa, gives the following account of his recent labours:

"Takao, 5th July, 1871.—I returned home yesterday after an absence of ten days, spent for the most part in the Alikang region and the surrounding villages, in many of which we enjoyed good opportunities of preaching Jesus to the people. For the last few Sabbaths the chapel has been attended by half as many again as it can seat, and last week, when passing through Alikang, I directed our helper to remove a partition and give additional space to thirty or forty persons. It is a great matter of thanksgiving that God has given us a sure footing inland, and we will no doubt afterwards learn that this delay in procuring a larger and more suitable house of prayer has been for the glory of God and the benefit of his waiting people.

One of these two Sabbaths I spent at Akau, where some thirty persons are now hearing the Word and observing the day; and as the brethren have just entered a more suitable place, I am in hopes our weekly attend-

ance will after this increase. There are about double the above number at the more southern station of Tangkang regularly waiting on the Word of Life; but as both these places are far down in the social scale, I have purposely delayed the dispensation of the sacraments. I discovered at one of them that many of the enquirers entertained the most unworthy notions as to the ends and aims of a Christian Church. Alas! many of them come expecting to be delivered from the mandarin, and consequently we doubt the sincerity of such cases when they profess also to desire deliverance from the oppressor of souls.

From this inland district I crossed the hills to Taiwanfoo, and had the privilege last Lord's-day of meeting with the brethren there, when four men were received into Church communion.

The hospital is at present full, and the patients, both out and in, receive Dr. Manson's daily attendance.

Ten days ago one of our Takao members died—a youth of twenty-three, who both read and wrote the colloquial, and from his diligent use of the means of grace testified to the power of a living Saviour. His end was peace, and on his funeral day numbers of the heathen looked on as if amazed at the quieting and peaceful solemnity of the Christian funeral."

FREE CHURCH MISSIONS.

The Free Church *Record* of last month contains a series of interesting letters. The first of these is from Shib Chunder Banerjea, a clerk in one of the Indian government offices at Simla. He writes to Dr. Thomas Smith, of whom he is an old pupil, as follows:—"This is my third season at Simla. Besides my work in the Financial Department—which, through the kindness of my official superiors, is to me a most interesting work, and invested with a sacramental value, because the Holy Spirit alone helps me to do my work, not with eye-service, as men-pleasers, but as a servant of the living God—I have the exceedingly high privilege of ministering to a temporary congregation of native brethren of various denominations. Every Lord's-day we have service both in Bengali and in Hindustani. I do not, of course, administer the Lord's Supper to my temporary flock; our much esteemed friend, Mr. Fordyce, does that for me. On the 28th of May last we had our first communion this Simla season; I preached from Zech. xiii. 7; Dr. Mitchell administered the communion. On the 25th of June last we had our second communion; I preached from Ps. li. 1; Mr. Fordyce administered the communion, and he has kindly consented to confer the same benefit on us on Lord's-day, the 30th instant, if it should please God to give us another season of refreshing during our sojourn amongst this mountain population."

The second is from the Rev. John Black, as moderator of the Presbytery of Manitoba, to the Convener of the Colonial Committee of the Free Church, setting forth the claims of that Presbytery's work upon the liberality of the home churches, and giving a complete and exceedingly interesting sketch of Presbyterianism in the far west.

The third, to Dr. Duff, from Dhanjibhai Nauroji, a native Christian of Bombay, records the conversion of a young Hindoo named Anandras, who had been brought up under peculiar training, his father having been president of the Theistical Association of Bombay. The means employed by God for his awakening is worthy of consideration:—"He says in his paper that the first religious impressions on his mind were made by a Hindu

gentleman, well known in the Bombay society, who died unbaptized about four years ago. This person used to read regularly a portion of God's Word, and offer up prayer in his family in the name of Christ. Our friend was in the habit of visiting this family daily, and thus he got acquainted with some of the truths of the Bible, and also learned to pray. He fully believed that God would hear his prayers for the sake of Christ. The friend who was thus the instrument of enlightening him in the ways of God, died somewhat suddenly; but the impressions he was the means of making on our brother's mind died not. They took hold of his heart, and he had no rest."

Dr. Auditto C. Mookherjea writes the fourth, in which he tells Dr. Mitchell, among other things, that his conversion was due under God to the example and conversation of a Bengali Christian connected with the government dispensary at Sahahajpur, who had no official connection with the missionaries.

Finally, Dr. Mitchell, in a fifth letter, gives extracts from one written by Sultan Hossain, a young Mahomedan, the son of a man of high position at the court of Lucknow (in the days when a court was still there), desiring baptism. In it he proves from the Koran itself the imposture of Mahomet, and from the Bible the divinity of Christ, whom he accepts as his and the only Saviour. Dr. Mitchell hopes that Sulfan may be very useful in missionary work among Mahomedans.

General Religious Intelligence.

ENGLAND.—The "Purchas judgment" seems to be already becoming a dead letter. The Church Association must find some new method of binding their irrepressible opponents. They snap the strong new ropes of legal judgments as if they were tow. The vicar of Hillingdon, the Rev. J. H. Thomas, was lately "presented" to the Bishop of London for disobeying that judgment by celebrating the Communion with his back to the people. The Bishop ordered Mr. Thomas to "consecrate" in future on the north side. Mr. Thomas replied that the Purchas decision affected nobody but Mr. Purchas himself, and did not constitute law; that he should, therefore, pay no attention to the Bishop's orders: and that if the Bishop liked to prosecute him he was ready to defend himself in any suit that might be instituted. Neither the Bishop nor the parishioners are prepared to go to law, and the subject has dropped.

Mr. Voysey, who was lately deprived of his living, and expelled from the Church of England, has been preaching in London. He uses a revision of the Prayer Book suited to his own peculiar views, which are Unitarian with a broad Pelagian stripe.

The Welsh Presbyterian Church has 773 ministers and licentiate, 3,321 elders, about 95,000 communicants, 18,579 Sabbath school teachers, 143,946 scholars, 243,981 people in attendance on ordinances, and 1,031 churches. It has two missionaries in Brittany, where a Celtic language allied to the Welsh is spoken, and four in India, at Sylhet, Jynteah, and Khassia. The contributions of this Church during the past year were \$542,760.

SCOTLAND.—The Town Council of Kilmarnock, some time since, petitioned the Presbyteries of the various Churches against the continuance

of fast days as public holidays preparatory to the Communion, setting forth the evils that arise out of their wrong observance. To this memorial the Free Presbytery of Irvine has returned for answer "that being satisfied that fast days are well observed by the people under their charge, and that the full religious services of such fast days are greatly enjoyed by them, beg leave respectfully to decline in the meantime taking any action on the memorial addressed to them by the Provost, Bailies and Councilors of the burgh of Kilmarnock."

A correspondent of the *Glasgow Herald* gives a number of statistics of the United Presbyterians:—"The number of members in full communion last year was 179,652, showing an increase on the year of 1,229, and the average attendance at public worship on the Lord's Day is returned for the year 1870 as 205,009. The preachers or probationers on the roll without charges number 80, and the number of students attending the Theological Hall with a view to the ministry is 139. The amount contributed for congregational purposes for the year 1870 was \$1,079,330. The total income of the Church for the year 1870 was \$1,515,710. The largest Presbytery in the Synod is that of Glasgow, and comprises 76 churches: 52 of these are in the city of Glasgow or immediate neighborhood."

FRANCE.—The annual Synod of the Free Protestant Church of France, met at Magamet, on the 19th of last month. Its work this year must have been of a peculiarly interesting character.

ITALY.—On the 23rd of last month festivals were held in Rome in honour of Pius IX. having reached not only the years but also the days of St. Peter. On that occasion the Pope was very anxious to leave his so-called prison and celebrate mass in the church of St. Peter, but, as usual, the Jesuits carried the day, and the poor old man was obliged to remain in the building in which he has now kept himself shut up for more than a year. Every morning, at half-past seven, he is accustomed to celebrate mass in his own private chapel, but on that day a special mass for Italy was performed by him in the Sistine chapel, in presence of some of his most attached followers. After this service Messrs. Herby and Quinlan presented an address and a considerable sum of money from the Roman Catholics of Ireland. Similar addresses and gifts were also presented by both Italian and foreign dignitaries.

TURKEY.—"One of Christ's soldiers has lately been summoned away in the midst of his years, whose name belongs to the Church catholic, and whose memory will be blessed among tribes for whom no man had cared till this bearer of glad tidings went among them. John Fraser has run his course, and fulfilled his ministry in a noble, self-sacrificing spirit, 'taking nothing of the Gentiles,' nor, for that matter, of the Christian Churches at home. He seems spiritually to have been near of kin to William Burns, and a few other God-given men, whose character and lives have lifted modern Christianity out of the commonplace into which it has generally fallen. We have pleasure in transcribing the following notice of his too brief career from the *Inverness Courier*:—"A rumour has been current for several days of the sudden death of this devoted missionary. We regret to be informed that this rumour, which came from Beirut, has been confirmed by a letter from the Bank of Baghdad, of date 2nd August, just received in London. Notwithstanding recent illness, and the prevalence of cholera and famine in and around Baghdad, Mr. Fraser adhered to his post, till on 20th July, he consented to accompany the quarantine doctor, who was under orders of the Turkish Government to visit a plague-stricken

district. At three days' journey from the city he sank under exhaustion produced by excessive heat; but full details of the sad event have not yet been received. Mr. John Fraser, now in his thirty-ninth year, was the fourth son of the late Provost Fraser of Inverness, and bore his father's name. The eldest son of the family is Mr. Alexander Fraser, of Cobourg, Ontario, and a member of the Legislative Assembly of that province; the second son is the Rev. Donald Fraser, of Marylebone; and the third, the Rev. William Fraser, of Edinburgh. Though very thoroughly educated for the Presbyterian ministry, John Fraser never sought ordination, and, showing strong bent toward individual freedom of action, never acted under any missionary committee. His chosen work was to serve as a pioneer, opening up new ground, and pressing forward into arduous fields and among neglected populations—work for which he was singularly qualified by his faith, courage, self-denial, and elevation of spirit. His labors in Scotland were so abundant and wide-spread that he will be deeply lamented by many in both Highlands and Lowlands. His first labors in the East were at Cairo, in Egypt, where he laid the foundation of a thorough acquaintance with the Arabic language. Thence he removed to Beirut, where he taught for some time in the Syriac Protestant College, making excursions into the region of the Lebanon, and not only preaching in villages, but reading the Greek Testament in the Maronite and Greek Catholic Convents. In Baghdad, his last station, he labored among Mohammedans and Jews, and cast wistful eyes towards Persia; but like Henry Martyn, whose spirit he breathed, he has died and been buried far away from his native land and kindred. But he has not lived or died in vain. He rests from his labors, and his works follow him. He is a witness that the spirit of heroism and martyrdom is not extinct; and that, while men who love their lives lose them, a man who hates his own life, for the Lord's sake, 'keeps it to life eternal!'"

PERSIA.—*The New York Foreign Missionary* gives a very harrowing account of the famine in Persia:—"Owing to the drought of last year, famine reigns throughout all the southern and eastern provinces. One of our Nestorian preachers, by name Kasha Guergis (*Anglice* Presbyter George), is laboring as assistant to Mr. Bruce, an English missionary, in Ispahan. A letter of his gives a terrible picture of suffering. He says: 'Here in Ispahan the famine is fearful. It is impossible for tongue to describe its horrors. Multitudes are dying of starvation, and multitudes have fled. Their appearance is fearful to behold. They hardly look like human beings. As I go into the streets the dead and dying and speechless meet the eye on every side. They snatch at everything to eat—chaff of barley, blood of animals, flesh of horses and donkeys. Shopkeepers stand before their stalls with clubs to keep the hungry and starving from carrying everything away. Lamentations and bitter crying for bread are heard on every hand, as the poor people stagger along the streets. You will see people in the public square selling their clothes and everything they possess, in order to get a few pence to buy some bread to prolong their suffering for a brief hour, when they must die. Mothers run frantic, crying, What shall I do? my children are dying for the lack of bread. Three-fourths of Ispahan to-day are beggars for bread. The news from the south is still more awful. Straw or provender for horses can be found with the greatest difficulty. The poor animals are dying, and the hungry people strip their bones at once. Whole families are dying off, and the dead lie without burial.'"

AFRICA.—In a letter written to Sir Thomas Maclear, of Cape Town, by Dr. Livingstone, before leaving for his last expedition, the following passage occurs:—"Dr. Kirk, I am sorry to say, will soon leave us, and I suppose I shall die in these uplands, and somebody else will carry out the plans I have longed to put into practice, I have been thinking a great deal since the departure of my beloved one about the regions whither she has gone, and imagine, from the manner the Bible describes it, we have got too much mockery in our ideas. There will be work there as well as here, and possibly not such a vast difference in our being as is expected; but a short time there will give more insight than a thousand musings. We shall see Him by whose inexpressible love and mercy we got there, all whom we loved, and all the loveable. I can sympathise more fully with you than I did before. I work with as much vigour as I can, and mean to do so till the change comes; but the prospect of a home is all dispelled."

Home Ecclesiastical Intelligence.

CALLS, &c.

The Rev. G. F. Steven, who recently arrived from Scotland, has received a call from the congregation of *Berlin*; Rev. M. McKenzie, of Dunwich, has been called by the congregations of *Alliston*, *Burns' Church*, and *Angus*; Rev. T. McKee has been called by the congregations of *First Essa* and *Carlisle*; Rev. J. Gallagher has been called by the congregations of *Glendale* and *Harrowsmith*; Rev. J. M. Cameron has been called by the newly organized congregation of *East Church, Toronto*; Rev. J. McTavish has been called by the congregation of *Chalmers' Church, Woodstock*; Rev. J. Thomson has been called by the congregation of *Knox's Church, Ayr*; Rev. A. C. Gillies has been called by the congregation of *Amabel*; Mr. Gillies has also been called by the congregations of *Doon* and *Hespeler*; Rev. Mr. Bentley, of Montgomery, N. Y., has been called by the congregation of *Union Church, Galt*; Rev. A. Milne has been called to *Waterdown and Wellington Square*.

THANKSGIVING DAY.—By appointment of the General Assembly, Thursday, 16th inst., will be observed by all the congregations of the Church as a day of thanksgiving to God for the favorable harvest, and for all the blessings of the season. The same day will be observed by all Protestant denominations in the land. It will be pleasing to see a thanksgiving day observed by all, and we trust that, from every church as from every family, a grateful tribute of praise and thanksgiving will ascend to the Giver of every good and of every perfect gift.

KANKAKEE MISSION.—The annual collection throughout the Church, in aid of the Kankakee mission, is appointed for the first Sabbath of the present month. Although the congregation at Kankakee is now transferred to the American Presbyterian Church, we have still the congregation and mission at St. Anne's to sustain, in connection with which there is Rev. C. Chiniquy as pastor, with Rev. C. Lafontaine as teacher, assisted by two female teachers. For the support of the mission, and to meet the deficiency of last year, from \$2,300 to \$2,400 will be required for the year. We trust there will be a prompt response to the call in aid of this important object.

LINDSAY.—We observe that the Rev. R. Binnie has resigned the pastoral charge of Lindsay. Although circumstances have led Mr. Binnie to demit his charge at Lindsay, we are happy to know that the best feeling has all along prevailed in the congregation, and that on Mr. Binnie's leaving, they testified their esteem and regard, not only by presenting an address, but in a still more tangible and substantial way.

SABBATH SCHOOL OPERATIONS AT WALKERTON.—From a communication received from Walkerton, we are happy to learn that, through the zealous labors of Mr. Moffat, with the co-operation of friends, the Sabbath school cause has greatly prospered. In addition to Sabbath work, Mr. Moffat gives an hour every Wednesday evening especially to the children, for reviewing past lessons and drilling in the catechism. Then half an hour is given to the teachers' meeting. The result is, that instead of twenty scholars and two teachers, there are one hundred and fifty on the roll, and fifteen teachers. In token of their appreciation of Mr. Moffat's zealous and successful labors, some friends interested in Sabbath school work lately presented him with a handsome and valuable testimonial.

CHURCH OPENING—N. EAST ADELAIDE.—The N. East Adelaide Church was opened for public service on the 15th of October. The Rev. Mr. Malcolm, of English Settlement, preached in the morning and afternoon, and the Rev. Mr. Donaldson, of Port Burwell, the late pastor of the congregation, preached in the evening. The church was crowded on each occasion. On the Monday evening a very successful tea-meeting was held, at which speeches were delivered by the Rev. Mr. Chambers, C. of S. minister, Edward Stonehouse, Esq., William Clark, London, William Watson, Esq., and others. The Sabbath's collection, and the proceeds of the tea-meeting amounted to over \$90. The church is a neat frame building capable of seating about 200 persons, and is almost free of debt. The entire cost of the building is \$800, all of which has been raised by the exertions of eleven families. Their noble example is worthy of imitation.

SOUTH KEPPEL.—On Sabbath, 1st ult., the new church lately erected by the people of Derby Station, in connection with South Keppel congregation, under the pastoral charge of Rev. D. J. McInnes, was opened for public worship. The opening services were conducted, morning and evening, by the Rev. A. Tolmie, of Southampton. The congregations were large, and the collections liberal.

On the following Monday evening a tea-meeting was held. Appropriate addresses were delivered by Rev. Messrs. A. Tolmie, of Southampton, T. Williams and D. Williams (W. M.), J. Anderson, of Tiverton, A. Frazer, of Port Elgin, and A. C. Gillies. The pastor occupied the chair. On Tuesday evening the children of the Sabbath school were entertained, and addressed by Rev. A. C. Gillies in a very interesting manner. The whole affair was admirably managed, and with successful results; for, after deducting all expenses, the sum of \$105 from Sabbath collections and proceeds of the tea-meeting was realized for the building fund. The church is a neat, commodious frame building, and so far completed as to be ready for seating. All the debt incurred so far is provided for, with a balance in hand of over \$100.

SEAFORTH.—The large and handsome church erected by the congregation of Seaforth, having now been finished, was opened for public worship on Sabbath, 15th ult. For some time the congregation have worshipped

in the basement, but are now glad to be in possession of the church proper. The services, which were conducted by Rev. Prof. Inglis, of Knox College, and the Pastor, Rev. T. Goldsmith, were of a highly interesting nature. There was collected, on the Sabbath and on Monday evening, the sum of \$400.

REV. G. L. MCKAY.—The Rev. G. L. McKay, the first missionary of the Church to China, is now traversing the wide Pacific on his way to his field of labor. Many prayers will doubtless be presented on his behalf, that he may be carried in safety across the ocean, and that he may be made an abundant blessing to the people among whom he may labor. Should any contributions have been made in aid of outfit and passage expenses, it is requested that they be transmitted immediately. It is most desirable that these expenses should be defrayed without drawing on the ordinary Foreign Mission collections.

HOME MISSION COMMITTEE.—The Home Mission Committee met on the 3rd and 4th ult. A main part of the business was the receiving and examining of the Reports of Presbyteries as to the work done during the summer, and ordering payment of the amounts due for Home Mission work and for supplements for congregations. The amounts ordered to be paid were in the aggregate from \$5,000 to \$6,000. When the Committee met, not only was the treasury empty, but there was a balance of about \$200 against the Fund. In these circumstances, it is earnestly requested that remittances for the Home Mission be made as promptly as possible. Where missionary associations have been formed, and moneys are on hand, it is desirable that these should be remitted, in order to facilitate the payment of the claims now due, and lessen the amount of interest for necessary advances. The treasurer will pay the claims as soon as he possibly can.

MANITOBA.—The Rev. W. Fletcher, who has been here during the summer, has left for Manitoba, accompanied by Rev. G. Bryce, M.A., who has been appointed professor in the Presbyterian Collegiate Institute there. We trust Mr. Bryce may be abundantly successful in the work to which he has been called. We shall publish in our next issue a list of contributions received in behalf of the Endowment Fund of the College, together with a notice of the important object for which contributions are solicited.

REV. PROFESSOR YOUNG.—It is already known, we presume, to most of your readers that the Rev. G. P. Young, who has rendered such excellent service to the Church in connection with Knox College, has been appointed to the chair of Metaphysics and Ethics in University College. While we regret the removal of Prof. Young from Knox College, where his labors have been so highly appreciated, and so eminently successful, we congratulate him on his appointment, and we are confident that his accession to University College, with Dr. Nicholson, who succeeds the late Professor Hinks as Professor of Natural History, will conduce largely to the efficiency of that institution.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.—The first regular meeting for the session, of the Knox College Students' Missionary Society, was held on Wednesday evening, 18th ult., when the following gentlemen were elected officers for the present year:—President, Mr. James Stewart; 1st Vice-President, Mr. Alexander Gilray; 2nd Vice-President, Mr. R. Pettigrew, B. A.; Recording Secretary, Mr. R. D. Fraser, M. A.; Corresponding Secretary, Mr. H. McKellar; Treasurer, Mr. W. H. Rennelson, M. A.; Committee, Messrs. H. McPherson, B. A., E. Cockburn, B. A., D.

McKerracher, J. Scrimger, M.A., W. Armstrong, M.A. The reports of the various missionaries laboring in the different mission fields taken up by the Society during the last summer, were highly encouraging. A financial statement will be given in a future number of the RECORD.

KNOX COLLEGE.—INDUCTION OF PROF. INGLIS AND OPENING OF SESSION.

Wednesday, 4th Oct., was a day of great interest to all the friends of Knox College. The Presbytery of Toronto, in accordance with the instructions of the General Assembly, had appointed the evening of that day for the induction of the Rev. David Inglis as Professor of Systematic Theology in Knox College, and the Senate of the College had appointed the opening lecture to be delivered by Prof. Inglis in Knox Church. At the appointed hour the church was filled with a large congregation, representing all the congregations in the city, and including many ministers from various sections of the Church. Rev. J. Pringle, of Brampton, Moderator of Presbytery, presided at the induction, addressed the questions to the Professor, and offered up prayer. Thereafter, an appropriate and most impressive address was delivered by Dr. Topp, to the newly inducted Professor, who then proceeded to deliver his inaugural lecture: The subject was, "Faith in relation to the theories and discoveries of modern science." The subject was discussed with great acuteness and power, and gave good proof of the Professor's ability to grapple with those questions which some of the leading scientific men of the present day are raising. The proceedings were closed with prayer by the Rev. John McTavish, of Woodville.

In connection with the induction of Professor Inglis as Professor in Knox College, we may refer to the very gratifying manner in which, not only the members of the McNab Street Church in Hamilton, but those connected with the other congregations, and the citizens generally, testified their regard for Mr. Inglis on leaving the city where, for sixteen years, he had faithfully labored in the Gospel ministry. At a meeting of the citizens largely attended, and representing all denominations and all classes in the community, an address was presented to Mr. Inglis, with a still more substantial token of esteem in the shape of a purse of fifteen hundred dollars.

It was most gratifying to see these tokens of respect and esteem tendered to one who has been called to occupy such an important post in Knox College. We sympathise at the same time with the congregation that has been called upon to part with a loved pastor. It is somewhat singular to note that this is the third time, since 1844, that the friends in Hamilton have been called upon to give up a pastor at the call of the supreme Court of the Church. First, the late Rev. Alex. Gale was taken from Hamilton to undertake the superintendence of the Toronto Academy, and the preparatory studies of young men looking forward to the ministry. Then Prof. Young was called from the same congregation in 1853 to succeed the late Prof. Esson. Now Prof. Inglis has been called to the chair of Systematic Theology. We are sure it is the wish and prayer of the Church at large, that those who have now surrendered a highly esteemed pastor at the call of the General Assembly, may now obtain an able and faithful servant of God, to break unto them the bread of life.

We are happy to state that Knox College opens in circumstances of great promise and encouragement. In the first or entering Theological class

there are 23 in attendance, while some have been prevented by various causes from as yet giving attendance. The entire number of students in the Theological department is about 45. In the preparatory department, exclusive of those taking a full university course, there are twenty-five.

OPENING OF PRESBYTERIAN COLLEGE, MONTREAL.

The opening lecture of the present session was delivered by Dr. MacVicar, in Erskine church, on Wednesday, 4th October. The church was filled with a large and appreciative audience, the members of Presbytery occupying seats on the platform. The Rev. A. Young, Chairman of the College Board, presided. After praise and reading of the Scriptures, the Rev. W. McLaren, of Ottawa, offered up prayer. The lecture delivered by Dr. MacVicar was on "Materialism," which subject he handled in a very able manner. We regret that our space does not allow us to give an outline of the lecture. The Lecture, however, is to be published in full.

After the close of the lecture, Dr. MacVicar referred to the progress and prospects of the College. He stated that the total number of students enrolled up to the opening of the previous session was forty. This session ten new students are added. Allowing for changes by graduation and otherwise, there are now over forty on the roll. The library has been greatly improved by the addition of many recent works. The arrangements for instruction are more complete than heretofore. Prof. Cousirat, B.D., will conduct the French classes. Hebrew will, as formerly, be taught by Dr. De Sola, free of expense to students. Rev. John Gibson, M.A., is lecturer in Exegetics; and the College Board has appointed Rev. Wm. McLaren, of Ottawa, lecturer in Church History, for part of the session. Mr. Goodwin Gibson, M.A., Gold Medallist Toronto University, and for some time Classical Master in the Galt Grammar School, and in the Montreal High School, is engaged to give special instructions to students in their preparatory course. The Board is taking steps to secure suitable College buildings, which, if ready for occupancy before the opening of another session, will greatly increase the comfort of the students and promote the success of their work. Dr. MacVicar urged energetic and liberal measures for supplementing the resolution of the General Assembly to raise \$250,000 as an endowment for the two Colleges. "In view of the continued and increasing growth of the institution," Dr. MacVicar remarked, "it is manifest that another professor should be added to the staff not later than June next; but in order to this the endowment requires to be immediately and largely augmented."

Proceedings of Presbyteries.

THE PRESBYTERY OF TORONTO held a number of diets on the 19th and 20th of September, attended more or less by 25 ministers and 2 elders, together with several ministers from other Presbyteries.

Passing over a variety of minor details, the following may be given as the principal matters that were brought up and disposed of.

A report was read by Professor Caven, as convener of a committee previously appointed to consider the detailed arrangements to be adopted in installing Mr. D. Inglis into his office as a Professor. The report was received, and the recommendations embraced in it were adopted.

An extract minute of the Presbytery of Simcoe was read, having reference to a petition presented to them from Holland Landing; and it was agreed, notwithstanding that said village is within the bounds of the Presbytery of Toronto, to leave the forementioned Presbytery, in the meantime, to take what action they may see fit, both as regards the disposing of the petition and the providing of continued preaching to the petitioners.

A committee previously appointed to visit Aurora and Newmarket reported very favorably there anent. And besides acknowledging the diligence of the committee in the premises, it was resolved to entrust the Home Mission Committee with the giving of supply to said villages as regularly as possible. At a subsequent stage it was resolved to take steps for organizing a regular congregation at Aurora, it having been found from competent testimony, that the people of said station are desirous of being thus organized, and for this purpose Messrs. Duncan and Monteath were appointed to meet with applicants on the 2nd of October; notification of this to be given on the day immediately preceding. As to Newmarket, a church organization exists there already.

An interim report was received anent the proposed station at Sandford, and as Mr. King might not be able to appear at the first meeting of the Presbytery of Ontario in regard to this matter, Mr. Gregg was appointed an alternate.

Mr. Alexander M'Lellan, a member of Cooke's Church, and Messrs. T. F. Fotheringham and John R. Wightman, members of Gould Street Church, Toronto, were reported as desirous of being theological students in Knox College, and after being duly examined as to their motives in aspiring towards the work of the ministry, it was agreed to recommend them in due form to the Board of Examiners.

On behalf of a sub-committee appointed by the Assembly's Home Mission Committee, Mr. King applied to the Presbytery for the ordination of Mr. Geo. Bryce, who had undertaken the Professorship of the Collegiate Institute in Manitoba, and intimated that Mr. Bryce was ready to deliver his trials, so that in the event of their being satisfactory the Presbytery might ordain him in the evening. After considerable reasoning, it was moved by Professor Young and seconded by Mr. Dick, that though the minute of the Assembly regarding the appointment of a Professor to the Collegiate Institute in Manitoba makes no mention of ministerial work to be done by the Head of the College, yet as it is known to be the mind of the Assembly that such work should form a part of the Professor's duty, and it is important, in view of such work, that the Professor should be an ordained minister, this Presbytery resolves, in accordance with the request of the sub-committee of the Home Mission Committee, to take Mr. Bryce on trials with a view to his ordination. In amendment, it was moved by Dr. Jennings, and seconded by Mr. Monteath, that this application be not granted. The amendment and the motion were then successively put to the vote, and the motion was carried by a large majority. From this decision Dr. Jennings and Mr. Monteath craved leave to enter their dissent. At a subsequent stage Mr. Bryce delivered his trials, which were sustained; and it was resolved to ordain him in the evening. Mr. George L. McKay also delivered his trials, which were likewise sustained. In the evening,—viz., of the 19th,—the Presbytery, conjointly with the Foreign Mission Committee, met in Gould Street Church for the purpose of ordaining the two young brethren. A sermon was preached by Mr. King on Psalm lxxii, 17, "*His name shall endure for ever,*" and also narrated the previous steps. The questions of the formula were put by the Moderator, Mr. Pringle, and answered satisfactorily, after which, by prayer and the laying on of hands, the said brethren were set apart to the work of the Ministry, and designated to the several fields of labour whereunto they had been called. The right hand of fellowship was then given to them. Subsequently suitable addresses were given—to Mr. McKay by Mr. M'Laren; to Mr. Bryce by Mr. Laing; and to the assembled congregation by Mr. Meikle. At the request of the moderator, Dr. Topp led in the exercise of prayer, and the whole proceedings were closed with the benediction.

The following morning the Presbytery resumed business. Mr. John Cameron and Mr. George Bruce, who had previously applied to be taken on public trials for licence, and who had also undergone the usual examinations, delivered the discourses required of them, all of which were cordially approved, and they were accordingly licensed to preach the gospel.

Certified commissioners appeared from the congregation of East Church, Toronto, and applied for the appointment of one to preach and moderate in a call. The commissioners stated that the congregation are unanimous in making this application, and that they offer in the meantime the sum of \$700 as annual salary, hoping that a supplement may be granted by the Assembly's Home Mission Committee, to make the salary not less than \$800. After some consideration, it was agreed to comply with said application, and Dr. Topp was appointed to preach and moderate as applied for, the time to be fixed by himself and the interim Session, and notice thereof to be given in due form to the congregation.

Applications for renewed supplements were resolved to be made for three congregations also for a supplement of \$100 in behalf of the congregation just named, and various other matters were disposed of, which do not call for public notice.

The Presbytery appointed the next ordinary meeting to be held in the usual place, on the 7th of November next, at 11 a.m., and adjourned to meet in the same place on the 4th of October at 7 p.m., for the induction of Mr. Inglis as a Professor in Knox College.

R. MONTEATH, Presbytery Clerk.

ERRATUM.—In the financial statement appended to the Assembly's minutes and the "Record" for September, the congregation of Vaughan are reported to have given to the Home Mission Fund \$27 30, and total contributions to the Schemes of the Church, \$32 55, whereas the figures should have stood respectively \$37 30 and \$92 55.

PRESBYTERY OF KINGSTON.—The quarterly meeting of this Presbytery was held at Madoc on the 26th and 27th days of September. Rev. James Stewart, laboring in the extended mission field of North Hastings, being present, made some interesting statements regarding the condition and prospects of that mission. Learning by an extract minute of the Presbytery of Simcoe, that Mr. Stewart had been duly received as a minister of the Canada Presbyterian Church, his name was ordered to be added to the roll as an ordained missionary.

The deputation previously appointed to visit North Hastings having failed to do so, Messrs. Burton and Watt were instructed to overtake this work.

A deputation appeared from the St. Columba Church, Madoc, and gave expression to their desire to have a pastor, and to have one or more stations associated with them to enable them to sustain one. Mr. Wishart, with other parties, were heard on this question, whereupon it was resolved that Mr. Wishart having made statements regarding the stations composing his charge, a commission of Presbytery be appointed to co-operate with him in visiting these congregations, and submit a report to the Presbytery at its next meeting. The commission to consist of Messrs. Burton and Watt.

There was presented and read a call from Glenvale and Harrowsmith to Mr. John Gallagher, Licentiate. The call was signed by twenty-three members and sixty-eight adherents. The amount offered for stipend by the people was four hundred and eleven dollars. Accompanying the subscription list was a petition asking for aid to the extent of \$150. The call was sustained, and the Presbytery resolved to apply on their behalf for a supplement of \$100. Subsequently the call was accepted by Mr. Gallagher, and arrangements were made for his ordination trials and settlement.

Mr. Burton was appointed corresponding member of the Foreign Mission Committee from this Presbytery.

During the consideration of Home Mission business it was decided to ask a grant of \$3 per Sabbath for Consecon and Huntingdon. The next meeting of Presbytery was appointed to be held at Trenton, on the second Tuesday of January, 1872, at 7 o'clock p.m., Mr. Burton to preach at the opening services.

THOMAS S. CHAMBERS,
Presbytery Clerk.

PRESBYTERY OF HAMILTON.—A regular meeting of this Presbytery was held in McNab Street Church, Hamilton, on second Tuesday of October. Present, thirteen ministers and nine elders. A call from the congregations of Beamsville and Clinton, addressed to Rev. John Marples, was sustained. A circular from the Foreign Mission Committee, was read, setting forth the special claims of that mission, and intimating the desire that the Presbytery would make arrangements for the reception of deputies about to be sent by the committee; when it was agreed that the Presbytery recommend to the congregations within the bounds, increased liberality, in order to meet the expenses of the extended operations of the Foreign Mission Committee, and co-operate with the deputations who shall visit the Presbytery, and afford them every facility with a view to the accomplishment of the ends contemplated. A committee consisting of Messrs. Simpson, Burson and Murray, was appointed to make all needed arrangements for the visit of the deputation.

On motion made by Mr. A. B. Simpson, seconded by Mr. Fraser, the Presbytery agreed to place on record an expression of their profound sorrow at hearing the mournful tidings of the almost complete destruction of the City of Chicago, involving great suffering on the part of many thousands of persons; and while expressing the deepest sympathy with the sufferers, the Presbytery commend the case to the active sympathy and liberal assistance of the Christian Public, and especially to the congregations within the bounds.

The following minute in reference to the death of the wife of Rev. George Cheyne was made:—"The Presbytery records its sincere and affectionate sympathy with their highly esteemed father, Mr. Cheyne, in the bereavement he has sustained in the death of his wife—the companion of many years of toil and pioneer labour in the Master's Vineyard. While the Presbytery rejoices in the assurance that the deceased mother in Israel has entered into rest, they deeply sympathise with their venerable father in the blank that is made and the solitude that reigns now on his hearth. They pray that the presence of the Lord Jesus Christ may comfort and sustain him till his work is done, and he enters into rest."

Mr. Robert Monteith, a licentiate of the Free Church of Scotland, having presented a commission from the Colonial Committee, was received into the Church. A call addressed to Rev. Andrew Milne, from Waterdown and Wellington Square, was sustained, and Mr. Milne being present, and having accepted the call, his induction was appointed to take place at Waterdown, on Tuesday, the 24th October.

The next ordinary meeting was appointed to be held in McNab Street Church, Hamilton, on Tuesday, 16th January next, and a conference on the State of Religion for the evening of that day, as also the following day and evening.

The Presbytery then adjourned to meet at Waterdown, on Tuesday, the 24th October, at 2, p.m.

JOHN MACCALL,
Presbytery Clerk.

PRESBYTERY OF STRATFORD.—This Presbytery met at Mitchell, Sept. 19th, Rev. A. Findlay, Moderator. Fourteen ministers and seven elders present. Mr. Macpherson reported that he and Mr. Croly had met the people at Mackay's School-house, according to appointment, that no certificates of membership had been presented, that managers had been appointed to attend to the secular

affairs of the station, and that subsequently Mr. Donald Sinclair and his wife had been admitted to the communion of the Church there through the Session of Burns' Church. It was reported that Messrs. Hartley and Sinclair, student missionaries, had been labouring at Burns' Church and Wartburgh respectively during the quarter. Messrs. Hislop, Renwick and Mitchell were appointed a committee to prepare a scheme for holding missionary meetings. The Session Records of the congregations within the bounds were ordered to be produced at next meeting for examination. Mr. Hamilton was appointed Corresponding Member of the Foreign Mission Committee for the year. It was agreed that the Presbytery expenses of the current year be raised according to the apportionment of last year. Contributions to this object are expected by the new year. Dr. Waters reported somewhat unfavourably of the condition of the station at Wartburgh, and a deputation stated that some fourteen families regularly attended worship there, that there was no immediate prospect of increase, that they were anxious for supply of preaching through the winter as frequent as possible, and that they would be able to pay Mr. Sinclair about \$40 for his services during the summer. Eight Sabbaths' supply was promised them for the winter. Dr. Waters was authorized to lay the case of Wartburgh before the Home Mission Committee and ask, in its behalf, as much from the Mission Fund as it might be proper to give. It was agreed to ask \$50 for the next six months for Elma, &c., and to inform these congregations that thereafter they would be expected to make up the full amount of salary promised to their pastor, or, if unable to do so, to inform the Presbytery accordingly. It was further agreed to ask, in behalf of Biddulph, as formerly, \$75 a year, and for Burns' Church \$2 a Sabbath. Mr. Hamilton having been restored so far as to undertake in part his former work, thanked the Presbytery for the supply of his pulpits. Mr. Mitchell was appointed Convener of the Committee on Statistics, to report at next meeting. Mr. Fotheringham submitted that, owing to the state of his health, it had become necessary that he should cease from pastoral work for a lengthened period, say a year or two, and tendered the resignation of his charge. With a view to expediting the matter and saving trouble to the Presbytery, he had intimated his intention to the congregation seven weeks previously, and his Session had called a meeting of the congregation that they might be prepared to appear for their interest. The following documents in the case were then read: First, minutes of a meeting of the congregation, setting forth that it had adopted a paper to be engrossed in its minutes and laid before Presbytery, as expressive of its mind in regard to Mr. Fotheringham's demission, and appointing delegates to Presbytery: Second, the aforesaid paper, setting forth *inter alia*, that "with much sincere sorrow for the loss of their minister, they would oppose no objections to the Presbytery in loosing him from his charge," and that they desired supply in case his resignation be accepted: Third, extract of minutes of the Session, transmitting the aforesaid documents and appointing delegates. The delegates being heard, it was moved by Mr. Drummond, seconded by Mr. Macpherson, and agreed to accept Mr. Fotheringham's resignation and loose him from his charge, and appoint Messrs. Hamilton and Mitchell to prepare a minute, to be engrossed in the Presbytery Record, relative to his resignation. Mr. Renwick was appointed to preach to the congregation of Hibbert next Sabbath, and declare the pastoral charge of the same vacant after the first of October. Mr. Hamilton was appointed Moderator *ad interim* of the Session of Hibbert, and Mr. Fotheringham was continued clerk of Presbytery. The Presbytery adjourned to meet for ordinary business at Stratford on the 28th Nov. next.

JOHN FOTHERINGHAM, *Clerk.*

PRESBYTERY OF OWEN SOUND.—This Presbytery held its regular quarterly meeting at Owen Sound on the 26th and 27th days of September.

The following are the principal items of business.

A petition was received and read from Amabel, praying for the moderation in a call. Messrs. Frazer and McLnnes were appointed to moderate in this call on the third Tuesday of October, at 11 o'clock a.m.

Mr. McLennan was appointed to dispense the Lord's Supper at Thornbury on the 3rd Sabbath of October.

The application of 1st and 2nd congregations of Saugeen, praying for union, was taken up, and the papers read. Parties interested having been duly cited, and no objections being offered, it was moved by Mr. Frazer, seconded by Mr. Gauld, and agreed to, that the union prayed for between the 1st and 2nd congregations of Saugeen be consummated, and that an extract of this resolution be read before the congregation.

No commissioners appearing from Division Street congregation, Owen Sound, in the matter of the petition of Knox's Church, Sydenham, anent certain church property, consideration of the petition was deferred till next meeting, and the congregation of Division Street, Owen Sound, ordered to be cited to appear at said meeting.

A paper was read from the Kirk Session of Chatsworth, stating that the congregations of Sullivan and Glenelg were prepared for separation, in order to form two pastoral charges, and praying for the action of the Presbytery in the matter. It was agreed that a deputation, consisting of Messrs. Dewar, McInnes and Ormiston, be appointed to meet with the congregations of Sullivan and Glenelg, confer with them in regard to this matter, and report to next meeting of Presbytery, and that these congregations be cited to appear for their interests at said meeting.

Mr. Dewar gave notice that at next meeting he would move that this Presbytery re-consider the power granted to the congregation of Division Street, Owen Sound, to sell certain church property possessed by them.

The congregations of Meaford, &c., and Port Elgin were recommended to the Home Mission Committee for supplements. Mr. Gauld having read the Home Mission Report of the Presbytery, the Report was adopted, and Messrs. Stewart, Cameron and McLennan appointed as the Home Mission Committee. Mr. Tolmie was appointed corresponding member of the Foreign Mission Committee.

Mr. Straith gave notice that at next meeting he would move that, in view of the instructions sent down by the General Assembly to Presbyteries relative to finances, considering also the manifest deficiency in the contributions of congregations of this Presbytery towards the schemes of the Church, as well as the stipend fund,—this Presbytery urgently and affectionately direct the attention of congregations within their bounds to the necessity of more systematic and more extensive Christian liberality; and, in order to further this object, appoint a deputation to meet with every congregation in the Presbytery and bring this important matter before them, assist them in constituting missionary associations, prepare plans of operation, and generally encourage them in effecting a larger development of this Christian grace.

Messrs. Frazer, Straith and Ross were appointed a Committee on the State of Religion, to mature a scheme, &c., and report.

Messrs. Fairbairn and McRae, students, gave in their remaining trials for license. Their examinations and discourses were sustained, and having answered the prescribed questions, &c., they were by prayer set apart to the work of the Gospel ministry, and received the right hand of fellowship from the moderator and members of court.

Mr. Gauld gave notice that at next meeting he would move that this Presbytery meet on Mondays, instead of Tuesday as heretofore.

The Presbytery adjourned to meet again at Owen Sound, and within the church there, on the 2nd Tuesday of December.

A. FRAZER, *Pres. Clerk.*

PRESBYTERY OF COBourg.—The regular quarterly meeting of this Presbytery was held at Cobourg on Tuesday, the 3rd of October. There was a large attendance of ministers and elders. The following are among the most important items of business transacted.

Reports of missionary labors performed by Mr. Wm. Reeve at Minden, by Mr. E. Vincent at Kinmount, and by Mr. Isaac Campbell at Chandos and Burleigh, were read. These reports were, on the whole, of a very encouraging character.

Mr. Ewing reported verbally that he had visited the mission field at Kinmount, and had dispensed sealing ordinances there. Mr. Clark gave a like report of a visit paid to Chandos and Burleigh. The Presbytery desired to record its sense of the faithful and laborious manner in which those brethren had fulfilled their appointments.

Messrs. Williamson and Tully appeared as commissioners from the congregation of Lakevale, and renewed the application of that congregation to be disjoined from the congregation of Springville, and placed under the pastoral charge of the Rev. John Ewing, of Emily. After parties had been heard, it was resolved that the petition continue to lie on the table, and that Messrs. Laing and Donald be appointed to visit Springville and Lakevale, with a view to the removal of misunderstandings there, and with a view also to the withdrawal of the petition.

Mr. Mitchell was appointed Moderator of the Sessions of Springville and Lakevale, with authority to moderate in a call whenever the congregations may request him to do so.

The Rev. J. M. Roger was appointed the Presbytery's representative on the Foreign Mission Committee.

Messrs. David McFarlane, Robt. McKnight, and James Hyde, appeared as commissioners from the Minden Mission District, and were heard at some length. They represented that mission field to be greatly too large for one missionary, and earnestly requested that it be divided. Mr. Reeve, missionary at Minden, was also heard, and supported the petition. Resolutions on the subject, adopted at congregational meetings, were read. After the case had been considered in all its bearings, it was unanimously resolved to grant the prayer of the petition, and so to re-arrange the group of mission stations that there shall henceforward be two mission districts, to be called respectively the Minden and the Haliburton Missions. It was agreed to attach Kinmount to the Minden group of stations. The representatives of the Haliburton division stated that the people of that mission would endeavor to raise the sum of \$250 per annum for the support of a missionary, strongly indicating their wish that Mr. Reeve should be continued as missionary among them. It was resolved to contin. Mr. Reeve at Haliburton; and Messrs. Murray and Paterson were appointed to visit both mission fields, dispense sealing ordinances, and, if necessary, moderate in a call at Haliburton. The Presbytery Clerk was also instructed to endeavor to secure the services of a suitable missionary for Minden.

Mr. Alexander Fraser was examined with a view to his entrance on the literary course in Knox College. The examination was sustained, and it was ordered that Mr. Fraser be certified to the Board of Examiners of Knox College as a suitable person to study for the Holy Ministry.

The list of supplemented congregations within the bounds was revised. It was agreed to apply to the Home Mission Committee for the continuance of the same grants as last year.

It was ordered that the Communion Rolls and Session Records of the congregations within the bounds be produced at the next regular meeting of Presbytery, which was appointed to be held at Peterboro' on the second Tuesday of January, 1872, at eleven o'clock in the forenoon. WM. DONALD, *Pres. Clerk.*

PRESBYTERY OF SIMCOE.—This Presbytery met in the Barrie Presbyterian Church, on the 26th September last.

Eight ministers and nine elders were present.

The meeting was opened with devotional exercises, and the minutes of last meeting read and sustained.

The remaining probationary trials of Mr. Thomas McKee were concluded, and the presbytery being satisfied therewith, he was duly licensed to preach the Gospel.

A call was laid on the table from the congregations of Alliston, Burns' Church and Angus, in favor of the Rev. M. McKenzie, of Chalmers' Church, Dunwich.

The call was sustained, and ordered to be transmitted to the Clerk of the London Presbytery.

Mr. R. Rodgers was appointed as commissioner to prosecute the call before the said Presbytery.

Discourses were heard from several students who had been labouring within the bounds of the Presbytery, during the summer, and the usual certificates were ordered to be given to them. The case of James Bruce Fraser, M.D., was specially considered, and as the result of his examination and superior attainments, he was strongly recommended as a student fitted to enter the Theological Department of Knox College.

It was agreed to apply to the General Assembly, appointed to meet in Toronto, in November next, for leave to take Mr. Luke G. Henderson on trials for license.

There was handed in a call from the congregations of First Essa and Carluke, in favor of Mr. Thomas McKee, Preacher of the Gospel.

The Presbytery agreed to sustain the call, notwithstanding a slight irregularity in connection therewith.

Mr. McKee being present, the call was put into his hands; and after taking some time for consideration, he agreed to accept of the same.

The Presbytery, on account of the examination of Mr. McKee on Theology, &c., having only been concluded at the present meeting, agreed to dispense with it for his ordination, and prescribed to him his trial discourses.

His ordination was appointed to be held within the First Essa Church, on the 10th October next.

Mr. W. Fraser was appointed to preside on the occasion, Mr. G. Burnfield to preach, Mr. D. B. Cameron to address the people, and Mr. R. Moodie the minister.

Mr. G. Craw reported that elders had been elected at Wyebridge and Penetanguishene. He was commended for his diligence in the matter.

Mr. R. Rodgers read a report anent the election and ordination of elders at Dunedin. It was received, and thanks tendered to him.

Application was made by the Dunedin Congregation for permission to receive a supply of the means of grace from the Rev. Mr. Macdonald, a minister of the Presbyterian Church of Canada, in connection with the Church of Scotland.

It was agreed to postpone consideration of the application till the meeting of the 10th October next, and to meanwhile notify the Singhampton congregation thereof.

An application was handed in from the office-bearers of the Duntroon congregation for a grant of twenty dollars, to enable them to pay for the supply of ordinances during the summer. It was decided to lay the application before the Home Mission Committee of the General Assembly.

Guthrie Church, Oro, having applied for the services of the Rev. J. Ferguson, of Knox Church, and Mr. Ferguson having consented to supply them, the Presbytery agreed to sanction such arrangement.

Mr. Ferguson was appointed Moderator of Guthrie Church Session, in the room of Mr. Craw, resigned.

Full authority was given to the Home Mission Committee of Presbytery to transact all necessary business, connected with the Mission Field, and to report to next meeting.

The next meeting of Presbytery was appointed to be held within the Barrie Presbyterian Church, on Tuesday, the 31st October next, at eleven o'clock, a.m.

JOHN GRAY, *Presbytery Clerk.*

PRESBYTERY OF ONTARIO.—The Presbytery of Ontario held a meeting at Prince Albert on 26th September. The meeting was a large one, and a great amount of business was transacted, only some items of which, however, could be of general interest.

A letter from Rev. Mr. Macdonald, under call to Islay, was read, intimating that he was resigning Thamesford on account of ill health, and for the same reason was about to return for a time to his native land, and desiring, if agreeable to the Presbytery and the congregation, that the call should lie on the table until early next summer, when there was, if health should permit, great probability that he would accept of it. The Presbytery instructed the clerk to intimate the contents of the letter to the people, and allow them to act as they see fit in the case.

The Presbytery was long occupied with the consideration of a case affecting the interests of Toronto Presbytery, as well as their own, viz., the proposal on the part of the former to erect a mission station at Sandford, in the Township of Scott, closely adjoining the western boundaries of the Ontario Presbytery, and in the outskirts of Uxbridge and Leaskdale congregations. At a previous meeting a committee had been appointed to investigate the case, to ascertain whether, or how far, the interests of these congregations were likely to be affected. The report rendered was prepared after careful inquiries regarding the position of the petitioners to Toronto Presbytery, and of those in the vicinity connected with said congregations. The committee were unanimous in the opinion that the erection of the station at Sandford would of necessity ere long injure Leaskdale in particular. Rev. Mr. Campbell, deputy from the Presbytery of Toronto, was heard at length. He stated that the sole object of his appointment to meet the Ontario Presbytery, was, if possible, to arrive at an amicable arrangement in regard to this matter. He ably urged the case of the petitioners, and the grounds his Presbytery had for believing that the station would not materially affect the places referred to. Parties interested, from Sandford and Mount Albert, though not commissioned, were allowed to give what information might throw light upon the case. Rev. J. Douglas and J. Leask, Esq., were also heard, and very decidedly looked upon the movement as fraught with very serious injury, if carried out, to their cause. They showed that a large portion of the strength of Leaskdale congregation, especially, was in the members in the vicinity of Sandford, situated nearer it than to Leaskdale. When the Presbytery seemed about to come to a finding upon the report, action was arrested by the necessity, as many supposed, of citing the Session of Uxbridge and Leaskdale congregations, which was done accordingly, and of course the case lies over until next meeting of Presbytery.

The Presbytery then entered upon the consideration of the resignation of Rev. R. Binnie of the pastoral charge of Peel St. congregation, Lindsay, which had been laid on the table at a *pro re nata* meeting, held in Lindsay on the 23rd of August. The congregation had then been ordered to appear for their interests at Prince Albert. Mr. Binnie now pressed the acceptance of his resignation, which, after strong expressions of regret by several members, was done, and a committee appointed to draw up an appropriate minute on the dissolution of the connection of their esteemed brother with the Presbytery. Rev. H. Currie was appointed to preach the Peel St. church vacant next Sabbath, and Mr. Binnie to supply for him.

Rev. A. Dawson presented his resignation of the Utica congregation, which had greatly prospered, in point of numbers, since his settlement at Ashburn. The Presbytery agreed to lay the resignation on the table in the meantime, and appointed Mr. Smith, who had formed the congregation originally, to exchange pulpits with Mr. Dawson, when he should lay the whole case before the congregation; and that the Session of Ashburn and Utica should be duly cited to appear for their interests at next meeting of Presbytery.

Mr. Edmondson, who had been appointed moderator of the Session of Cartwright, with instructions to organize certain petitioners to the Presbytery on a

previous occasion, and to form a communion roll, reported. The minutes of the Session, who had held several meetings with those in Cartwright, cordially attached to the C. P. Church, were also read. A communion roll, to the number of twenty had been formed. The Session were unanimous in recommending to the Presbytery the circulation of a printed address by the Presbytery, setting forth the *facts of the case*, in reference to W. C. Windel, whom many believe to be still in connection with the Canada Presbyterian Church. The Presbytery adopted the recommendation. The thanks of the Presbytery were given to Mr. Edmondson and the assessors for their great diligence and efficiency in the matter committed to their care.

Reports of the supplemented congregations and mission stations were received, carefully examined, and approved. Supply of the mission field during the winter months to be partly by deputation of the Presbytery, and one Probationer, if he can be obtained for that field.

It being understood that the Foreign Mission Committee had arranged to get several ministers to visit the different Presbyteries in aid of the Foreign Mission, and that Mr. Cochrane was the one appointed to visit Ontario, a committee was appointed to arrange the missionary meetings throughout the bounds of the Presbytery that thus Mr. Cochrane's visit may be rendered more effectual for the object in view.

Mr. Smith, representative of the Presbytery in the Foreign Mission Committee, intimated to the Presbytery that the sum of \$1,000 was wanted immediately, in connection with Mr. McKay's appointment to China. The Presbytery recommended that the congregations in the bounds should raise collections for that object as speedily as possible.

The Clerk read a notice from W. C. Windell, and from those adhering to him in Cartwright and Ballyduff, of their "design and desire to have the memorial now lying in the hands of the Synod of Toronto, considered and issued at the Synod's annual regular meeting in May next."

The next regular meeting of Presbytery was appointed to be held at Prince Albert, on the 2nd Tuesday of January, 1872, at 11 o'clock a. m.

R. H. THORNTON, *Clerk of Presbytery.*

PRESBYTERY OF BROCKVILLE held its quarterly meeting in Prescott on the 1st of August. Mr. Traver was chosen Moderator for the current year. Messrs. Meldrum and Burton, who were present, were invited to correspond. The clerk reported that he had declared the congregation of South Gower and Mountain vacant, according to instruction of Presbytery. Arrangement was made for the disposal of Probationers and the supply of vacancies. The report of the Committee appointed to examine the records of the Session of Cornwall, was ordered to be engrossed in the Records of Presbytery and of Session. At the request of the Session, Mr. Melville was granted permission to supply the pulpit of Cornwall on Sabbaths not otherwise provided for by Presbytery. Mr. Bennett was appointed Moderator of South Gower and Mountain during the vacancy. The clerk reported that he had held a meeting with the congregation of South Gower and Mountain after declaring the church vacant; that he had asked the meeting whether they had any communication for the Presbytery, and whether he should report them as in a position to give a call to another minister; that the feeling was entertained by some that they were not in a position to give a salary to another minister, while others expressed a strong desire to have missionaries sent to them occasionally; that a wish was expressed, especially on the part of the friends in Mountain, to have a meeting of Presbytery after harvest, appointed at Kemptville, that they might have the opportunity of conferring with the members of Presbytery regarding the supply of their pulpit in the future.

Presbytery subsequently adjourned to meet in Kemptville on the 19th September, at 3 o'clock p. m.

A special meeting was held in Prescott on the 24th of August, to sustain a call from the congregation of Prescott to Mr. J. Hastie. A notice of Mr. Hastie's subsequent settlement in circumstances of great promise has already appeared in the Record for October.

Presbytery again met, according to adjournment, at Kemptville on the 19th September, the Moderator, Mr. Traver, presiding. The minutes of the August meeting bearing upon the business in hand were read. In accordance with notice given, there appeared representatives from both branches of the congregation of South Gower and Mountain, who were heard at length. These representatives stated that they could not raise a full salary for a minister—that under the circumstances they would be well pleased with services in their respective churches every second Lord's day.

Before taking any action in reference to this vacant congregation, the Presbytery next took up the case of supplemented congregations. It was found that Kemptville was the only one now on the list. This congregation had also been notified to appear for its interests at the present meeting, and to show reason why the supplement formerly received should not be partially or wholly withdrawn. Two representatives of the Kemptville congregation were present. From these it was found that the congregation was not yet in a position to make up any deficiency that might accrue from a withdrawal of the present supplement. No representatives appeared from the Oxford Mills station, though similar notice had been given to them.

After lengthened consideration, and in view of the two cases before the Court, the Presbytery adopted the following finding:—

That, inasmuch as the congregations of Kemptville, and South Gower and Mountain, cannot, as separate charges, provide themselves with a settled ministry without a supplement of at least two hundred dollars in the one case, and one hundred in the other; and inasmuch as there is the new prospect of a union between the two great Presbyterian bodies of the Dominion, when a re-construction of the stations of this entire region must necessarily take place;—therefore resolved, That for one year from the 1st of October next, the present minister of Kemptville be requested to apportion his services to the whole field as follows: every Lord's-day morning to preach in Kemptville; every second Sabbath afternoon to preach in South Gower, and on the evening of the same Sabbath in Kemptville; and on the alternate Sabbath afternoon in the church in Mountain. That for these services, and pastoral duties connected therewith, the congregation of Kemptville pay as their proportion of the salary the sum of \$300, and the two stations of South Gower and Mountain the sum of \$250 unitedly for the one year.

The representatives of the different congregations, and the minister of Kemptville, eventually agreed to carry out the recommendation of Presbytery, as being the best course that presented itself under the circumstances.

It was further resolved that Mr. Bennett be instructed to state to the Oxford Mills station, on next Sabbath, the grounds on which the Presbytery have made such arrangement as to render it inexpedient to continue the same amount of supply to them as formerly, viz., that the distance is only four miles from Kemptville, that the families composing the station are comparatively few in number, that some of these lie nearer to another Presbyterian church than to Oxford Mills itself, and that if service is continued every Lord's day as formerly, it would prevent such an arrangement as that now entered upon, and thus cost the Church \$300 per annum of supplement for the sake of the single station of Oxford Mills, and that on these grounds Presbytery think it to be the duty of the people hitherto worshipping there to come to Kemptville, or to go to any other Presbyterian church that may be more convenient if they prefer it. Mr. Lohead was appointed to exchange with Mr. Bennett at an early date, so as to announce to the congregations the arrangement made, and affectionately to exhort all parties concerned cordially to acquiesce in it.

Reports were received from the missionaries who had been laboring within

the bounds during the summer months. Lyn, Fairfield, &c., were removed from the list of mission stations, and placed on that of vacant congregations.

The next meeting of Presbytery was appointed to be held in Prescott on Monday, the 6th day of November, at 2 o'clock p.m.

WILLIAM BENNETT, *Pres. Clerk.*

Kemptville, October 16th, 1871.

PRESBYTERY OF GUELPH.—According to appointment, this Presbytery met in Guelph on the 3rd of October, and was duly constituted by the Moderator. A committee was appointed to confer with the students present, with leave to retire for that purpose and instructions to report during the sederunt. When their report was handed in, it was in favor of encouraging the young men to prosecute their studies with a view to the ministry. Auditors were appointed to examine the books of the treasurer, who, at a subsequent part of the proceedings, reported the books correctly kept. Mr. Wardrope stated that he had, on the requisition of the Session, moderated in a call in the congregation of St. Andrew's Church, Berlin, and on the 28th September, that said call had come out in favor of Mr. G. F. Steven. The call was laid on the table, signed by forty-one members and forty five-adherents. There was also produced a paper setting forth the financial condition of the congregation. Mr. Murray was heard in support of the call, who stated that the people were prepared to give Mr. Steven \$700 without, or \$600 with a house, as yearly salary. On motion the call was sustained, and instructions given to the clerk to notify Mr. Steven, and request his decision by next meeting. The Presbytery then proceeded to consider the application from Moorefield for supply of sermons. The application was again read, and the minutes of former meeting bearing on the case. Mr. McGuire was heard as Moderator of Glenallen and Hollin Session, who opposed granting the prayer of the applicants. After lengthened consideration, a committee was appointed to visit Moorefield, examine into the religious wants and prospects of the locality, to give notice of the time and place of their meeting to the Session of Glenallen and Hollin, and to report at next meeting. Mr. Smith gave notice that, at the first meeting, he would move the appointment of a standing committee for the examination of students who might be in the bounds. Reports were read of missionary labors performed among the missionary stations. The same were received, and the clerk instructed to certify the amount of service in each case necessary to the Home Mission Committee. Mr. David Kennedy was appointed a representative elder to the General Assembly at their meeting in Toronto, on 7th Nov., in room of Mr. Bruce, who had departed this life since the meeting in Quebec. A circular was read from the committee on Foreign Missions, stating that three delegates had been requested to visit the Presbytery, and spend ten days among the congregations within the bounds, and suggesting that arrangements be made for their reception and employment. A committee was chosen and instructed so to distribute the services of these delegates, that they may be available at the annual missionary meetings of the congregations. Mr. Ball gave notice that he would at next meeting call the attention of the Presbytery to certain congregations, which appear to be grossly behind in the amount of stipend paid their ministers compared with their number and means. Reference was made to the fact that there were some members of Presbytery who were seldom present at meetings, and others who remained but a short time when they did come. Next meeting was fixed for 7th Nov., in Knox's Church, Guelph, at 11 o'clock forenoon.

ROBERT TORRANCE, *Pres. Clerk.*

CHATHAM PRESBYTERY.—This Presbytery met in Wellington Street Church, Chatham, on the 26th Sept. The attendance of ministers and elders was large. In addition to the disposal of ordinary routine business and Home Mission work, the following were more important matters before the Presbytery:

Mr. W. King was appointed the Presbytery's representative on the Foreign Mission Committee. Mr. Robert Lochore, a member of the Bothwell congregation, was, after examination, certified in due form to the Board of Examiners of Knox College, as a student entering the literary department. An application was received for the organization of a congregation at Sutherland's Corners, the prayer of which was granted, and Messrs. Warden and Webster appointed to attend to this duty.

The following resolution was adopted:—"That the Clerk be instructed to correspond with the Rev. W. Reid, and also with the Convener of the Kankakee Mission Committee, in regard to the present position of the congregation of Kankakee, which, as appears from the printed Minutes of Assembly, has been transferred to the Presbytery of Chicago, without this Presbytery being in any way consulted, notwithstanding the fact that it stands on this Presbytery's Roll as a vacant congregation."

The Presbytery spent considerable time in discussing the best mode of increasing the contributions within the bounds to the Home Mission Fund, when the following resolutions were adopted:—

1. That the Presbytery be divided into two districts, and one of the brethren assigned to each, whose duty it shall be to attend the Missionary Meeting in each congregation and mission station in the district, prominently to bring before the people the Home Mission work of the Church, so as to draw forth increased liberality, the dates of all the missionary meetings to be arranged by a committee appointed for the purpose, and that the pastor of each congregation, or ruling elder in each vacancy or mission station, invite such other assistance to the missionary meeting as they deem necessary.

2. That a brief sketch of the Home Mission work of the Church generally, and especially of the mission work within the Presbytery's bounds, be prepared for distribution in the pews of all the churches immediately before the date of the missionary meetings.

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

PRESBYTERY OF MONTREAL.—This Presbytery met at Montreal, in Knox Church, on the fourth and fifth days of October, 1871. Present, nineteen ministers and four elders, besides the Rev. Dr. Bayne, Pictou, N.S., Mr. Bennett, St. John's, N.B., Mr. McLaren, Ottawa, and Mr. G. L. Mackay, Missionary to China; the sederunts, three.

The attention of the Court having been directed to the subject of Foreign Missions by a printed circular from the Foreign Mission Committee, and explanations from Mr. McLaren, Convener, the Presbytery appointed a committee to bring in a scheme of missionary meetings within the bounds, which was adopted.

The Presbytery of London having transmitted a call from Argyle Church, Aldborough, to the Rev. John Milloy, of Lingwick, the Presbytery of Montreal, after the usual process, agreed to translate Mr. Milloy, and grant him the following testimonial, viz.: "That while agreeing to the translation of Mr. Milloy, this Presbytery desire to assure him that he will always carry with him the best wishes of the members of this court. They entertain a high regard for him as a faithful and able preacher of the Gospel of our Lord Jesus Christ; they declare their admiration of the spirit of self-sacrifice with which he has laboured for so many years in his present charge under many disadvantages, and their entire confidence in him, in regard to the wisdom and prudence with which he has conducted himself as a minister; and they affectionately commend him as a 'brother beloved' to the members of the Presbytery of London, with whom he is soon to be connected. The Presbytery of Montreal desire to place this testimony on their Record, and they instruct the Clerk to furnish Mr. Milloy with a copy of it."

The Court ordered that all the exercises prescribed to Students of Divinity within the bounds last summer, be delivered at the meeting of Presbytery, in January next, and agreed to recommend to the Board of Examiners of Presbyterian College, Montreal, five new candidates for the Holy Ministry.

The Presbytery received and adopted the following testimony of respect toward the Rev. D. Gordon, lately translated from Indian Lands to Harrington, in the Presbytery of Stratford, viz. "In parting with Mr. Gordon, the Presbytery agree to put on record their high appreciation of his personal worth and ministerial fidelity during his pastorate at Indian Lands. He proved himself to be a diligent pastor, zealous for the spiritual good of the flock and in maintaining the discipline of the Church, and an earnest and effective preacher of the Gospel, whose labours the Lord was pleased to own and bless in an especial manner. While cherishing a grateful remembrance of pleasant christian intercourse with him in Presbytery, they desire to follow him with the prayer that he may long be spared to labour with comfort and signal success in the congregation to which he has been translated."

The Rev. D. Paterson read the quarterly Home Mission Report, which was received and considered *seriatim*.

The Court resolved to take up remits from the General Assembly at next ordinary meeting of Presbytery, and in the meantime to instruct sessions, as they are hereby instructed, to send in, then or before, their returns anent the remit on Instrumental Music.

The next ordinary meeting having been appointed and announced to be held at Montreal, in Erskine Church, on the fourth Wednesday of January, 1872, at ten o'clock, forenoon, the Moderator, *pro tempore*, closed the diet with the Blessing.

JAMES WATSON, A.M.,

Clerk of Presbytery.

Huntingdon, Que., 11th Oct., 1871.

Notices of Publications.

CANADA PRESBYTERIAN PULPIT. First series. Toronto: James Campbell & Son, 1871.

This book, to which we have already more than once called the attention of our readers in its embryo state, and which has excited a good deal of interest in the Canada Presbyterian world, has at length made its appearance, full-fledged, and a bantling every way worthy of its distinguished connections. The book contains in all twenty sermons. Two of them are by revered fathers of the Church who now rest from their labours—Dr. Burns, of Toronto, and Dr. Bayne, of Galt. Knox College furnishes three—one from the pen of its former principal, Dr. Willis, and the others from Professors Caven and Inglis respectively. The fifteen sermons remaining are by Dr. R. F. Burns, of Montreal, Mr. Cameron, of Chatsworth, Mr. Clark, of Quebec, Mr. Donald, of Port Hope, Mr. Gibson, of Montreal, Mr. Gray, of Kingston, Mr. Gregg, of Toronto, Dr. Jennings, of Toronto, Mr. Laing, of Cobourg, Mr. McLaren, of Ottawa, Mr. McWilliam, of Bowmanton, Mr. Moore, of Ottawa, Dr. Proudfoot, of London, Mr. Smith, of Galt, and Mr. Walker, of Chatham. The variety of style, mode of thought, illustration and expression which these twenty sermons present, is, of course, very great; but there is a singular harmony and unity in their teaching. The same earnest tone of genuine piety pervades them, and the popular themes chosen are generally treated with a simplicity worthy of the Gospel. There are some of the sermons which we have had the privilege of hearing, and which, in being edified by them, we have often desired to see more extensively serviceable. Many doubtless will recognize discourses that they have listened to with deep interest in the pulpits of their respective churches, from the lips of their own or some visiting minister, and will enjoy the satisfaction of having them in a permanent form before them. We trust that the reverend contributors may feel themselves fully compensated for the loss of a good sermon for pulpit purposes by the knowledge that, in the language of the printing press, it is making itself known to a far larger circle than any man could reach, and that its influence, as embalmed in the PULPIT'S pages, will be felt when the teachers of this generation have passed away. The mechanical part of the book is beyond all praise. Such books have come to us from British publishers, and, as rare

exceptions, from the best publishers of the United States; but Canada has never yet been able to congratulate herself upon a more handsome specimen of the book-maker's art. We are happy to know that, the first edition being already exhausted, the enterprising publishers are busily engaged in pushing forward a second edition, which will be ready in a few weeks.

MEMOIR OF THE REV. JOHN BAYNE, D. D., OF GALT.—By the Rev. G. Smellie, Fergus; with Dr. Bayne's Essay on Man's Responsibility for his Belief. Toronto: James Campbell & Son, 1871.

This little book, even more attractive in its appearance than the foregoing, consists of a somewhat brief sketch of the life of one whose memory is revered wherever his name and works are known. It contains three chapters, the first of which is occupied with the story of Dr. Bayne's life previous to his removal to Canada; the second, embracing about twenty-five duodecimo pages, gives the whole of his Canadian labours and experience, closing with his death; and the third is taken up with a descriptive portraiture of the man. The size of the volume is increased somewhat by an appendix, containing a poem written by Dr. Bayne, the minute of the Hamilton Presbytery in reference to his death, extracts from two memorial notices, one of which appeared in these pages, the other being from the pen of Dr. Geikie, now in Bathurst, New South Wales; and the valuable essay which he read in 1857 before the Hamilton Mercantile Library Association. The work of biographer is performed by Mr. Smellie with a loving hand, and many will thank him for preserving even the scant remains his truly great friend has left behind him.

THE BIBLICAL REPERTORY AND PRINCETON REVIEW, No. IV. October, 1871. New York.

Dr. McIlvaine, it appears, is about to publish a new system of Rhetoric, and burdens the first pages of this quarter's number of the *Review* with an introduction to it. The system seems to promise well, and a commendatory reference to it would not have been out of place. The readers of the *Princeton Review* look for a different kind of pabulum. In strong contrast to this unhappy leader is a review of Bowden's "Life and Letters of Frederick William Faber, D. D.," priest of the Oratory of St. Philip Neri. Dr. Faber was a member of the Oxford Tractarian party, and came out with Dr. Newman into the Roman Catholic Church. At first he connected himself with Newman's Oratory, in Birmingham, but afterwards became Superior of that in London. Spite of the great credulity, the wonderful superstition in a man of such intelligence, which he displayed, Faber deserved to be called a humble worshipper and lover of Jesus. The Rev. George L. Mott takes up the subject of future retribution, in connection with Alger's "Critical History of the Doctrine of a Future Life," Dexter's "Verdict of Reason upon the question of the Future Punishment of those who die Impenitent," and "Stuart on Future Punishment." The article exhibits a good deal of learning and research, and in these days of the "Annihilation of the Wicked" theory, is well worth studying. "Plan in History" is a short essay of nine pages, in which Dr. Lawrence finds that history, in all its developments, is the working out of a Divine plan. The lesson is very good but very trite, and the contents of the nine pages, which might have made a fair introductory lecture to a junior class in Church History, are not worthy of a place in a *Review*. Two anonymous articles follow, one on "The Wine of the Bible, of Bible lands, and of the Lord's Supper," and the other on a closely allied subject, "Church action on Temperance." The former takes up the foolish attempts of many to prove the wine of the Bible non-intoxicating, and, while arguing strongly for temperance, utterly demolishes their position. The latter is based upon a pamphlet entitled, "Testimonies of the General Assemblies of the Presbyterian Church in the United States against Intemperance," ordered to be printed by the last General Assembly of the Presbyterian Church of the United States. It shows that all of these testimonies protect Christian liberty.

Among notices of recent publications, the most interesting is that of the first volume of *Dr. Charles Hodge's Systematic Theology*. The first volume consists of Theology proper, taking up the origin of the Son of God, the Being of God, the Anti-Theistic systems of Atheism, Polytheism, Materialism, and Pantheism, the Nature of God, the Divine Attributes, the Doctrine of the Trinity, the Divinity of Christ and of the Holy Spirit, the Decrees of God, Creation, Providence, Miracles and Angels. The Introduction has chapters on Method, Theology, Rationalism, Mysticism, Roman Catholic Doctrine concerning the Rule of Faith, and the Protestant Rule of Faith. The second volume, on Anthropology, is expected to be ready in the course of this month, and the third, on Soteriology and Eschatology, early next year. *Inquiry into the Christian Law as to the Relationships which bar Marriage*.—By William Lindsay, D.D. London, 1871. This book will be found of value to those who are interested in the question of marriage with a deceased wife's sister, which is agitating Church and State. *The Claims of China on Christian Men*. Edinburgh, 1871. Rev. Alexander Williamson, LL.D., has in this book fully established the claims of China. He dwells at length on the good qualities of his clients. They have disciplined minds, so that when converted we have teachers and preachers ready made; they possess a regard for morality, decorum and politeness: they have stores of knowledge and information vast and varied compared with others in the East; they have a justifiable pride of ancestry that brings self-respect; their progress in arts, household comforts, etc., excel all contiguous nations; and they are all eye and ear for what is good and profitable.

Messrs. Nisbet & Co., of London, in their list of forthcoming works, specify one of peculiar interest. It is "The Orphan Colony of Jews in China; containing a Letter received from themselves, with the Latest Information concerning them."—By James Finn, M.R.A.S., and late H. M. Consul at Jerusalem.

MONEYS RECEIVED UP TO 21st SEPT., 1871.

| | | | |
|---|-------|-------------------------------------|--------|
| WIDOWS' FUND. | | { Campbellville..... | 12 00 |
| Campbellville..... | 2 00 | { Nassagaweya..... | 5 00 |
| St. Helen's..... | 7 50 | Dumbarton, &c..... | 8 00 |
| Mille Isles..... | 2 00 | Brampton, K. & Milton..... | 15 00 |
| Acton..... | 25 00 | Whitby..... | 5 00 |
| Duff's Church, Dunwich..... | 5 00 | BURSARY AND SCHOLARSHIP FUND. | |
| Ottawa, Knox's..... | 34 74 | St. Andrews' Church, London... | 50 00 |
| { English Settlement..... | 11 75 | FRENCH EVANGELIZATION. | |
| { Proof Line..... | 6 86 | W. Gordon, St. Helen's..... | 5 00 |
| { Milton..... | 4 00 | Campbellville..... | 2 00 |
| { Boston Church..... | 8 63 | Acton..... | 11 46 |
| Guelph Ist..... | 5 00 | Eden Mills..... | 3 50 |
| Egmondville..... | 11 00 | Brampton, K. & Milton..... | 5 00 |
| Moore, Bear Creek..... | 15 25 | FRENCH CANADIAN MISSIONARY SOCIETY. | |
| Gwillimbury Ist..... | 5 03 | W. Gordon, St. Helens..... | 10 00 |
| { Thamesville..... | 5 00 | HOME MISSION. | |
| { Botany..... | 2 87 | Grimsby..... | 30 00 |
| Sarnia..... | 30 00 | Zorra..... | 40 00 |
| Ayr, Knox's..... | 15 00 | { Campbellville..... | 12 00 |
| { Teeswater..... | 6 00 | { Nassagaweya..... | 5 00 |
| { Eadie's..... | 4 36 | Ottawa, Knox's..... | 119 50 |
| With rates from Rev. J. Hume; Rev. John Stewart, 2 years; Rev. W. Fraser. | | Whitby..... | 9 52 |
| KNOX COLLEGE. | | | |
| Arch'd Young, jun., Sarnia..... | 5 00 | | |
| Grimsby..... | 14 75 | | |

MONEYS RECEIVED UP TO 21st OCTOBER.

ASSEMBLY FUND.

| | | | |
|-------------------------------|--------|-----------------------------|-------|
| Innisfil..... | \$3 85 | Inverness..... | 7 00 |
| Oshawa..... | 6 00 | Montreal, Cote St..... | 80 39 |
| English River, &c..... | 7 25 | Mono Centre..... | 3 00 |
| McNab..... | 7 25 | Chippawa..... | 4 00 |
| Elmira, Knox's Ch..... | 4 48 | Hespeler..... | 2 50 |
| { Tecumseh 1st..... | 2 25 | Claremont..... | 5 80 |
| { " 2nd..... | 1 50 | Innisfil..... | 5 00 |
| { Enniskillen..... | 4 00 | New Glasgow..... | 4 00 |
| { Williamsburgh..... | 3 50 | Markham, Melville Ch..... | 6 00 |
| Perth..... | 8 00 | Moore, Burns' Ch..... | 15 15 |
| Central Ch., Hamilton..... | 25 00 | Vittoria..... | 3 50 |
| Shakespeare and Hampstead.... | 8 40 | Streetsville..... | 8 00 |
| Chatham, Wellington St..... | 7 00 | Vankleekhill..... | 7 25 |
| N. Easthope..... | 4 41 | Elmira, Knox's Ch..... | 7 36 |
| S. Keppel..... | 3 00 | Eastern Seneca..... | 2 60 |
| Pickering, Erskine Ch..... | 3 00 | Manchester..... | 6 50 |
| Owen Sound..... | 11 00 | Pictou..... | 7 00 |
| { Meaford..... | 2 65 | Perth..... | 10 00 |
| { Griersville..... | 1 35 | Central Ch., Hamilton..... | 50 00 |
| Brampton 1st..... | 7 74 | Chatham, Wellington St..... | 10 00 |
| { Caledonia, Argyle St..... | 5 18 | Waterdown..... | 3 25 |
| { Allan Settlement..... | 8 25 | Metis..... | 2 50 |
| Dunnville..... | 2 60 | Scarboro'..... | 21 00 |
| S. Kinloss..... | 6 00 | Pickering, Erskine Ch..... | 2 05 |
| Port Dalhousie..... | 5 25 | Derry West..... | 4 50 |
| Ashburn..... | 8 00 | Winterbourne..... | 4 00 |
| Montreal, Cote St..... | 27 10 | Owen Sound..... | 11 00 |

FRENCH EVANGELIZATION.

| | | | |
|-----------------------------|-------|-----------------------------|-------|
| Brampton 1st..... | 10 70 | { Brant N..... | 5 00 |
| Bond Head..... | 8 06 | { " W..... | 4 00 |
| Guelph 1st..... | 5 00 | { Avon Ch., Downie..... | 6 00 |
| { Teeswater..... | 11 12 | { Carlingford..... | 2 00 |
| { Eadie's..... | 4 28 | Napanee..... | 11 00 |
| Madoc..... | 5 00 | Hullett..... | 4 50 |
| Watford..... | 4 90 | Oneida..... | 8 25 |
| Westminster..... | 9 37 | Tilbury East..... | 4 36 |
| Chippawa..... | 4 30 | Wroxeter..... | 9 37 |
| Verulam and Bobcaygeon..... | 9 00 | Ayr, Stanley St..... | 6 82 |
| { Laskay..... | 4 30 | Madoc..... | 4 00 |
| { King..... | 4 90 | Cambray..... | 3 50 |
| { Thamesroad..... | 30 00 | Fitzroy Harbor..... | 11 00 |
| { Kirkton..... | 3 60 | Dunnville..... | 3 22 |
| Egmondville..... | 11 00 | { Holstein..... | 4 05 |
| McKillop 1st..... | 7 00 | { Amos..... | 5 00 |
| Bayfield..... | | { Fairbairn..... | 1 70 |
| Percy..... | 4 00 | Ancaster and Barton..... | 12 50 |
| Wick..... | 5 87 | Wyoming..... | 3 51 |
| Greenbank..... | 3 25 | Verulam and Bobcaygeon..... | 6 00 |
| | | { Thamesroad..... | 12 00 |
| | | { Kirkton..... | 2 65 |

With rates from Rev. J. R. Scott;
 Rev. H. Gracey; Rev. R. Crozier; Rev.
 J. McTavish; Rev. W. Burns; Rev. W.
 Forest; Rev. A. McKay; Rev. D. Duff;
 Rev. W. Caven, Ridgetown; Rev. John
 Smith.

WIDOWS' FUND.

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|--------------|-------|
| Lisadel..... | 2 20 |
| Ashburn..... | 23 00 |