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# THE HOME & FOREIGN RECORD

OF THE

## CANADA PRESBYTERIAN CHURCH.

No. 2.

FEBRUARY, 1871.

Vol. X.

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### KNOX COLLEGE ORDINARY FUND.

CIRCULAR.

MY DEAR SIR:

As instructed by the Board of Management, and in their name, I desire to press upon Presbyteries, and Ministers, and office-bearers, and the members of the Church generally, the claims of Knox College upon their hearty sympathy, and liberal support. If there are any institutions in connexion with the Church, which have stronger claims than others, they are our Theological Halls. On the manner in which they are maintained, and as closely connected therewith, on their efficiency and success, depend, to a large extent, humanly speaking, the attainments and character of the future Ministers of the Church. Intelligent, thoughtful members of the Church are, I doubt not, impressed with this conviction; and therefore it is expected that they will both respond personally, and stir up others to respond to the appeals that are made in behalf of these Institutions.

The amount received last year for the support of Knox College was \$6636.53; but to this there ought to be added \$1590.44, obtained by special

effort in several Congregations, for Prof. Young's salary. The total amount therefore received was \$8226 97.

It is to be borne in mind that at last Assembly Mr. Young was unanimously and most cordially chosen as a regular Professor in the College. Instead of any special fund being raised, as for the last two years, his stipend must now come out of the ordinary revenue. This is particularly noticed, in order to point out the necessity of each Congregation endeavouring to enlarge its contribution, that thus the whole amount of last year may be realized, viz.: above \$8000.

Let me express the hope that the movement now in progress, to raise, as a memorial of the late Rev. Dr. Burns, a sufficient sum to endow a chair in Knox College, will not interfere in the least degree with the ordinary revenue. Of course, the necessary expenditure must be met, as if no such effort were being made; and this can only be accomplished by each Congregation realizing its own responsibility in the matter of supporting the College, and giving accordingly.

To neglect the adequate maintenance of the College, is to neglect the means through which alone a supply of educated, well-trained, pious young men can be obtained for the pulpit, and for the promotion of the cause of Christ. Consequently the interests of the Church suffer loss. Whereas, on the other hand, to place such funds at the disposal of the Church, as will enable it to do its duty to the College, and thus to encourage the Professors in their labours, is to render the greatest service to the work of the Gospel.

There are many reasons besides the special importance of the College in itself, which might be urged, to induce a prayerful, generous response in its behalf. For example: God is, in His mercy and goodness, giving enlargement to the Church, so that she is "lengthening her cords, and strengthening her stakes" throughout the land. The business of the country has been on the whole prosperous, so that all classes are thereby benefited so far. He, who alone can give power to get wealth, is increasing the worldly stores of many of the members of the Church. There is a large number of promising, devoted students now attending the College. These are, above all, the great obligations under which they who profess to belong to Christ, are laid to redeeming love. These and other considerations which might be mentioned, should stimulate gratitude and zeal to promote in every way the interests of the truth as it is in Jesus.

ALEXANDER TOPP, D.D.,  
Chairman of Board of Management.

Toronto, 23d January, 1871.

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### RITUALISM,

A PAPER READ BY REV. W. GREGG, M.A., AT A CONFERENCE OF THE PRESBYTERY OF TORONTO, ON THE STATE OF RELIGION, AND PUBLISHED BY REQUEST.

Ritualism is a term which, as commonly employed, denotes the use in religious worship of certain rites and ceremonies, which have no warrant for their observance in the Christian Church, some of which are borrowed from Judaism, and some from Paganism, many of which are childish and absurd; while not a few embody and recommend doctrines and practices which are directly opposed to the teachings of Scripture. Among the

doctrines and practices which Ritualism sanctions and embodies, are Baptismal regeneration, the sacrifice of the Mass, Auricular Confession, prayers to the dead, the worship of Mary, and the worship of Angels.

Ritualism is a grand characteristic of the Greek and Roman Churches, and largely prevails in the German Lutheran and English Episcopal Churches. According to the Articles of the English Episcopal Church, the Church has power to decree rites and ceremonies; with the proviso, however, that it is not lawful to ordain anything contrary to God's written word; and with express declarations against works of supererogation, the sacrifice of the Mass, the doctrine of Transubstantiation, the worshipping and adoration as well of images as of relics, and the addition to the number of the Sacraments instituted by Christ, of the so-called Sacraments of Confirmation, Penance, Orders, Matrimony, and Extreme Unction.

But in spite of the limitations and declarations of the Articles, to which they have given their assent, there has arisen in the Church of England a body of Clergymen, now numbered by the thousand, who teach, practise, sanction and are propagating a Ritualistic system, which in many respects is utterly unscriptural. The Books of Devotion, in which the system is set forth, bear a strong resemblance to each other—a circumstance accounted for by the fact that they are copied to a large extent, word on word, from Romish manuals. Some of the Books of Devotion, and other Ritualistic books and tracts, are being extensively circulated in England, and along with some of the Ritualistic practices which they teach, have been introduced into this country. It may be added that among other Churches, not excepting those called Presbyterian, Congregational, Baptist and Methodist, there exists, and is perhaps gaining ground, a species of Ritualism which, if not directly opposed to the Scriptures, has no warrant in the Word of God.

In these circumstances it is right that we should lift a testimony against Ritualism, expose its real nature and character, and point out its dangerous tendencies and consequences. Ritualism as it exists within the pale, and as it is propagated by Clergymen of the Church of England, demands our special notice, and to this I deem it right to call particular attention, in this Presbyterian Conference. Nor do I think that any apology needs to be made for referring to the defections of a sister Church. On the contrary, loyalty to our Master, and genuine christian charity demand that we should testify against error and evil wherever they are found. I may add that on our Presbyterian platform we have a peculiar vantage ground for testifying against Ritualism, inasmuch as it forms part of our creed that it is not within the power of any Church to decree rites and ceremonies which have no warrant in the Word of God—that it is not only incompetent to the Church to decree anything contrary to the Scriptures, but also that the Church has no authority to decree anything for which there is not a warrant, explicit or implied, in the written Word.

In referring to the Ritualism which prevails within the pale of the Church of England, I do not think it necessary, at present, to advert to certain rites and ceremonies which that Church has thought proper to ordain without any warrant, as we think, in Scripture, although, as they think, not in opposition to the written Word—such as the sign of the cross in baptism, kneeling at the communion, sponsors in baptism, the rite of confirmation, bowing at the name of Jesus, the observance of such stated holidays as Christmas, Good Friday, Ash Wednesday and Holy Thursday. I confine myself to the Ritualism prevalent within the pale of the Church of England, which is more distinctly Romish, unscriptural and superstitious

in its nature and character; and shall present illustrations of the system from books and tracts, such as "Directorium Anglicanum," "The little office book, and the "Golden Gate;" the last-mentioned of which, written by an English Church Clergyman, the Rev. S. Baring Gould, M. A., and largely copied from the Romish Manuals, is in circulation in this country.

According to the Ritualists, there are three branches of the Catholic Church, the Eastern, the Roman, and the Anglican. As regards Protestants, the following extract from Mr. Gould may seem to show what is thought of them:—"The Reformation in Germany and England differed in character. In Germany the Church was utterly rooted out, and a new religion called Protestantism, invented by Luther and Calvin, and other malcontents, was substituted in its place. But in England this was not the case. The Church remained, but remained in fetters. In character it was identical with the Church of old, holding the same essential truths, sacraments and orders, but it was infected with Protestantism, which poisoned its blood, and diseased the whole body, yet without destroying its vitality."—(Golden Gate, part i, page 146.) In accordance with these views, directions are given that prayers should be offered for "Protestants and other heretics;" and in one of his tracts on Church principles, the Rev. J. R. West lays it down as a practical rule "that we must on no account at all go to assemblies of dissenters. For they are called together without any proper authority; they are presided over by persons who have separated themselves from the Church which was founded by the Apostles of Christ."

The Anglican Ritualists distinctly teach, in opposition as well to the Articles of the Church of England as to the Word of God, that there are seven sacraments. In the Golden Gate, as well as in other Ritualistic works, it is said:—"There are seven sacraments: 1, Baptism; 2, Confirmation; 3, Holy Communion; 4, Penance; 5, Holy Unction; 6, Holy Orders; and 7, Matrimony." A curious argument is drawn from Scripture in proof of these. "The seven sacraments are symbolized in Holy Scripture by the seven branched candlestick in the temple. The Prophet Zechariah saw a vision of the Church of Christ, and in it was a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps which are upon the top thereof. \* \* The lights are the different estates of Christians; the pipes conveying the oil which nourishes these lights are the Sacraments."—(Golden Gate, part i, page 71.)

*Baptism*, it is alleged, "is not a mere outward form of admission into Christ's Kingdom. It is more. Special benefits are conferred by it: (1) original sin is remitted—that is, the guilt of Adam's transgression is no more imputed to us; (2) the Holy Ghost is given to guide our consciences; (3) we are adopted by God as his children, and a right is given us to the other sacraments, and a title to the kingdom of heaven; (4) a character or spiritual mark is imprinted on the soul, consecrating us to God as Christians."—(G. G., ii., 75.)

"The Holy Communion (according to the Ritualists) is both a sacrifice and a sacrament." "Bread and wine in the sacrament of the Eucharist are consecrated by a priest, and by that act become, 'verily and indeed,' the body and blood of Jesus Christ, not naturally, but supernaturally, present on the altar." "The sacrifice is offered under the form of bread and wine. It is the pure offering which Scripture says should be made to God in every place, among the Gentiles after Christ's coming." "The sacrifice is offered to God for five objects: (1) as a remembrance of the death of Christ; (2) as a solemn act of worship; (3) as an act of thanks-

“giving; (4) as a *propitiatory sacrifice*, or as a means of moving God to pardon our sins; (5) as a means of obtaining God’s favour.”

For the *celebration of the Sacraments* Ritualists give very particular directions. Dr. Lee, in the “Beauty of Holiness,” says, “In writing from Rome to St. Timothy, the first Bishop of Ephesus, St. Paul, requests that the cloak which he left at Troas, and especially the parchments, may be brought to him. In all probability, the former was the sacrificial vestment, while the latter was possibly the authorized liturgy or form for celebrating the Eucharist then in vogue, or probably the groundwork of certain of the early liturgies at that period in process of arrangement.” How far the Church has improved the rudimental system of the Apostles may be gathered from the “*Directorium Anglicanum*.” For the right observance of the Eucharist there are now required, among other things, an altar, the credence for the reception of the elements previous to their oblation, a piscina, with an orifice and drain to carry away the water which has been used in washing the priest’s hands, and for rinsing the chalice after purification, the sedilia (three seats for the priest, gospeller and epistler), the paten, the chalice, the burse, for containing the corporal and pall, the offertory basin, an altar cross, two altar lights, and altar candlesticks.

The priests must have the amice, the alb, the stole, the girdle, the maniple, the chasuble, the dalmatic, the tunic, the gloves, the sandals, the ring, and the crozier.

In addition to these articles and vestments, there must be a tabernacle for the Blessed Sacrament, a communion spoon, with a perforated cross to fish the flies or spiders out of the *sacred blood*, and a pounce, a hollow ball of silver or other metal filled with hot water, and, in winter, placed on the altar to prevent the priest’s hands becoming numb with cold.

Great attention must be paid to colours in the vestments of the priests and the decorations of the altar. For example, white should predominate from the Vespers of Christmas to the Octave of Epiphany, red on all feasts of Martyrs, and black on Good Friday, when prayers are said for the dead. (See Ritualism, by Dr. V. M. White, pages 73 and 74).

Particular cautions are given by the Ritualists in regard to the bread and wine before and after their conversion into the body and blood of Christ. For example, (Direct. Ang.—White. p. 66) “If a fly or spider, or any such thing, fall into the Chalice before consecration, or even if he (the priest) shall apprehend that poison hath been put in, the wine which is in the Chalice ought to be poured out, and the Chalice ought to be washed, and other wine, *with water* put therein, to be consecrated. But if any of these (contingencies) befall after consecration, the fly or spider, or such like thing, should be warily taken with a perforated spoon—(there should always be one on the Credence)—oftentimes diligently washed between the fingers, and should then be burned; and the ablution, together with the burnt ashes, must be put in the piscina. But the poison ought by no means to be taken; but such blood, with which poison has been mingled, should be reserved in a comely vessel, together with the relics.”

Again: “If, by negligence, any of the blood be spilled upon a table fixed to the floor, the priest must take up the drop with his tongue, and the place of the table must be scraped, and the shavings burned with fire, and the ashes reserved with the relics beside the altar; and he to whom this has befallen must do penance forty days.

"But if the chalice have dropped upon the altar, the drop must be sucked up, and the priest must do penance for three days.

"But if the drop have penetrated through the linen cloth to the second linen cloth, he must do penance for four days. If to the third, nine days. If the drop of blood have penetrated to the fourth cloth, he must do penance for twenty days, and the priest or the deacon must wash the linen coverings three times over a chalice, and the ablution is to be reserved with the relics." (Quoted by Dr. White, p. 66-68, from Direct. Aug).

In further illustration of the Anglican Ritualistic system, reference may be made to the forms of prayer which the faithful are recommended to use. Some of these are, doubtless, very excellent, but some of them are utterly unscriptural. There are prayers for the dead, and prayers to the dead, and also to angels. For example, in the Memorial of All Saints, (Golden Gate, ii, 40,) we have this prayer: "O Almighty God, who hast knit together thine elect in one communion and fellowship in the mystical body of thy Son Christ our Lord, grant that by the ministry of thy holy angels, and by the intercession of all Thy glorious saints, we may evermore be assisted and defended," &c.

In the Litany of the Saints, (G. G., ii. 122,) we have the following:

"May all holy Angels and Archangels.....	} Pray for us."
"May all the holy Orders of blessed Spirits.....	
"May all the holy Patriarchs and Prophets.....	
"May the blessed Mother of our Lord.....	
"May all the holy Apostles and Evangelists.....	
* * * * *	
"May all the holy Monks and Hermits.....	} Pray for us."
"May all the holy Virgins and Widows .....	

The following occurs in the Litany of the faithful departed, (G.G. ii. 133).

"O God, the Father of Heaven .....	} Have mercy on the souls of the faithful departed.
"O God, the Son, Redeemer of the world.....	
"O God, the Holy Spirit, Perfection of the Elect..	
"Holy Trinity, one God .....	} Good Lord, deliver them."
"From Thy wrath.....	
"From the vengeance of Thy judgments .....	
"From the power of the Devil, &c., &c.....	

The following directions are given under the head of "The Last Agony".

"When the soul is about to depart from the body, then more than ever sought they who are by to pray earnestly upon their knees, around the sick man's bed; and if the dying man be unable to speak, the name of Jesus should be constantly invoked, and such words as the following again and again repeated in his ear:

"Into Thy hands, O Lord, I commend my spirit.

"O Lord Jesus, receive my spirit.

"Holy Mary, mother of grace, mother of mercy, do thou defend me from the enemy, and receive me at the hour of death."—(G. G. iii. 127.)

The following occurs in a form of prayer recommended to be offered for one lately dead:

"O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons, we humbly commend the soul of this thy servant, our dear brother, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb that was slain to

“take away the sins of the world, that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee.”—(G. G. 95.)

I shall only add one other specimen of the Ritualistic system, in which directions are given respecting Confession, which is represented as an essential element in the Sacrament of Penance:

“While waiting for the priest who is to hear your confession, you may say the following collects.” (Several given.)

“As soon as the priest is ready, you kneel down at the side of his seat, he being seated. Sign yourself with the sign of the cross, and begin your confession after the following manner:—

“In the name of the Father, and of the Son, and of the Holy Ghost, I confess to God the Father Almighty, to His only begotten Son Jesus Christ our Lord, and to the Holy Ghost, before the whole company of Heaven, and to you, my father, that I have sinned exceedingly in thought, word, and deed, by my fault, by my own fault, my own most grievous fault.

“Then confess the sins which you have noted down as the result of your self-examination.

“Answer any questions which the confessor may feel it necessary to ask truthfully and unhesitatingly.

“Then the penitent is to say: For these and all my other sins which I cannot at present remember, I humbly beg pardon of Almighty God, and of you, my spiritual father, penance, counsel, and absolution,” &c.

The priest is afterwards to give suitable ghostly counsel and absolution, and the absolved penitent is taught to “doubt not, but earnestly believe that, according to God’s most sure promise, the sins that are loosed upon earth are loosed in Heaven.”

Such is a brief outline of some leading features of the Ritualistic system, which has obtained a very extensive footing in the English Church, and which is making steady progress on this continent. I leave to others to speak on the tendency of the system, and the means of opposing it. On these topics I simply remark that Ritualism tends to substitute formal for spiritual worship, to encourage superstition, and thus to furnish arguments to infidelity; and that the best way of meeting it is not merely to expose its errors, but to enforce the grand truths of the Gospel, and to exhibit greater activity in Christian work, looking to God for His blessing.

## Missionary Intelligence.

### LETTER FROM REV. JAMES NISBET.

TO THE EDITOR OF THE RECORD.

MY DEAR SIR,—As I have not sent anything for publication in THE RECORD since June last, I must now avail myself of an opportunity that I have of sending a brief letter, although I have nothing of an encouraging kind to communicate; but the Church should be made acquainted with our trials and difficulties, as well as with our successes and encouragements.

On the 27th of June we were obliged to part for a time with several of our company. The reappearance of the disease that compelled the wife of

my interpreter to visit the settlement at Red River last summer, and the commencement of the same disease in the wife of the manager of the farm, and other work, required that both sufferers should be taken to the settlement for medical advice and treatment which cannot be had here. Consequently Mr. McKay, the interpreter, with his children and the two invalids, left this place on the above-mentioned day. I expect Mr. McKay back again this month, but the return of the others will altogether depend on their state of health.

I also sent our Indian boy, Robert Burns, to the Red River Settlement with Mr. McKay, with the view of having him remain there and attend the Kildonan school, if suitable arrangements can be made. I am anxious to have him away from the influence of the heathen lads who are so frequently about this place, and from whose company it has been impossible of late altogether to keep him. He knows enough of English, and is clever enough to take a place in the Kildonan school.

These changes, and the others mentioned in my letters of May and June, have reduced our household to one half the number that it has almost ever been since our coming here.

When I last wrote to you we had a large camp of Indians around us, but shortly after they, with the most of the settlers, went off to the plains after provisions. Before they left, we heard that the dreaded disease of small pox was among the Blackfoot Indians, and it was feared that it might have reached some of the Cree camps. Providentially we had a little vaccine matter, and we vaccinated all the people, young and old, before they left, to the number of ninety or more. From some of these others were vaccinated at Carlton, and others still on the plains. By this means we have reason to believe that some hundreds of lives have been preserved; for we have not heard of even one vaccinated person being overtaken by the disease; and many of our people were at one time camped in the vicinity of the dead and dying. Some of our people have brought harrowing accounts of the mortality on the plains—many dead bodies left lying on the open plain, and in some cases tents standing with all the inmates dead and none venturing to bury them.

Towards the close of July our Indians and settlers returned from the plains, and the Indians were for some time camped beside the mission. On the 23rd of that month I went to Carlton, and had the usual services on the following day. While I was there a sick woman was brought into the fort, but it was not thought to be the small pox; nevertheless it did prove to be that disease, and the woman died of it. On the 15th Aug. we heard that one of the clerks at Carlton was down with the disease, and on the following day we heard that another of them was also alarmingly ill. The news frightened the Indians, who were camped around us very much. We then vaccinated all who had not been vaccinated in the spring—about fifty persons. Then the Indians resolved to break up camp and disperse for greater security, and in a few days all were off to the lakes and woods. They earnestly requested that I would use my influence to prevent people travelling between Carlton and this place while the disease continues; and when they learned that the friends at Carlton were anxious to see me there, they intimated plainly enough that should I go, they would never suffer me to set my foot again in this place. Thus I have been prevented from visiting these people in their most trying circumstances, for which I feel deeply grieved.

The second of the clerks, who was attacked by the disease, died within five days from the time that he first complained. He was a very fine young man, a particular friend of ours, and one who ever manifested a deep interest in our work. On the occasion of my last visit, I insisted very much on his coming down with me to spend a few days at the mission; but although there was nothing then to prevent his coming, he would not leave his post of duty, particularly as the Master in charge was then absent at Red River. When he was taken ill, he lamented much that he was not with his friends at the mission. As I was prevented from going to see him, I wrote a letter for him, such as I knew was suited to his state of mind; but it was some hours too late in reaching Carlton. Since that time there have been many cases in and around the fort, and many deaths. Thus far our little community have been mercifully preserved from the disease, and the Indians continue scattered abroad, only individuals of them visiting from time to time. I cannot but look upon it as providential that our household is so small, at this very alarming time; while I cannot but regret that so few are seeking to be benefited by our residence among them.

We have appointed Wednesday next, as a day of special thanksgiving to God for his continued mercy, and of prayer for those who are suffering from the prevailing disease. We have also cause to give thanks that our fields have yielded their increase. The grain crops were much injured by the great drought and heat in June, and by the flocks of black birds, both in the spring and harvest; owing to the heavy rains the crops remained stooked from three to four weeks, and it was next to impossible to keep the birds off, so great were their numbers; the root crops have improved wonderfully by means of the late plentiful showers. All the more should we be thankful for God's bounty in the harvest, inasmuch as it has been impossible for us to get any provisions from the plains this season; hence the farm is our great dependence, and its importance becomes increasingly apparent.

I am aware that some donations of goods for the mission are on the way, but none of this year's contributions have yet arrived—only one box of miscellaneous articles that had been in Red River Settlement since last Fall, has reached us—from two notes, I learn that some of the articles are from Toronto and some from Hibbert. The contributors will please accept of my thanks for their kindness.

The school has been closed during the weeks of harvest. I expect to open it again in a few days, when I hope the families now settled here will take advantage of it. There are at least twenty-one children in the settled families who might attend.

I crave the prayers and sympathies of the members of the Church in our present somewhat trying circumstances.

15th.—At the hour for our meeting yesterday, we were informed that a child of one of our Indian church members was lost; and at the close of the meeting I requested those who were present to assist in searching for him. He was a little over two years of age. It is doubtful whether he strayed on land, or fell into the river; the latter is the more probable supposition. The body has not yet been recovered; the most of the neighbors are still searching.

In the absence of my interpreter, I can do but little among the Indians; but I have plenty of work among the English-speaking people, and in the

school, where I teach reading in Cree as well as the English branches. I hope the time is not far off when I shall be allowed to welcome a fellow-laborer, so that I may be able to visit the camps on the plains. The remnant left by the small pox may be disposed to listen to the gospel; and the fact that the Indian tribes are being reduced by disease and war should kindle the sympathies of the Christian Church towards them.

My Dear Sir,

Yours most sincerely,

September 13th, 1870.

JAMES NISBET.

### FREE CHURCH MISSIONS.

The Foreign Mission Committee is calling for two more missionaries and a teacher for India. The Colonial Committee has heard recently from Western Australia, where Mr. Innes is the sole clerical representative of Presbyterianism; from Gibraltar, in which Mr. Coventry records a recent addition of fourteen new members to his small communion roll; from Auckland, New Zealand, bringing news of the death of Mrs. Bruce, the wife of their valued correspondent; and from Batavia, where Mr. King is printing the scriptures and other religious books and preparing to diffuse Christian literature throughout the Eastern Archipelago.

A deeply interesting letter appears in the *Free Church Record* for January, written by Shib Chunder Banerjee to his old teacher Dr. Smith. Mr. Banerjee is in the Financial Department of the Government of India, but, as he relates, sometimes makes use of opportunities afforded to preach the gospel. With the Governor-General and other officials, he has gone for two seasons to the summer retreat among the Simla hills. There, Mr. Fordyce, who was sent out by the Anglo-Indian Society for providing the means of grace to Europeans, has been labouring as pastor of the Union Church, his expenses being borne partly by the visitors to Simla during the summer season, and partly by the Society.

Mr. Robertson writes from Lovedale, Caffraria with the, welcome intelligence that the work of the Lord is progressing there, many having been added to the Church in spite of the fierce opposition from the heathen.

A member of the Free Church and warm friend of its missions, who has extensive tea plantations in the neighborhood of the proposed mission to the Sautbals in Northern India, has expressed his readiness to contribute nine hundred dollars annually to its support.

Lazar, a young Jew, has been gathered into the Church at Constantinople. Eliezer is still a Russian soldier, but finds many opportunities of proclaiming the truth.

Mr. Koenig, of Pesth, has returned from America to his work in Hungary. The Pesth Mission began thirty years ago. It has now a large school in which 500 children are instructed, 400 of whom are Jewish. Last May a church was built that holds a congregation of about 800, the number of members in full connexion being between 300 and 400. Many of the converts occupy important spheres of Christian influence as missionaries, medical men, evangelists, &c.

### UNITED PRESBYTERIAN MISSIONS.

Duke Town, Old Calabar, is blessed with the presence of the Rev. W. Anderson, who, during four months of last year, received four converts into the fellowship of the Church. British steamers, that come into port

and leave on the Sabbath, and Glasgow-made rum, are not helping Mr. Anderson in his good work.

The Rev. Tyo Soga, of Somerville, Transkei, Caffraria, says that the people were erecting a church of native materials which may serve for ten or twelve years; that all the aid which they required was fifty dollars, to defray the expense of the windows and seats, and that it would do one's heart good to see the great congregation of Galekos who attend the services Sabbath after Sabbath. He also gives an encouraging account of the state and prospects of the new mission. The son of an influential chief, a young man of much intelligence, and several others, have joined the catechumen class, while the out stations are being formed with the approbation of the chiefs of those places. The missionaries in South Africa are rejoicing over the diamond discovery on the Vaal River, as likely to lead to the opening up of a heathen region. A great evil in that country is the superstition with which chiefs and leading men regard certain persons supposed to be wizards and witches, principally in connexion with cattle diseases, a superstition sometimes resulting in the murder of the victim.

At Beawr, in India, disease broke out among the orphans some time ago. Some succumbed to it, but the rest were rapidly recovering at last accounts.

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### General Religious Intelligence.

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The Christian Church has lately lost two bright ornaments in Dean Alford and the Rev. Albert Barnes. While both of them, and especially Dean Alford, distinguished themselves as scholars in various departments of religious literature, their fame will mainly rest on the Commentaries upon portions of Scripture which they have given to the world. No popular Commentaries have ever had the sale and wide-spread usefulness of Barnes' Notes; and upon the shelves of the minister's library a place of the highest honour is universally accorded to Alford's Greek Testament. It is matter of regret that the great American should have given an uncertain sound in regard to so important a doctrine as the Atonement. Several minor blemishes disfigure Dean Alford's otherwise liberal Evangelical theology, but these are small indeed compared with the amount of good service which he has rendered to the Church of Christ.

Father Hyacinthe has been lecturing in London on the war. He admits that jealousy was its cause, and that France richly deserves her present chastisement, which he trusts may be the means of restoring her to a proper frame of mind, and national feeling.

Bishop Potter, of New York, has taken a stand against ritualism, and refuses to accept the English Evangelist Fathers who recently arrived in the United States, or to permit them to labour in his diocese.

The British and Foreign Bible Society have opened a depot in the Corso, the most frequented street in Rome, and the Evangelical Publication Society have opened another, where both Bibles and religious books are sold, in the neighborhood of the Church of the Jesuits, while there are several colporteurs who expose their Bibles and tracts for sale in the streets.

The Chinese have been compelled to make compensation for the massacre at Tientsin. The officials of the province are disgraced, ten of the rioters punished with death, and a large money indemnity given to the French and Russian governments for the friends of those who perished in the riot.

The Presbyterian Church of the United States has 51 Synods, 259 Presbyteries, 4328 Ministers, 4526 Churches, 446,561 Communicants, 448,857 Sabbath School scholars, and contributes for all purposes \$8,440,121.

## Home Ecclesiastical Intelligence.

### CALLS, &c.

The Rev. F. W. Farries, of Otisville, N. Y., has been called by the congregation of *Paris, Dumfries Street*; the Rev. D. Wardrope, formerly of Bristol, Q., has been called by the Congregation of *Teeswater and Eadie's*.

DEATH OF A MINISTER.—We regret to hear of the death of the Rev. James Duncan, of Bayfield. Mr. Duncan, who has laboured long in the ministry of the gospel, although not much known throughout the Church, was, in point of intellect and power as a preacher, scarcely inferior to any one of our ministers.

CORNWALL.—We have received a copy of an address presented to the Rev. W. Heude Bourck previously to his leaving Cornwall, together with the reply. We have not space for such addresses. We may observe that the address from the office-bearers, members, and adherents, contains a very cordial expression of esteem and affection, with earnest wishes for the future success and happiness of Mr. Heude Bourck.

PRESENTS TO MINISTERS.—We have received from many quarters expressions of approval of the remarks in last number on this subject. We have heard of one old Elder who is in the habit of keeping beside him a copy of the Statistical Returns, and who, whenever he reads of a present to a minister from his congregation, refers to the figures to see what is the stipend they give. We have had several notices of surprise parties, and donations, &c., sent us; but we feel that if one is noticed, all must be, and so things go on as formerly. We regret to decline inserting anything sent, but in this we take what we believe is the best course. We shall rejoice to record every increase of stipend that may be communicated to us, and any act of a congregation that seems really worthy of being recorded.

REV. C. CHINIQUY.—At the request of Mr. Chiniquy we publish the following:

ST. ANNE, KANKAKEE CO., ILL., DEC. 22, 1870.

*To the venerable Ministers and Elders of the Canada Presbyterian Church:*

DEAR BROTHERN IN CHRIST,—A great number of you have repeatedly invited me to go and address your congregations on some of the questions of the day which divide the Romish Church from the Church of Christ. It has been impossible to comply with your kind and fraternal request till now. But to-day my Presbytery have granted me a leave of absence to go and lecture among my Christian friends, in order to raise a sufficient sum to rebuild our college and our dear chapel so maliciously destroyed on the 1st and 10th nights of September. I am at your service, and I will feel happy to go at the request of those of you who will be so kind as to tell me if it is still their wish, and the desire of their people that I should go. In writing me, please inform me of the best way to reach your place, and what is the nearest station from which I can meet you.

Believe me,

Your devoted brother in Christ,

C. CHINIQUY.

COOKSTOWN, &c.—The Rev. G. Burnfield, M.A., has been ordained and inducted as Pastor of the Congregations of Cookstown, Town Line, &c. The Rev. D. B. Cameron preached, Rev. W. Fraser, the father of the Presbytery, presided, assisted by the Rev. T. Wightman, who addressed the people. The Rev. R. Moodie addressed the Minister. Mr. Burnfield enters on this charge with the most encouraging prospects of success.

AVON CHURCH, DOWNIE AND CARLINGFORD.—The Rev. J. K. Hislop has been inducted as Pastor of the Congregations of Avon Church, Downie and Carlingford. Mr. Hislop was eminently successful as a Pastor in his former sphere; we trust he may be equally successful in his new charge.

NORMANBY.—On Sabbath, the 15th ult., a neat and substantial stone edifice was opened for stated public worship in connection with the Canada Presbyterian Church on the third concession in the Township of Normanby, and at what is called the middle station of the pastoral charge of the Rev. Mr. Greig. Rev. Mr. Torrance, of Guelph, preached on the occasion from Psalms cxxxii. 7. Every inch of available space was occupied by an audience composed of young and old, each of whom appeared to take a lively interest in the exercises of the day; a liberal collection was taken up. The house can accommodate about two hundred persons. Great credit is due to the people for the energetic spirit they have displayed, and it must be gratifying to the Church at large to hear of such indications of progress in the remote townships and congregations which have engaged a stated ministry for a comparatively short period. To Mr. Greig it must be particularly pleasing. When he first went to this quarter he had no church in which to preach, and he has now seen the fourth completed, and all free of debt. On Monday evening a soiree, which was numerously attended, was held in the church, and interesting and appropriate addresses were delivered by the Rev. Messrs. Crozier, Park, Greig and Torrance.

KENDAL.—On Sabbath, 11th December, the new church in Kendal was opened for public worship. The Rev. James Malcolm, of English Settlement, preached in the morning and afternoon, and the Rev. W. Donald, of Port Hope, in the evening. The services were very interesting, and largely attended. The Church is a beautiful and commodious building, erected at a cost of \$1140, all provided for with the exception of about \$100. On the Monday evening there was a soiree, when addresses were delivered by the Rev. Messrs. White, McDonough, Wilmot, Cross, Malcolm and Donald. An interesting letter from Rev. A. Kennedy, of Dumbarton, was also read, expressing his regret at being unable to attend. It is little more than a year since a station was formed in Kendal. There is now a membership of about 50, with the prospect of large additions.

METIS, Q.—Owing to this year beginning on a Sabbath, the usual thanksgiving meeting was held in the Manse on the following day. A good many visitors were present, several of whom were strangers connected with the works on the sections of the Intercolonial Railroad. At the close of the devotional exercises, the Pastor stated that all the missionary boxes which had been some time before distributed among the young people, had, with one exception, been returned to him during the previous week, after which, he read a list of the several sums found in them. The total amount is \$14.05, which is to be devoted to the following objects:—The North American Indian Mission of our own Church, the Free Church

Mission, and the India and Jewish Missions of the Free Church of Scotland. Rewards were next presented to two young persons for tree planting. The object of this is to excite a taste for the ornamental among the young. The visitors then retired into the parlour, the walls of which were decorated with evergreens, pictures, some of them of a missionary kind, and flags. Among the latter were the French and Prussian, which hung side by side. In the centre of the room was the principal object of notice, an artificial tree, five feet high, from the branches of which hung thirty-seven flags, representing thirty-six nations. On the sides of the pedestal on which it stood the following sentiments were inscribed:—"1871." "A happy New Year to you all." "Success to the Intercolonial." "Long live our good Queen." An adjoining room was fitted up as a picture gallery, in which over three hundred specimens of the fine arts were exhibited. Refreshments were then handed round, and after a little while spent in social conversation, the company broke up in good spirits, affording another proof that New Year's Day can be kept in a religious and intellectual, yet at the same time most pleasant manner. Cos.

**MONTREAL, ERSKINE CHURCH.**—At the annual missionary meeting of the Canada Presbyterian Church congregation, Montreal, held last month, Rev. Dr. Taylor in the chair, in addition to resolution for receiving an excellent report, and the allocation of the funds, with thanks to the collectors, &c., the following resolutions were carried unanimously, and by acclamation:—"That in the event of the General Assembly of our Church undertaking a mission to India or China, or any other strictly foreign field, Erskine Church will guarantee, for the support of the foreign mission fund, a sum not less than \$500 per annum, (one member of the committee volunteered \$100 towards the out-fit of the missionary) and that a copy of the above be sent to the convener of the foreign mission committee." The speakers were Mr. Andrew Robertson, Rev. J. M. Gibson, who gave a most interesting account of the working of the Home Mission Fund; Col. Haultain, John Watson and Principal Dawson—who hoped the blank caused in the New Hebrides Mission by the death of Rev. Mr. McNair, would be filled by the Canada Presbyterian Church (this was received with great enthusiasm); W. King, D. Macfarlane, and David Mackay—who hoped the proposed missionary would be found in addition to moral and intellectual qualifications, *physically* able to "endure hardship as a good soldier of Jesus Christ," and gifted with the reasoning powers so necessary to cope with the Brahmin caste; and James Ross—who gave the ladies well merited praise. After some routine business, the Missionary Hymn was sung, and a most pleasant and profitable meeting was closed with the benediction.

**YORK MILLS.**—We willingly comply with the request to publish the following resolutions with reference to the death of Mr. John Hogg, Jr. of York Mills, which took place on the 14th Dec., after a severe but short illness of only two days. Having known Mr. Hogg for many years, we deeply sympathize with the congregation, and with his afflicted family and relatives, who are mourning his sudden and early removal. We trust they may experience the consolations of God's Word and Spirit under their bereavement.—EDITOR.

#### RESOLUTIONS.

*Whereas* God, in his all-wise providence, has been pleased to remove by death from our midst, one of the Elders of this Church, Mr. John Hogg,

of York Mills, who from childhood has gone in and out amongst us ; one who made himself most useful in promoting the best interests of this congregation ; and one who was, in connection with his family, amongst the originators and principal supporters of this congregation in times of prosperity and adversity ;

*Therefore be it Resolved* by the congregation of St. Andrew's Church, of York Mills, that, while we desire humbly to submit to the dispensations of an all-wise God, who doeth all things well, we would take the present opportunity of recording our heart-felt appreciation of the services of the late John Hogg, not only as an Elder and Trustee, but as a member of this church, who ever took the deepest interest in everything pertaining to the prosperity of this congregation ; and more especially devoted himself assiduously to the arduous work, along with others, in carrying out to completion the building in which we now worship ; and who exhibited a very warm interest in the Sabbath School connected with this congregation. The congregation would also take this opportunity of expressing sincere sympathy with the family of the deceased in this the hour of their sad bereavement, and would offer the prayer that He, who has afflicted, may ever be found to be the widow's friend and the orphan's stay.

*Resolved* further, that a copy of the above be sent to Mrs. Hogg, and also entered on the records of the congregation.

St. Andrew's Church, York Mills, 19th Jan., 1871.

### Proceedings of Presbyteries.

PRESBYTERY OF ONTARIO.—This Presbytery met at Whitby, on the 6th of Sept., for the induction of the Rev. W. D. Ballantyne, and the despatch of ordinary business. There was a large attendance of the members, and during the induction services a respectable audience. The Rev. Wm. Peattie preached an appropriate discourse from Heb. II, 3 (first clause). Mr. Smith narrated the steps taken in connection with the nomination and call, and put the questions of the Formula to Mr. Ballantyne and the members of the congregation, which were answered satisfactorily. Mr. Ballantyne was then set apart by prayer to the pastoral charge of the congregation of Whitby.

Very appropriate addresses were then delivered to the minister and congregation, by Mr. Cross to the former, and by Mr. Douglas to the latter. At the close of the services Mr. Ballantyne was most heartily welcomed at the entrance of the church by the retiring congregation.

This settlement has taken place under very encouraging auspices, and although the congregation is not large, and the debt upon the church is considerable, there is entire unanimity in regard to the minister and a disposition to work energetically in maintaining the cause.

The Presbytery, after adjourning to a sumptuous dinner provided by the congregation, resumed business. The Rev. J. M. King, of Toronto, being present, was asked to sit as a corresponding member. Among other matters, attention was directed to a circular letter in regard to the Knox scholarship, or the endowment of a chair in Knox College. Mr. King, being a member of the Central Committee in Toronto, was heard in regard to this matter, and urged the importance of getting the larger sums mentioned in the circular subscribed as early as possible, for publication in the RECORD. It was, after consideration, moved and carried, that the Presbytery cordially entertain the suggestion of the endowment of a Chair in Knox College in honour of the late Dr. Burns ; and while unable to give any pledge, the Presbytery earnestly recommend that

each minister do what is in his power in the way of canvassing the bounds of his congregation for that object. Mr. Smith, as convener of a Finance Committee, gave in a report, which was received, and the thanks of the Presbytery were tendered to the Committee, and Mr. Smith in particular. With a view of securing regularity in regard to the time of payment on the part of the congregations to the Presbytery Fund, it was deemed desirable to appoint a Treasurer to whom all remittances should be made directly. The Rev. W. D. Ballantyne, of Whitby, was appointed to this office, and congregations in the bounds are hereby reminded that the time of payment into the above fund is *1st of April* in each year. Attention was turned to the Mission Field by Mr. Scott, under whose direction, mainly, two missionaries have been employed for some time, and with encouraging success. And as that supply must soon cease by the return of the students to Toronto, he proposed that, in order to extend the supply somewhat during winter, each of the ministers in the northern portion of Presbytery give two Sabbaths' Missionary labour, and that his place be supplied on one of such days by a minister in the southern half. The suggestion was adopted, and Mr. Scott was authorized to make the arrangements, and call upon the ministers in the front, in rotation, to fill the pulpits thus rendered vacant. Mr. Scott was also requested to furnish a report of the Mission field, containing such facts in regard to the grouping of the various stations, and their respective circumstances, as may be needful for a thorough understanding of the field and its efficient working.

An application was read from Mr. Windel for papers containing the reasons given by the parties in and around Williamsburg why they refused to avail themselves of his ministrations, and with the names of the respective parties.

It was agreed to adopt the following motion, as the answer which the Clerk should convey to him, viz. : "That inasmuch as Mr. Windel was present during the whole sederunt, when the report of the committee who had visited Williamsburg petitioners was, as remodelled, received and adopted by the Presbytery, and on which Mr. Laing's motion for granting supply was founded, he, (Mr. W.) must be aware that no names were mentioned; besides, no such papers as he describes are in the hands of the Presbytery."

In the evening a soiree was held by the congregation of Whitby, tea being served in the Mechanics' Hall; a large number were present. After tea, the audience retired to the church to hear a variety of instructive and interesting addresses. Dr. Thornton was called on to preside. Addresses were delivered by Revs. Messrs. Gerrie, King, Ballantyne, Scott, Smith and Gibbs. Excellent vocal music was furnished at intervals by the choir, and the whole of the interesting exercises of the day were brought to a close amid expressions on all sides of great satisfaction. It is devoutly hoped that the many supplications presented on the occasion for "times of refreshing from the presence of the Lord" will be answered, and then the sphere of labour upon which Mr. Ballantyne has entered, though confessedly a difficult one, will "become a fruitful field."

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

PRESBYTERY OF GUELPH.—This Presbytery met in Knox Church, Guelph, on 13th December. Among the business transacted, the following was of most general interest. Session Records were laid on the table from a number of congregations, and committees appointed to examine the same. On their report, given in at a subsequent sederunt, these records were ordered to be attested and carefully kept, and the business transacted in an orderly manner. Notice was read that the Presbytery of Ontario had received Mr. McA. Thornton as a Probationer of the Canada Presbyterian Church. The congregation of Winterbourne having, in reply to a notice of Presbytery, expressed unwillingness to have the congregation of Hawksville united with them for at least one year, the representatives from the latter requested leave to withdraw their petition, which had been submitted at last meeting. Leave was granted, and, with the view of promoting

the welfare of Elmira and Hawksville, it was agreed that they be withdrawn from the list of Mission Stations and placed on that of Supplemented Congregations, that the Clerk procure for them as frequent supply as possible, and that they receive all encouragement. Replies were received from congregations that were in arrears for stipend, which had been written to on the subject. Mr. Torrance reported that he had moderated in a call in Union Church, Galt, which had come out in favour of Mr. Robert McA. Thornton. The call was laid on the table, signed by 242 members and 60 adherents. Mr. Dalgleish was heard from the Session, and Mr. James McMillan from the congregation. The call having been sustained, it was ordered to be forwarded to Mr. Thornton, with the request that he signify his decision regarding it by next meeting. The Treasurer reported that he had received \$107.90 towards the debt on New Hamburg Church, and that there could be no doubt that the entire sum for which the Presbytery were liable could be realized. A circular having been read from the Foreign Mission Committee, the Presbytery agreed to record their devout gratitude to God that the long-cherished desire of the Church seemed in the way of being fulfilled, of engaging in work among the heathen, and recommend the Committee to request the General Assembly to accept Mr. McKay's services, and to determine between the claims of India and China, while a majority of their number were in favour of the former. Sessions were enjoined to have answers to the questions on the State of Religion published in this month's number of the HOME AND FOREIGN RECORD in the hands of the Clerk by the beginning of February. A considerable portion of time was spent in considering remits from the General Assembly. The list of vacancies and Mission Stations was revised, and the Clerk instructed to report the same to the Home Mission Committee. Next meeting was appointed to be held in Knox Church, Guelph, on the second Tuesday of January, 1871, at 11 o'clock, forenoon.

ROBERT TORRANCE, *Pres. Clerk.*

PRESBYTERY OF GUELPH.—This Presbytery met in Knox Church, Guelph, on the 10th January. In consequence of the small attendance of members, only business requiring immediate attention was transacted. The Clerk reported the amount of supply for the ensuing Quarter assigned to the Presbytery by the Committee on distribution. Reports of missionary services by Messrs. Duff and Mann were read, and the Clerk was authorized to certify them to the Home Mission Committee. A Committee was appointed to organize the Stations of Elmira and Hawksville into a Congregation, and instructions were sent to the people who were members in other Congregations to have their Certificates ready that a Communion Roll might be prepared. Mr. Wardrope gave notice that he would move, at next meeting, that Mr. David Inglis, of Hamilton, be nominated for the vacant Professorship in Knox College, Toronto. Mr. Torrance gave notice that he would move, and Mr. Ball that he would second the nomination of the Rev. W. Gregg, A. M., Toronto for that office.

Next meeting was appointed to be held in Knox Church, Guelph, on the second Tuesday of March, at 11 o'clock forenoon.

ROBERT TORRANCE, *Pres. Clerk.*

PRESBYTERY OF STRATFORD.—This Presbytery met for ordinary business on the sixth day of December last. Mr. M. McKenzie, being present, was invited to correspond. A letter from the Presbytery of London was read intimating that it would make no objection to the establishment of a mission station at McKay's school in connexion with Burns' Church, East Zorra. To certain questions from the Convener of the Foreign Mission Committee, it was agreed to reply that the Presbytery is of opinion that if the Foreign Mission Committee is fully satisfied of Mr. G. L. McKay's fitness for foreign mission work, the Com-

mittee should be encouraged to commend him to the General Assembly, for employment in such work, and that the field of his labors should be in India. It was agreed that the induction of Mr. Hislop to the pastoral charge of the United Congregations of Avon Church, Downie, and Carlingford, should take place on Tuesday, the 20th day of December, at Avonton; the Moderator, Mr. Renwick to preside, Mr. Bell to preach, Mr. McPherson to explain and define our Church policy, Mr. Drummond to address the minister, and Mr. Hamilton the people. A circular letter from the Presbytery of Ontario was read, intimating that Mr. Robert McAlpine Thornton, a licentiate of the Presbytery of Edinburgh, of the United Presbyterian Church, Scotland, had been received by the former Presbytery as a Probationer of the Canada Presbyterian Church. The Presbytery agreed to note that, from the circular, it did not appear that Mr. Thornton had been received in accordance with the laws of the Church. There was read and received a report from the Committee appointed to superintend the studies of Mr. Hartley, from which it appeared that they had examined him on his knowledge of the English and Latin languages, and had directed him to prepare himself for examination before October next, in Greek, on the Grammar and the first three chapters of the gospel of John, as also on the first three chapters of Hodge's Outlines of Theology, and on the first three centuries in Mosheim's Church History. The Clerk was instructed to certify Mr. Hugh Blair, M. A., an ordained minister of the Canada Presbyterian Church. Dr. Waters was appointed to moderate in a call to a minister at Harrington, as soon as the congregation might be ready. Mr. M. McKenzie was requested to address, in place of Mr. Hall, who was absent, a missionary meeting to be held in Stratford in the evening. The Presbytery agreed to instruct the Sessions of such congregations as might fail to hold missionary meetings according to arrangements of Committee, to see that such meetings be held, and to report to Presbytery. A letter from Mr. William Deak, B. A., was read, containing a request, which was granted, that a presbyterial certificate should be given him with a view of his being connected with the Presbytery of London, as a minister without charge. Mr. D. B. Whimster, student catechist, was transferred to the Presbytery of Manitoba. Other business was transacted, and the Presbytery adjourned to meet for ordinary business in Stratford, at 11 a.m., on the first Tuesday of March next.

In accordance with preceding decision, the Presbytery met at Avonton for the induction of Mr. Hislop on the 20th December, and the services were performed in the usual way.

JOHN FOTHERINGHAM, Clerk.

PARIS PRESBYTERY.—The Presbytery of Paris met in Knox's Church, Woodstock, on the 10th ult.

Owing to the absence of Mr. Cochrane, Presbytery Clerk, Mr. Lowry was appointed clerk, *pro tem*.

Rev. Messrs. Straith and Boss, who were present, were asked to sit as corresponding members of Presbytery. A notice was read, intimating to the Presbytery the death of the beloved wife of the Rev. Wm. Cochrane. A Resolution of condolence and sympathy with the Rev. gentleman in his sad trial was passed before the other business was proceeded with.

The next business taken up was the consideration of the call presented by Dumfries Street Church, Paris, to the Rev. F. W. Farries, of Otisville, New York. The call was laid before Presbytery, and, on examination, was found to contain the names of 210 members and 59 adherents, being the names of all the members accessible.

The Presbytery considered it as unanimous, and agreed to sustain the call, and the Clerk was instructed to take the necessary step in the matter; and in the event of his acceptance, his induction take place in Paris, on Tuesday, the 14th February next, the Moderator to preside, Mr. Aull to preach, Mr. Richardson to address the congregation, and Mr. Robertson (of Chesterfield) the pastor.

Rev. Mr. McRuer, of Ayr, then rose and verbally gave in his resignation, explaining at length the reasons which led him to take this step. He stated that he intended removing to the State of Missouri about the 1st of March. Although leaving Ayr, he was not leaving the service of the Church of God, as he had received an appointment to a congregation belonging to the Presbyterian Church of the United States, Presbytery of Pilatte, and where he thought he could serve his Master as well. He wished it to be distinctly understood that these were the reasons, and that he was not going to give up his work in the ministry for any other occupation, as had been represented by some.

Mr. McDermid and Mr. McMullen expressed great regret that they were to lose the valuable counsels of their Rev. brother, who had always upheld a good, sound, healthy Presbyterianism in the Presbytery.

They moved and seconded a motion, That the Congregation be cited to appear for their interests at an adjourned meeting of Presbytery, to be held on Tuesday, the 14th of February, at 11 A.M., the Rev. Mr. McRuer (at his own request) being instructed to give the citation two weeks before the meeting.

Rev. Mr. Richardson, pastor of Tilsonburg and Culloden congregations, tendered his resignation of those congregations. He has had charge of them for eight years, and gave valid reasons for wishing to resign.

With expressions of regret, his congregations were cited to appear for their interests at the meeting of Presbytery to be held in Pais on the 14th February next, at 11 A.M.

**PRESBYTERY OF KINGSTON.** This Presbytery met at Belleville on the 10th and 11th days of January. The attendance was very small, and the amount of business transacted inconsiderable.

A portion of the first evening was spent in a conference on the state of religion within the bounds, respecting which there is nothing worthy of special mention.

Mr. Calder intimated his declinature of the call from Trenton and Consecon, and the Presbytery expressed strong sympathy with the people concerned in their disappointment.

In reply to the questions proposed in the circular from the Foreign Mission Committee, the Presbytery agreed to recommend the Assembly to send Mr. Mackay to the foreign field, leaving it with the Committee to determine whether to India or China. Advice being sought in relation to the representation of our Church in the trusteeship of a Union Church, that is proposed to be erected in Sophiasburgh, the Presbytery did not feel warranted to give any special recommendation.

In response to a petition from Lansdowne for aid from the Central funds, the Presbytery agreed to ask for them the sum of two dollars per Sabbath for the period supplied during the past summer.

Mr. McMechan tendered thanks to the Presbytery, on his own behalf, and in the name of his congregation, for the kind services rendered them during his absence in Great Britain. All the congregations within the bounds were enjoined to take up a collection as soon as convenient, on behalf of the Presbytery and Synod funds.

THOMAS S. CHAMBERS,  
Presbytery Clerk.

**PRESBYTERY OF TORONTO.**—A meeting of this Presbytery was held in the usual place on the 17th and 18th of January. Mr. Dick, Moderator *pro tem*. Present with him twenty-two ministers and 13 elders. The principal matters transacted were the following:

Dr. Topp gave notice of a motion for next meeting, and in terms following.

The Presbytery, having respect to the growth and increasing influence of the Presbyterian Church in this Province, and consequently to the vast importance of having Knox College in a state of high efficiency and equipment, and further, having respect to the opportunity presently afforded of considering, with that view, the number of chairs which ought in the meantime to be provided, and the subjects to be assigned to each, as also the financial arrangements in connexion therewith, resolve to recommend that no permanent appointment be made, till the whole matters referred to have been deliberately weighed and settled by the Assembly.

The circular of the Foreign Mission Committee, as laid over from last meeting, was taken up, and a motion was made and seconded thereon, but owing to various circumstances, no decision was come to, and the circular was laid over till next ordinary meeting.

Leaving the chair for a time, the Moderator reported moderating in a call which was given by the congregations of Laskey and King to Mr. G. Haigh, one of our ministers. Salary promised is \$600, with a manse. The call was sustained, and put into the hands of Mr. Haigh, by whom it was cordially accepted. His ordination was then appointed to take place at Laskey on Monday, the 30th of the same month, at 11 a. m., Mr. Campbell to preach, Dr. Jennings to preside and address the people, and Mr. Dick to deliver the charge to the minister.

A petition for moderation in a call was read from the congregation in Streetsville, with promise of \$600 as salary, and of an increase if the congregation should prosper, together with a manse. The prayer of the petition was granted, with a recommendation to greater liberality, and Mr. Pringle was appointed to preach and moderate as applied for, on Tuesday, the 31st of the same month, at 11 a. m.

A petition of like nature was read from the congregation of Knox Church, Brampton and Malton, with a promise of \$800 as salary, and \$50 for house rent. The prayer of the petition was cordially granted, and Mr. Croll was appointed to preach and moderate as applied for, the time and place to be fixed and duly notified by him and the Session.

An extract minute of the Presbytery of Simcoe was read, proposing a transfer of the stations of Mulmur and Melancthon, and the Presbytery agreed to express its approval of the proposed transfer, on leave to make it being received by the Presbytery of Simcoe from the Synod of Toronto.

On motion duly made and seconded, it was agreed to nominate Mr. McPherson, of Stratford, as Moderator for the next meeting of the General Assembly.

The next ordinary meeting was appointed to be held in the usual place, on the first Tuesday of March, at 11 a. m., and it was agreed that at that meeting the Commissioners to the next meeting of the General Assembly shall be appointed.

*Conference on the State of Religion*—This Conference, as arranged for by a committee previously appointed, was held between the first and the last diet of the meeting of Presbytery. The conference occupied three diets, two on the 17th and one on the 18th of the month. At the first diet, with Mr. Dick in the chair, Mr. Fletcher introduced the subject of "The present condition of religious life within the bounds of the Presbytery, and special causes injuriously affecting it." Addresses were given on the same subject by Messrs. Meikle, Pringle, Duncan, King, ministers, and Messrs. G. Smith, James Campbell, Archd. McDonald, McMullen, Barclay, and R. Smith, laymen, and the subject was closed by Mr. Glassford, who read a paper thereon. At the second diet, with Professor G. P. Young in the chair, Mr. Gregg introduced the subject of "Ritualism, its prevalence and injurious tendencies," on which he also read a paper. The subject was dealt with shortly by Messrs. Monteath, Dick, Meikle, and Professor Caven, ministers, and Messrs. Gemmel and Bain, laymen. Thereafter it was closed by Mr. King. At the same diet the subject of "The necessity of doctrinal teaching in the Sabbath School," was introduced by Mr. Dick,

treated also by Mr. Inglis, of Hamilton, Mr. James Bain, and closed by Mr. J. L. Baikie. At the third diet, with Mr. Dick in the chair, the subject of "Psalmody in relation to religious life in the Church," was introduced by Mr. J. Campbell, who read a paper thereon, was handled also by Messrs. Meikle, King, and Reid, ministers, Messrs. G. Smith, R. Smith, James Bain, and J. Rintoul, laymen, and closed by Mr. Monteath. It should also be stated that at all the diets the Conference united repeatedly in praise, that scripture was read, and that prayer was offered up, led by Professor Caven, Mr. Monteath, Mr. Alexander, and Mr. King. The number of ministers, elders, and other office-bearers present at these diets was considerable, and at the second diet, held in the evening, a large number of the christian public were present, and seemed to be much interested in the addresses that were given. The subscriber takes leave to add that, with God's blessing so earnestly invoked, this second conference held in Toronto must surely have exerted a useful influence, and therefore, in some measure at least, have accomplished the purpose contemplated by it.

R. MONTEATH, *Presbytery Clerk*.

PRESBYTERY OF DURHAM.—This Presbytery held their ordinary quarterly meeting at Durham, on the 10th and 11th January.

Mr. James Cameron, Minister of the congregation of Sullivan and Bentinck, being present, was requested to sit as a Minister of the Court.

Mr. Moffat, as Convener of a Committee appointed for the purpose, submitted a scheme for the visitation of all the congregations and stations within the bounds, which with some amendments, was adopted.

In accordance with petition, Mr. McMillan was appointed to moderate in a call in Carriek congregation, MacIntosh's Station. It was agreed that the call should be moderated at the time of the visitation of the congregation, and that the day should be appointed and due notice given by Mr. McMillan.

A communication from the Clerk of the Presbytery of Guelph was read, to the effect that a petition from members and adherents of the Canada Presbyterian Church in the village of Clifford and neighborhood, having been presented to that Presbytery, praying to be disjoined therefrom and transferred to the Presbytery of Durham; the prayer of the petition was granted so far as disjunction was concerned, and that it was the wish of that Presbytery that such petitioners, according to their own request, should be received under the charge of this Presbytery. It was agreed that said petitioners be received accordingly, and the Clerk was instructed to notify them to that effect.

The petition on the table from Toronto Line Branch of the Rocky Saugeen, Durham Road, &c. congregations, praying for service every Sabbath, was taken up. Parties as cited having been called, Commissioners appeared from each branch of the congregations. Mr. Cameron appeared for himself. The Commissioners having been heard, and Mr. Cameron having expressed his desire to leave the matter to the Presbytery, after full deliberation it was moved by Mr. Moffat, seconded by Mr. Morrison, that the Presbytery recommend that Toronto Line have service every second Sabbath, paying stipend at the rate of \$200 a year, and assisting in paying the debt upon the Manse to the best of their ability, and that Durham Road and Priceville have the rest of Mr. Cameron's services, paying at the rate of \$300 per year, and that if these recommendations be carried out, the Station of Rocky Saugeen be disjoined from the rest of the field.

A circular letter from Mr. McLaren, Convener of the Foreign Mission Committee, regarding the appointment of Mr. G. L. Mackay, Licentiate, as a laborer to the Foreign Mission field, having been read, after deliberation on the questions submitted in said letter, it was agreed that they be answered as follows: That inasmuch as the General Assembly have not yet chosen a Foreign Mission field, nor have Sessions considered the Remit sent down by the General Assembly, therefore

this Presbytery consider it premature to select any Foreign field. Further, this Presbytery would leave the appointment of Mr. Mackay as a Missionary to a Foreign Mission field, to the judgment of the Foreign Mission Committee, provided Mr. Mackay may feel at liberty to proceed to any field that may be designated by the next General Assembly.

Mr. McMillan gave a Home Mission Report, which was received. It was agreed that, inasmuch as the Assembly's Home Mission Committee is not willing to grant aid to the stations of West Bentinck and Hanover, these stations, having paid their missionary more than the minimum advised by the Assembly, but seeing it has left this matter in the hands of the Presbytery, the Presbytery consider it expedient, in view of the present circumstances of these stations, to grant the half of the aid promised.

It was resolved that the session books not yet examined be produced at next meeting.

The Presbytery adjourned to meet at Durham, on March 7th, at one o'clock.  
WM. PARK, *Pres. Clerk.*

LONDON PRESBYTERY.—The Presbytery of London met on the 20th December last, in the 1st Presbyterian Church, London.

Mr. Thompson, of Sarnia, was elected Moderator for next 6 months.

Messrs. Thompson and McDiarmid, ministers, and Mr. Young, elder, were appointed to visit Corunna, to make out a communion roll, and, if possible, effect the election and ordination of elders.

The Presbytery took up consideration of Mr. Goodfellow's resignation of his charge of Widder and Lake Road congregations.

Communications from the congregations, expressive of highest esteem for Mr. Goodfellow, regret that the state of Mr. Goodfellow's health necessitated the removal, and praying for his future happiness and prosperity, were read. Mr. Scoular, elder, was heard.

Mr. Goodfellow expressed his determination to adhere to the resignation; when, on motion of Mr. Cuthbertson, the Presbytery agreed to accept of Mr. Goodfellow's resignation, that it take effect on the last Sabbath of February next, that Mr. Lees preach and declare the church vacant on 1st Sabbath in March.

A Committee was appointed to draft a minute in reference to the same.

In reference to a petition from certain parties in Thamesford congregation, asking leave to build a church, the Presbytery heard parties, and agreed, on motion of Mr. Proudfoot, as follows:—"That, inasmuch as all the parties interested in the erection of a church in Nissouri, north of Thamesford, and in the organization of a congregation, have been cited, with the exception of Rev. Mr. Hall's congregation, in the Presbytery of Stratford, which the Clerk is hereby instructed to cite in the constitutional manner, the Presbytery express its approval of the erection of said church, and appoint a deputation to visit these persons and report their names to the next quarterly meeting of Presbytery, with the view of their erection into a congregation; leaving the question of their connection with Thamesford to be discussed and settled at said meeting, as the Presbytery, in its wisdom, may see fit."

The Committee to visit Thamesford are as follows: Mr. Proudfoot, Convener, Mr. Geo. Sutherland and Mr. James Adams.

Mr. McKinnon submitted a scheme of Presbyterial visitations, which, being discussed and amended, was ordered to be printed and distributed.

Mr. Simpson submitted a scheme for holding missionary meetings, which was adopted, and ordered to be printed for the guidance of members and congregations.

Mr. Archibald Currie tendered his resignation of the charge of Belmont and Yarmouth. The Presbytery resolved to cite parties to appear for their interests at next ordinary meeting.

Mr. John Scott was nominated Moderator of next General Assembly.

The consideration of a circular from the Foreign Mission Committee, and also the matter of the Burns' Memorial Fund, was deferred till next meeting.

The Records of the Kirk Sessions of Ailsa Craig, English Settlement and Sarnia will be called for at next meeting.

GEO. CUTHBERTSON, *Pres. Clerk.*

**PRESBYTERY OF SIMCOE.**—A special meeting of this Presbytery was held within the Barric Presbyterian Church on the 20th day of December last, at eleven o'clock A. M.

The Presbytery approved of the conduct of the Clerk in calling the meeting in consequence of a resolution of the Court at its meeting in November.

Mr. Robert Moodie was appointed corresponding member of the Foreign Mission Committee, in the room of Mr. John K. Hislop, translated to the Presbytery of Stratford. The Clerk gave notice, that at next meeting in February, he would move that Mr. W. Gregg, M. A. Minister of Cooke's Church, Toronto, be nominated as Professor of Systematic Theology in Knox College.

Mr. G. Burnfield, B. A. having accepted the call tendered to him by the congregations of Cookstown, Ivy, and Town Line, the Presbytery proceeded to hear the trial discourses prescribed for his ordination.

After having heard a popular sermon from Romans iii. 21, the Presbytery resolved to dispense with the other exercises, owing to the excellence of said sermon, and the circumstances of the other themes having been so recently before the Court, when Mr. Barnfield was licensed.

For similar reasons the Presbytery also deemed it unnecessary to examine Mr. Burnfield on Personal Religion, Systematic Theology, Church History and Biblical Greek and Hebrew.

The Presbytery having thus sustained the prescribed trials, appointed the ordination of Mr. Burnfield to take place within the Town Line Church on Tuesday, the 3rd January next, at eleven o'clock, a.m.; Mr. W. Fraser to preside, Mr. D. B. Cameron to preach, Mr. R. Moodie to address the minister, and Mr. M. Fraser the people.

Mr. J. Ross handed in his resignation as Treasurer of the Presbytery Fund. It was ordered to lie on the table till next ordinary meeting.

A communication was submitted respecting the "Burns' Memorial Fund."

It was agreed that the subject be earnestly commended to the congregations within the bounds, and that liberal contributions to so important a Fund be urged upon them.

JOHN GRAY, *Pres. Clerk.*

## Communications.

### THE DEATH OF AN ELDER.

The late Robert Ratcliff, Elder of the Canada Presbyterian Church, at Brooklin, Ont., was born in the parish of Avondale, County of Lanark, Scotland, on the 27th of September, 1814. In the year 1834 he left his native land with his mother, now an aged lady, and several members of the family, to find a home somewhere in the far off forests of Canada. He settled in the township of Whitby, County of Ontario, and broad acres came in time as the reward of industry and perseverance. His was a happy home. About the time of his arrival in Canada, he united with the Church under the pastorate of the Rev. Dr. Thornton. Some twelve or fourteen years ago he was chosen and ordained Elder in the congregation of Brooklin.

In time adversity took the place of prosperity, and came to try the faith of the departed. Having become a partner in a woollen factory near his home, he saw his worldly goods destroyed by fire in 1859. His partner in life was taken from his side. In both the lighter and the heavier affliction he could say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

He was a man truly devoted to his Master. His trust in the promises of God was childlike. His faith in God was strong. His integrity was inflexible. All who knew him believed him to be a truly pious man. He "with doctrine and with life coincident, gave lucid proof that he was honest in the sacred cause."

Of the moral influence that such a life has for good over men, it is hard to make an estimate. His was a lingering disease. He had time calmly to meditate. As he felt his earthly pilgrimage drawing near to a close, his faith in God increased. He felt persuaded that through the grace of God there was laid up for him a crown of righteousness; and not for him only, but for all who love this appearing. His death, which occurred in October, was another victory for divine grace. "How blest the Christian when he dies."

And God designs that every such victory should strengthen the faith and quicken the zeal of those who remain.

We feel, as a congregation, that we have sustained a loss; but trust that God in his providence may raise up another to fill the vacancy.

E.

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#### LETTER FROM REV. C. CHINIQUY.

MR. EDITOR,—Allow me, through your RECORD, to ask all the disciples of the Gospel in Canada to help us to thank and bless our merciful Heavenly Father, for the great and glorious victory he has just given us over the implacable enemy of His holy word. The unjust and costly suit which the bishops of Rome had brought against us, above ten years ago, has been decided last week, and the pretensions of Rome have been defeated, and we remain in possession of the valuable lands which we had purchased, on which to build my humble house, with the college and the church.

But the defeat of the Bishop is connected with a providential circumstance, which makes our victory a special subject of gratitude to God, for his protection and his mercies over us have never been so evident as in this case.

It has been my privilege to force the Bishop to become the witness against his own Church. After he had sworn that the theology of St. Thomas and St. Liguory, and the Council of Lateran were among the highest authorities of his Church, I have forced him to translate from Latin into English, the laws recorded in those books against the heretics, by whatsoever name they are called. He had to acknowledge, under oath, that his Church says, "That her right and her duty is to exterminate and kill all the heretics." "That an excommunicated man, an heretic, had no right to his goods, to his honor, or to his life!" He had to translate from Latin into plain and good English, "That an heretic must be exterminated, in the same way, and for the same reasons that every one has the right to kill the wolf he meets on the highway!" He was forced to proclaim before the Judge of Kankakee, "That no heretic judge had any right to sit on any tribunal; that his sentences were all null and void;

"that no heretic witness could be heard and believed, even under oath, "before any court!" The poor Bishop, seeing that he was really forever demolishing his Church by such a testimony, tried to persuade the Court that those laws and principles were only local, and the opinions of a few theologians; but this subterfuge brought a new confusion upon the already so humiliated ambassador of Rome. I had anticipated that the Bishop would try to escape by that door, but he found the door firmly locked, and he could not get out from the trap into which he had fallen. I had brought his breviarium, (his daily prayer-book). He had to swear—"That "that book was of the most sacred authority; that he was bound, under "pains of eternal damnation, to read every part of that book, (which form "four big volumes) at least once every year." Then I forced him to translate from Latin into English, what that book says of St. Thomas: "That "what St. Thomas has written is of such a holy character, so true, so correct, that it is evident that God Himself has directly revealed every part "of those writings!" The conclusion was that the Bishops and the Priests of the United States, as well as of Canada, and the whole world, are bound to believe and to say, in the presence of the God of Truth, that it is not only their right, but their duty, to exterminate all the heretics, as it is the duty of every civilized people to kill the rabid wolf which they meet on the open way!

No words can give you an idea of the confusion and the distress of the poor Bishop during the long hours that I forced him to expose publicly the diabolical and bloody laws of his Church. The existence of those laws, which the Priests and the Bishop so boldly and so impudently deny, were acknowledged to be the very fundamental laws of Rome! for I forced him to confess that those laws had never been repealed, that he was bound to believe that they were just and holy laws!

Have you ever read that a Bishop of Rome has yet been forced to make such a confession before a civil court? I think this is the first time, at least on this continent, that the God of the Gospel has given such a deadly blow to the apostate Church of Rome.

It is not necessary for me to tell you that such a declaration has made a most profound sensation on a Court all composed of those very Christians whom the Church of Rome is pleased to call heretics! They have heard from the very lips of a Romish Bishop, "That they have no right to their "personal properties, to their honor, and to their life!" When I told you some time ago that it is a most serious hand to hand battle that I am fighting here against Rome, I said a thing which is more correct than many suspect. It is more than ever evident to me that the Great Captain of our salvation has chosen this humble place for the battle-field where He wants to crush down his enemy, Rome. For evidently it was Jesus himself, the Lamb of God, who had prepared the traps where one of those blood-thirsty men was forced to reveal to the world the cruel laws of his own Church.

Now, the Protestants must understand better than ever that when Gavazzi was nearly killed in Quebec, when the heroic soldiers of the cross, the Missionaries of the French Canadian Evangelical Society, were mobbed and beaten in so many places of Canada; when I was myself stoned; when my poor college, and my dear church were burnt; when lately the deputy Sheriff of Kankakee had to come to warn me that there is a plot among the Romanists to kill me,—the Protestants must understand that this is

not the work of a few ignorant, low-minded Romanists; but it is the work of the Priests and the Bishops and the Popes—it is the work of the Church of Rome! Would to God that all our sleeping Protestants could have been here last week, to know from the very lips of a Bishop of Rome that, "An heretic, a Protestant, has no right to his goods, to his honor, and to his life!" The Protestants ought to understand that to fight Rome, as we do here, is not children's play; it is a most serious thing; yes, it is a most solemn position, to be called by God to expose a system of religion, whose slaves are secretly told, by what they call an infallible authority, that they have a right to take away your honor and your life, when they can do it safely! Such a battle cannot be fought by a man, or by a poor people alone. It is evident that if you had not come to our help from the beginning, to cheer us up and to pray for us, we would have been destroyed long since. It is to you, then, dear brethren, and kind sisters, more than to ourselves, that, after God, we owe the glorious victory which we announce to you to-day; a victory which must fill your hearts with joy and gratitude to God. But if we owe to you so much in the past, let us hope that you will continue to help us in our future struggle, now that we are surrounded by the ruins of our dear Zion, that the enemy feels a new hatred, and a new spirit of vengeance, we, more than ever, implore you not to desert us in this the most decisive hour of the great battle. For God's sake help us to rebuild our college, where our young men and women will learn how to spread the light of the Gospel among their Roman Catholic parents and friends and relations. Help us to rebuild our dear church, where our converts will hear the preaching of the Word, and sing the praises of the Lord. You have no reasons to regret what you have already done for these Missions; it is the contrary; you bless God that you have had an opportunity to help a work which takes so great and so glorious developments. Well, continue to do according to the means which the Lord has trusted you, and before long you will hear greater things. Pray for us constantly, that when we are weak by ourselves, we may become strong through Jesus; that when we are ignorant and unwise we may become prudent, and full of the light which Jesus has promised to all those which trust in him. Yes, brethren, and co-soldiers of Christ, come and help us to finish the enemy, and pull down the walls of Babylon; and after the sacrifices, and the toils, and the anxieties of the days of trial, we will all go around the throne of the Lamb who has been slain for us, and we will bless Him forever; for it will be through him alone that we will have had the great and eternal victory. Amen! Amen!

C. CHINIQUY.

P.S.—I am sorry that my answer to the Rev. Mr. Bruyere is exhausted, and has not yet been sent to all our friends who have given or raised one dollar; but the printer is at work to-day to prepare a new edition, which will reach our kind brothers and sisters who have already, or who will in future come to our help to rebuild the walls of our dear Zion. It is the same with the photographs, which will be sent to all the Rev'd Ministers of the Gospel, or the other kind friends who will raise \$5, or more, for the same object.

C. C.

St. Anne, Kankakee, 11th January, 1871.

## Notices of Publications.

**THE MINISTRY OF THE WORD.**—Sermons by Rev. Walter MacGilvray, D. D., Aberdeen. London: Hamilton, Adams & Co.

This volume contains twenty-five sermons on various important doctrinal and practical subjects. They are clear, evangelical and earnest, and present gospel truth with much power and solemnity. Those who have known and heard the author—and not a few in Canada have heard him with pleasure and profit—will certainly not be disappointed with these sermons.

**THE PASSION WEEK.**—By the Rev. W. Hanna, D.D., LL.D. New York: R. Carter & Bros., and sold by D. McLellan, Hamilton.

We should have noticed in an earlier number this volume by Dr. Hanna. He has now completed the series of treatises on the Life of our Lord. The volume before us is, like its predecessors, plain and simple, without the parade of learning, but highly satisfactory and edifying. Few more delightful books than those of Dr. Hanna's on the life of Jesus can have a place in the household library.

**ADMIRAL COLIGNY AND THE RISE OF THE HUGUENOTS.**—By Rev. W. M. Blackburn, author of "William Farel," &c., &c. Philadelphia: Presbyterian Board.

The able author of these volumes—for the work appears in two volumes of about 390 pp. each—has already given us several most delightful volumes, partly historical and partly biographical. He has given us the life and times of Calvin, as well as of Zuingli, and of Farel. There is a great charm about his writing. He has a most graphic pen, and paints characters and scenes like D'Aubigne. The volumes before us are full of interest and information, bearing on most important events in connection with the history of the Church.

**THE LIFE OF DAVID.**—By J. M. Lowrie, D. D., author of "A Week with Jesus," &c., &c. Philadelphia: Presbyterian Board.

This is a posthumous publication, the respected and able author having been called away from the labours of the Church on earth, to the enjoyments of the Church above, before the present volume was ready for the press. His previous works, including "Elisha the Prophet," "The Translated Prophet," "The Hebrew Lawgiver," were well received, and afforded a good specimen of the provision with which not a few of the brethren of the Presbyterian Church in the United States seek to nourish their flocks from Sabbath to Sabbath. The volume before us, embracing twenty-three chapters, is carefully prepared, and in setting forth the lessons of the life of David, is well fitted to make known the gospel of David's Lord.

**THE FOUNTAIN KLOOF; OR MISSIONARY LIFE IN SOUTH AFRICA.**—Philadelphia: Presbyterian Board.

This beautifully got up volume of about 500 pp. gives, as its title indicates, a most interesting view of missionary life in Southern Africa. The descriptions of scenery are very graphic, and the results of missionary work are most charming. The volume is admirably adapted for a congregational or Bible class library.

**PULPIT DISCOURSES BY MINISTERS CONNECTED WITH THE BERWICK PRESBYTERY OF THE UNITED PRESBYTERIAN CHURCH.** Edinburgh: A. Elliot, Princess Street.

This volume contains thirteen sermons by ministers now or formerly connected with the Berwick Presbytery of the U. P. Church. We rather like the idea of the Ministers of a Presbytery thus uniting in issuing a volume of ser-



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