

THE HOME & FOREIGN RECORD

OF THE

CANADA PRESBYTERIAN CHURCH.

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HOME MISSIONS.

The readers of the RECORD are aware that an increased responsibility has this year devolved on the Central Fund, and consequently that an increase in the contributions is expected. The work in Manitoba will require, for the salaries of Messrs. Fletcher and McNab, \$600 each, and Mr. Whimster \$200; in all \$1400. An effort is to be made to do something in Manitoba, and probably a liberal contribution will be sent, but the H. M. Committee is responsible for the above amount, in addition to last year. The Presbytery of Manitoba are also desirous of obtaining assistance in establishing a good Educational Establishment, which may in due time become a College, and for this they look to our fund. Then we must endeavour to send more men as emigrants to take up land in the new province. This winter, also, we have a missionary at Sault Ste. Marie, and a minister at Fort William or Thunder Bay, at the extreme western part of Lake Superior. The expense connected with these missions must be borne largely by the Committee. Also in the Muskoka district, and in the new country between that and the Ottawa, Missionary operations are being carried on which will draw on the fund. It is gratifying to think that thus our work is extending, and it is hoped that a corresponding increase may be given us in the liberality of our Christian people, so that our missionaries may be sustained and encouraged. Let every congregation freely contribute, and we shall have abundance.

REVIEW OF THE PAST YEAR.

The beginning of last year found the Œcumenical Council sitting at Rome, the work of disestablishment thoroughly performed in Ireland, and the great causes of Spanish liberty and evangelization steadily progressing. It was thought that the development of these three remarkable phenomena in the religious world would be enough to fill the record of 1870; but, as time rolled on, it appeared that stranger things yet were in store, both for the world political and the world religious. Wars and rumours of wars have characterized the past year in a peculiar manner, not only as existing between nations, and to be settled *vi et armis*, but as between sects and parties, to be settled by the strife of words, the opposing forces of thought and prejudice.

In Britain, our attention has been called to the continued struggle between the orthodox party in the Church of England, on the one hand, and the opposite poles of Ritualism and Rationalism, on the other. The representative of the latter, or Broad Church party, is Mr. Voysey, whose trial recently took place before the Privy Council. The trial of Mr. Mackonochie, the representative Ritualist, has also, in all probability, come to an end by this time. It remains to be seen whether the Church of England can exercise discipline, or whether it is doomed ever to oscillate between these deadly extremes of error. In connection with High Churchism, the coquetting that has taken place between the Church of England and the corrupt Greek Church, in the person of the Archbishop of Syra, is a noteworthy, but not encouraging feature of the age. At the same time that this Church has been holding out a hand of welcome to idolaters and infidels, and, while it has been refusing to send missionaries to places in which Roman Catholics and Greek bishops, with apostolic succession to pretend to, are found, it has incurred the odium of disturbing the peace and harmony prevailing among the Christians of Madagascar and similar mission fields by appointing bishops to enter upon other men's labours. We fear that it will need more of the salt of evangelical doctrine and practice than there is in the Church of England, to keep the mass from corruption.

The Established Church of Scotland, at the meeting of General Assembly in June, decided, by a large majority, in favour of the abolition of patronage, the Duke of Argyll, one of the largest holders of patronage in the county, signifying his readiness to acquiesce in the decision of the Church. The union movement between the Free and United Presbyterian Churches drags its slow length along, the opposition being confined to a small party in the Free Church that has been alternately losing and gaining ground, in accordance, not so much with the main principle, or, indeed, any principle, as with the wisdom, or lack of it, with which the respective disputants have striven to advance their cause. South of the Tweed, however, better counsels prevail, and a union of the Presbyterian Church of England with the English Synod of the United Presbyterian Church seems not far distant.

In Ireland, steps have been taken to promote the stability of the disendowed Churches. The Irish Presbyterian Church has decided for commutation, and looks forward to a sustentation fund that will make the lowest stipend in the Church one hundred and thirty pounds sterling. There has also been a movement in favour of union with the other small Presbyterian bodies in Ireland, so as to have one Presbyterian Church for the kingdom. Missionary operations among Romanists are being greatly extended, and the influence of the priests is reported to be on the wane.

During the past year, a committee, composed of some of the best scholars in the English Church, together with a few representative men from what that Church designates "the sects," has been engaged in revising our Old and New Testament Scriptures. We have already protested against the principle—if principle it can be called—upon which a Unitarian was made a member of such a committee. The Irish Episcopal Church is meditating a new version of the Prayer Book, in which very necessary work we wish them God-speed. Mr. Gilfillan also thought it high time to subject our Confession of Faith to revision, this being a revising age; but his project met with little encouragement from those whose opinions ought to have been of any value in Mr. Gilfillan's eyes.

Crossing the channel, war meets our first footstep. Fearful of his hold upon the affections and sympathies of the French people, Louis Napoleon entered upon an unreasonable and wicked war with what he intended to be the single arm of Prussia, but which turned out as the whole German Empire, Austria excepted. Little more than a month decided the contest, and saw the emperor a prisoner with 200,000 of his soldiers. Still the struggle continues around the walls of Paris, and feebly in distant parts of the empire. Deplored as this war has been, and is, and will be for long years to come, there are yet many features in it which draw forth our Christian sympathies, and encourage faith in the vigour of our Protestant religion. We do not mean in Germany. Christianity there is at a very low ebb indeed. It is as low as Mr. Voysey, on the one hand, and Mr. Mackonochie, on the other, would make it in England, if they had their own way. It did seem, at the commencement of the war, as if the Germans were waking up, and as if spiritual worship were about to be revived; but it was only a dream, and, like a dream, has passed away. God has, doubtless, some sorer trial in store for Germany, that shall bring her Luthero-Calvinistic, Erastian and Rationalistic Church to its senses, for she seems to have lost this opportunity, and, so far, to have rejoiced in, rather than humbled herself under the chastisement. The active Christian work that has been brought out by the war has been performed, in great measure, by foreigners, or under their direction. Our own noble mother country, in at least two of her three kingdoms, has been foremost; the United States, Switzerland and Holland, have assisted. Opportunities for distributing the Scriptures, or portions of them, and of bringing home religious truths, such as had not offered themselves for many years, have been presented to the many missionaries in France and Germany; and who can tell how great may be the results of their devoted labours! The Ecumenical Council dared to publish to the world the decree of Infallibility, after large numbers of protesting bishops had left St. Peter's and gone home. Shortly after this dogma had been proclaimed, the war between France and Germany withdrew the imperial troops from the eternal city, and the soldiers of the Italian kingdom marched in, establishing religious liberty, and bringing Protestant worship within the walls of Rome. Recent events have so much disturbed the world, and occupied men's minds, that the dogma of the Council has not been discussed as otherwise it would have been; but time will show that, by this act, the Papacy has shorn itself of some of its brightest ornaments, and much of its strength.

In Spain, the work of reformation has been quietly going on, and the cause of truth steadily gaining ground in spite of much opposition. The election of the Duke of Aosta to the throne of the distracted kingdom is a guarantee that liberal counsels will prevail in Spanish government. The

Reformed Church of Spain recently published its circular to the Protestant, and, in particular, to the Presbyterian world (for it is Presbyterian), calling upon Christians to aid its feeble efforts for the advancement of the kingdom of Christ.

Hungary and Bohemia have formed national Churches that are not Roman, and incline towards Protestantism, while the Protestantism of Bohemia is reviving. The Jews of Austria and other parts of Germany are quarrelling, like sects and parties in general, over reform. The Reformers are men either on the road to the religious position which Ernest Renan now holds, one thoroughly infidel, or lax followers of Gamaliel, who want a ritual easier of observance. Doubtless there are a few earnest men among them seeking for truth, and who will find what they are in pursuit of. The present attitude of Russia inspires fear, and calls upon Christians who love peace to seek from the God of peace that the sword may be averted from our beloved mother country, and that the war now devastating France may be followed by no new scourge.

Asia, during the past year, has contributed three very different records. From India, Baboo Keshub Chunder Sen has spoken in behalf of the Brahma Somaj to the Christian world, and has clearly shown, in the creed which he and his co-religionists have adopted, the influence which Protestant missions have exercised on the Hindoo mind. It is to be hoped that he will grow out of his Unitarian friends, feeling their view too dwarfish for him as led by the Holy Spirit, and find his way into the fellowship of them that love the Lord Jesus Christ. Japan furnishes a story of reformation, but one by no means so hopeful. The Buddhist sect desires to unite with the Roman Catholic population of the islands, with whose worship they find that they are quite prepared to fall in, since it bears so many points of similarity to their own. China has stained the last year's page of her annals by the brutal massacre of Tientsin, in which so many French Roman Catholic missionaries, male and female, fell victims to the fury of a Chinese mob, encouraged by mandarins in authority.

The veteran missionary Moffatt has left for a time his Kaffir converts, to visit the scenes of earlier years, and to prepare another boon in the Sechuana Scriptures for those to whom he has devoted his life. But he brings no news of his son-in-law, the missionary traveller Livingstone, whose fate still remains uncertain.

On this continent we have to lament that the European war prevented the holding of the annual meeting of the Evangelical Alliance in New York. The Mormon community, like many already alluded to, has been subjected to interference in the shape of reform that threatens so to modify the existing institutions of that unwholesome abomination as to remove it off the face of the earth. A holier reformation is progressing in Mexico. During the past year it has been marked by wonderful success, many of the priests becoming obedient to the faith, and synagogues of Satan or temples of degrading superstition being converted into places of spiritual worship.

Our own Canadian record for the past year is by no means devoid of interest. The year 1870 is a noteworthy one in the annals of our Church. In it was held our first General Assembly. This Assembly, held in Toronto, and presided over by Principal Willis, who has since retired from the duties of his office, was one long to be remembered. While no measures affecting the general welfare of the Church were adopted, the way was prepared for future action, and the utmost unity of sentiment prevailed.

among the members. The presence of many delegates from the parent Churches in Britain, and Presbyterian Church of the United States, helped to strengthen the bonds in which the Canada Presbyterian Church is linked to other members of the great Presbyterian family. The visits of these delegates have already had the effect of making Canada and our Canadian Church more widely known and respected. Our Church has been widening her borders, lengthening her cords and strengthening her stakes. Coincident with the arrival of Canadian troops in the Red River settlement and the re-establishment of order and good government in that newly formed province, was the inauguration of the new Presbytery of Manitoba. A link to unite this far off Presbytery with those of Ontario has been formed in the Presbyterian region on the north shores of lakes Huron and Superior, where missionaries are now labouring for the first time during the winter months. In the east also there has been taken during the past year a gratifying interest in French Canadian Missions. The Montreal College has added to its staff a French professor, Mr. Coussirat, whose duty it is to train French-speaking students for ministerial and missionary usefulness among their fellow-countrymen. Father Chiniquy again appeared among his old enemies, the Montreal mob, in the interests of Protestant Christianity, and although roughly handled at first, succeeded in gaining a hearing for the Gospel and in claiming that toleration for the converted Romanist which has been long denied, to the great detriment of those who, convinced of the errors of Rome, have not dared openly to avow their sentiments. In the beginning of last year, the Presbytery of Toronto inaugurated an annual conference of the ministers, elders and deacons or other congregational office-bearers, within its bounds, on the state of religion. The result of the conference was exceedingly gratifying, and will doubtless tend to promote similar meetings throughout the Presbyteries of the Church. Home Mission operations have been largely extended, and the Colleges in Toronto and Montreal maintain their numbers and efficiency, while the Foreign Mission Committee seeks scope for the Church's energies in distant heathen lands. The long-projected scheme, of providing a memorial of the late Rev. Dr. Burns, has at last been set on foot, and subscriptions are coming in from all quarters. It is expected that a large enough sum will be raised to place a suitable monument over his grave, and to endow a chair in the College to which he was so deeply attached, and in which he breathed his last. The past year has removed several names from the ministerial roll as well as from the eldership of the Church. The majority of them were men that, having borne the burden and heat of the day, had retired from the active work of the ministry. We miss the Rev. Messrs. Murdoch, of Galt, Douglass, of Millbrook, McLachlan, of Beaverton, Scott, of Florence, and Christie, of Flamboro'. They rest from their labours and their works follow them.

Finally, one of the most interesting and hopeful events of last year was the Union meeting, in the city of Montreal, on the 28th of September. At this meeting, over which Dr. Cook presided, and of which Dr. Topp was Secretary, there were present committees of five or six members, half of whom were elders, from each of the four Presbyterian Churches of the Dominion, who agreed to recommend union upon a simple basis, in the Presbyterian Church of British North America, to their respective Assembly and Synods.

Thus the year has come to a close, full of strife and threatenings as regards the world at large, for which the Millenium yet seems far off, but

as regards our Zion full of liberal things, testifying to the grace of Christ and the advance of the principles of the kingdom of peace and unity, and filling the hearts of God's faithful ones with bright hopes for the year of our Lord 1871.

Missionary Intelligence.

FREE CHURCH MISSIONS.

Mr. Koenig, the Free Church Missionary to the Jews at Pesth, has visited the United States, and an appeal on behalf of his mission to the Christian people of America has been signed by Drs. DeWitt, Adams, Irenæus Prime and Philip Schaff.

Mrs. Murray Mitchell sends to the *Free Church Record* an account of a visit to Serampore at the time of the festival of Juggernaut. While idolatry still reigns, and the enlightened among the Hindus are not ashamed to take part in heathen celebrations, it seems evident that a great change has taken place in the minds of the people in regard to these, and that their hold upon the affections of the great majority is daily relaxing.

"The Mooltan missionaries are doing much for the education of the natives of Bhawalpore state. The superintendent of the school is an old pupil of Dr. Duff's—Kali Dass Chakrabarti. This man has been a blessing to the state; and as a Christian has connected many efforts for the good of the people with that name. In addition to his school work, when the famine in Bikaner sent thousands wandering in search of food, he organized a Relief Committee. With the assistance afforded by Major Minchin from the state and from private subscriptions, he succeeded in mitigating the evil to a great extent. He now instructs the young Nawab's uncle. What a change is here from the condition of anarchy in which Bhawalpore continued for so many years down to the death of the late Nawab!"

Samuel Hardy, a native preacher at Chindwara, and assistant to Rev. James Dawson, missionary to the Gonds, thus states in his broken English the result of his labours:

"At the commencement, when we came to this country, and when we used to go to the villages to preach the gospel to the Gonds, no sooner they see us approach they used to run away, and hide themselves in the inner apartments of their houses, or in bushes, caves, and sometimes run away to the hills; when at that time myself and Rev. Mr. Dawson would go up to those their hiding places, and with meekness and good words bring them back to their houses, cause them to sit down, and I and Rev. Mr. Dawson would preach to them by turns; even then they used to listen with fear. But now that fear is greatly abated; for when they see us coming into their villages, they gladly come before us, bring also along with them their acquaintances, and sit and listen to our preaching, and at times speaking to us—'Sirs, let us know of Jesus the Son of God, that we may know who he is.' And after our preaching to them, they would tell us—'What you have preached is the truth, and we will believe in him alone; and we will forsake all idols which we have hitherto worshipped.'"

Some years ago the whole Bible was translated into the Kaffir language by the Wesleyan missionaries. It has been deemed advisable that a new translation should be made, and Mr. Bryce Ross, of Pirie, an excellent Kaffir scholar, appears upon the Board of Revision, as the representative of the Free Church Mission.

Mr. Laing, writing from Burnshill, South Africa, to Dr. Smith, has to tell of much encouragement in his work. He says:—

"I am happy in having to inform you that on Sabbath, the 12th June, I baptized twelve adults, all being females except one. Considering that the majority of our Church members are females, it is the more necessary to attend to their religious instruction, both on their own account, on account of their children, and on account of their friends and neighbours. One of the members now baptized follows her husband into the Church, and was two or three years ago a red heathen. I had often seen her in the heathen livery, and desired that she might be won to Christ. Another is connected with a family of Christians, most of whom have been in the Church for a considerable time. Her mother, when the daughter was admitted, said with great satisfaction that now all her children were recognized as Christians. The advantages of being connected with a Christian family were very apparent in the case of this young person, for she surpassed in intelligence all the other catechumens. When the omniscient Purifier of the floor comes to make a separation between the true and false members, may those converts be found to be genuine wheat, and fit to be gathered into his garner."

The Colonial Committee of the Free Church has granted one hundred pounds sterling to the Canada Presbyterian Church for Red River and British Columbia, and the same sum to the Church of the Lower Provinces for its missionary operations.

UNITED PRESBYTERIAN MISSIONS.

We take the following summary of missionary intelligence from the *Record* of the United Presbyterian Church:—

Jamaica.—Before this number of the *Record* reaches the hands of our readers, the deputies appointed to visit our Jamaica Mission will, it is expected, have reached the United States, where they propose visiting some of the American mission-houses, especially those in New York and Boston, with the view of obtaining such information and impressions on missionary matters as may be usefully suggestive. Attention is directed to an important proposal, bearing on the education of native ministers and other agents in Jamaica. Some time may elapse before a college shall be established in the island. In that case a provisional arrangement for the efficient education and training of agents will require to be made, based either on the present plan, or on some other that may be deemed more suitable. In any case, it will be the object of the Mission Board, while studying a wise economy, not to cripple the mission at a time when circumstances in the colony, financial, ecclesiastical, and educational, are pointing in the direction of hopeful progress.

Old Calabar.—We have this month again the sorrowful tidings to communicate of another death in our missionary circle at Old Calabar. After a very brief interval, Mr. Lewis has followed his friend and fellow-labourer, Mr. Timson. It is, however, worthy of special notice, that in the case of Mr. Lewis, as in that of Mr. Timson, death came not in the channel of any disease that can be specially assigned to climate. It is true that the peculiar situation of the mission occasioned no small trial to Mr. Lewis, inasmuch as reasons of health rendered it necessary that Mrs. Lewis should remain behind him in this country. She was, indeed, destined never to join him in the scene of his mission; and one of the distressing and affecting incidents connected with his death was, that she arrived with her youngest child at Creek Town a few days after his funeral. In accordance

with wise advice, she immediately returned to this country, having had little more than time to visit the friends at Creek Town, and to see her husband's grave.

Mr. Anderson is justly solicitous lest the death of Mr. Lewis, following so quickly on that of Mr. Timson, should causelessly deter any of our students or preachers from giving themselves to be 'baptized for the dead,' and to fill up the blanks in our missionary staff. There is not merely the consideration that the diseases which removed our two recently deceased missionaries might have cut them off at home; but the resolute spirit of Mr. Lewis is itself suggestive of courage and self-consecration. He was moved years ago, under an appeal for missionaries, delivered by a minister whom he did not know. From that moment his resolution was fixed, from which he never swerved. When he became acquainted with our mission, through the *Missionary Record*, he offered himself, and was accepted as a missionary. He was then a member of our church at Stratford, London; and that church made no small contribution to our missions in providing such a man. He was at that time rising above the more mechanical operations of his trade as a printer, by taking part in editing a local newspaper. Since that time he had prosecuted study along with missionary work with much energy, and made much progress in Latin, Greek, and moral philosophy, at Edinburgh College, and under the tuition of Dr. Robb; and would in a few months have been ordained by the Presbytery of Biafra, had the Great Master seen fit prolong his days.

Caffraria.—Our mission in Caffreland still continues to supply us with tidings of encouragement. Our agencies at Glenthorn are re-established. Churches and manses have been, in accommodation and comfort, keeping pace with our progress in the multiplication of our stations. Mr. Davidson is earnestly proceeding with church and school labour at his new station of Elujilo; and Mr. Sclater supplies us once more with his interesting narratives of the work of God around the station which bears the honoured name of Pateron. We have read with deep interest a tribute from Mr. Sclater's pen to the memory of that distinguished minister, whose name is so gracefully connected with his station,—we refer to the late Dr. Pateron of Kirkwall, a man of intensely missionary spirit, whose character was a widely felt power in those Orcadian islands; and whose whole life and ministry were a *mission*, more influential and fruitful in its blessed results, than falls to the ordinary lot of ministers, whether at home or in the foreign field.

India.—Mr. Shoobred again narrates interesting incidents in the history of the Beaur Orphanage mission. There is instituted in the Orphanage there, a concert for prayer, on Wednesday and Sabbath evenings, when those fatherless ones beseech 'Our Father in heaven' in behalf of those who have adopted them. How pleasing and blessed it would be, if intercessions for the orphans should ascend as often to the Hearer of prayer from those who in some sense have taken them as their own children, and who, though they cannot meet them at their firesides, can yet meet them at the throne of grace! The marriage of Rati Ram to one of the older girls of the original Orphanage will not be overlooked by those who remember his history.

Rati Ram was once not only a priest of a false religion, but sat in a temple and was all but worshipped as a god. Years have passed since he rose from his temple, and walked forth a humble, decided and converted man, and now, in the bazars and villages, and sometimes across the Mugra mountains, he preaches the gospel like an angel."

ENGLISH PRESBYTERIAN MISSIONS.

The *Messenger* of the English Presbyterian Church furnishes the following:—

FROM REV. WM. MCGREGOR, *Amoy*, 15th Aug., 1870.—We are occupied in visiting our stations, taking charge of our students and preachers, and attending to the affairs of our steadily enlarging diocese. Were we to agitate for an increase of episcopate, we could make out a good case. Within the six years that have elapsed since I came here the number of "charges" has been doubled, and the amount of travelling necessary to visit them tripled.

On Sabbath I baptized the wife of one of our younger preachers. She belongs to the class of wives (so numerous among the Chinese) who have been brought up in the family of her husband's parents, being in infancy purchased by them to be kept till of age and then married to their son. The practise of having children growing up together in one family with the express view of by-and-by becoming husband and wife is discouraged by the Church, and would necessarily cease with the diffusion of of Christianity.

Rev. Hugh Ritchie and Dr. and Mrs. Maxwell have been laboring among the Highland villages of Baksu in Formosa, teaching a simple-minded and intelligent people the Chinese Scriptures. Mr. Ritchie thus writes in the December number of the *English Presbyterian Messenger*:

"On Sabbath, 7th August, from among this interesting people, thirty-three men and ten women were received by baptism into the visible Church of our Lord Jesus Christ. On the occasion I had Dr. Maxwell's assistance, with whom I carefully compared notes as to the merits of each individual candidate, so that I can assure you nothing like haste or irregularity characterized our procedure; but from the tenor of our intercourse with these inquirers, and their thoroughly consistent testimony of faith in a once crucified but now exalted Saviour, the question which pressed itself home to both of our consciences was, "Can any man forbid water that these should not be baptized?" The overplus inquirers are still over a hundred, and from week to week the chapel is too small to accommodate all the hearers; but before long there may be a call to move off in two different directions."

FROM DR. J. L. MAXWELL, *Takao, Formosa*, 13th August, 1870.—On Sabbath last, Mr. Ritchie for the second time administered the sacraments at Baksu, and on that occasion received thirty-three men and ten women into Church fellowship. At the Lord's table, the sixty-two members who have now been received at this station were all present. Many of these are isolated members of families, of whom no others have been received, but others formed family groups most pleasant to behold. Thus, a husband rejoined his wife, she having been admitted at last communion, and he at this. A wife rejoined her husband in the same way. A mother and her married daughter were baptized together, the son-in-law being now an inquirer. An old man and his wife, with their son and his wife, were baptized together; the old man's married daughter, after having been beaten by her husband, and otherwise ill-treated for chapel-going, being now a hopeful inquirer. Two brothers were baptized together, their parents being still inquirers. Besides these, three fathers, each with a son, were baptized together; and there were other instances of a similar happy kind where the natural tie heightened the blessedness and beauty of the spiritual relationship into which the parties were entering.

In the *Messenger* for the preceding month, it was stated that a small army had been sent by the Chinese authorities to seize criminals in the towns and villages round Swatow. A force of 600 or 700 soldiers came upon Toal, a village near Ung-kung, which had a bad character for robbery and piracy. In this village are several Christians, who, hearing of its approaching punishment, sent in a petition, that they, as peaceable subjects, should be spared. The Christians remained when the soldiers came, and all the other inhabitants had fled, but the soldiers had received no orders to exempt the Christians. Their houses were burned with the rest of the village, and themselves driven with much harshness as prisoners to Ung-kung.

Mr. Smith, who is at the head of the mission at Swatow, had an interview with the Lieutenant-Governor, who punished some soldiers that had been guilty of rudeness to the Christians, and apologized for the destruction of their property.

The English Presbyterian Church has a mission at Bauleak, in Bengal, under the Rev. Behari Lal Singh, which has been prospering greatly. It includes four vernacular Christian schools, with 225 scholars, an Orphanage, a Girl's School, Evangelistic work conducted by three Christian natives who act as colporteurs, and whose wives act as Bible women, and a mission church with sixty-five native Christian members and adherents.

MISSIONS OF THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

The Rev. John Morton, Missionary to the Coolies in Trinidad, writes to the Rev. P. G. McGregor, the Secretary of the Board of Foreign Missions of the Church of the Lower Provinces. The Coolies, whose term of service has expired, are receiving grants of crown lands, and are settling in the island instead of returning to India. They seem to make good settlers, although intemperance and other vices of the Anglo-Saxon are finding their way among them. Mr. Morton is much concerned about their want of honesty, and has been greatly pained by Selal and Henry Martyn, two of his proteges, turning out badly. Still the mission prospects are encouraging.

We copy the following interesting summary from the December number of the "Record" of this sister Church:

"Nearly a quarter of a century ago the first Foreign Missionary of the Presbyterian Church left our shores; our pioneer Missionary then went forth, trusting to the guidance and protection of the All-Wise and Almighty. He was led to the lovely isles of the Pacific, and he had the honor of planting the standard of the cross amid the palm-groves of the New Hebrides. The long-lost inhabitants of Aneiteum listened to the Gospel message, shook off the yoke of heathenism, and by God's blessing became witnesses for Christ among the neighbouring isles. The Bible is now read in the native tongue of the Aneiteumese. The idols of heathenism have long since been flung away to the 'moles and the bats;' and the ordinances of the Christian religion are observed with pious care and reverence. Dr. and Mrs. Geddie are spared to witness with joy the complete triumph of the truth on the isle which was the scene for four long years of their unaided struggle with a mighty and crafty foe. Their good fellow-labourer, Mr. Inglis, rejoices with them as they gather the ripened sheaves to the garner of God. Having sown in tears they reap with abundant joy.

"The next Missionary sent from this country was the Rev. George N. Gordon, a brave, earnest and true man, who fell at his post on the savage and blood-

stained isle of Erromanga. He was honoured to raise anew the standard that had fallen from the Apostolic hands of John Williams. He and his true wife won the martyr's crown, dying for Him to whose service they had consecrated their lives.

"After Mr. Gordon, we sent forth Messrs. Matheson and Johnston, with their wives. They went, full of hope, of devotion, and of high resolve, willing to live and die for the glorious work to which they were consecrated. Alas! they had not long to serve their Master in the high places of the field. First, Johnston fell; and then the Mathesons, in the prime and vigour of life. It was the Lord's doing to call them to their rest so soon. We know not why their career in the Mission field was so short. The Master doeth all things well. The Church can never forget the New Hebrides, or cease to love those isles, far off though they are, in which rest the ashes of the Gordons, the Mathesons, and Johnston. The dead as well as the living bid us to go forward.

"Our next Missionaries were the Rev. Donald Morrison and his wife, the Rev. William McCulloch and his wife, and the Rev. James D. Gordon. Mr. Gordon, with the true spirit of a Christian hero, undertook the Erromanga mission, consecrated himself to the work of telling the story of redeeming love to the people by whom his brother and sister had been slain. Mr. McCulloch was compelled by the chronic illness of his wife to give up the Mission field. Mr. Morrison, after making a deep and permanent impression on Fate, after founding a Church there and translating a portion of the Scriptures into the Fataean language, was laid aside by illness, and by-and-by was called away from all his toil to the rest of the people of God.

"Our Church sent forth more recently a young Missionary from Scotland, the Rev. James McNair, who now labours in the New Hebrides."

"Here, then, is the catalogue of our Foreign Missionaries to the New Hebrides. Our sister Church sent forth the Rev. J. Goodwill a year ago to join the thinned ranks of our force. He has reached his field of work, may the Lord prosper and bless him abundantly in it, and spare him long to sow and reap!

"Three years ago the Synod determined to establish a Mission among the Coolies of Trinidad. Rev. John Morton, our pioneer Missionary in that island, has been in the field more than two years, and has laboured with the greatest faithfulness, and not without promise of success. The Synod of last year authorized the Foreign Mission Board to call Ministers to occupy posts in the foreign field. In response to the Board's call the Rev. Kenneth J. Grant cheerfully devoted himself to the work, and on Tuesday, the 8th ult., left Halifax on his way to Trinidad, where he is to labour with Mr. Morton for the benefit of the Coolies. He goes from among us, the tenth Foreign Missionary from the Presbyterians of these Provinces.

"Thanks be to God, that He has given to His servants so much of the spirit of self-consecration, and that He has made the Church willing to give up her men and her wealth for the benefit of the dying heathen. We rejoice to state that the Missionary spirit is taking hold of the youth of our Church. Our Sabbath-school children are doing their share towards the support of the 'Day-spring;' and several of our students have intimated their determination to offer themselves for foreign service.

"Our Church has made but a beginning in this noble work of Foreign Missions. Hundreds of millions of heathen are still living and dying in ignorance of the Gospel. Christendom is less than half in earnest in diffusing the knowledge of the truth as it is in Jesus. More men and more means must be devoted to the work year by year, until there are as many ambassadors of Christ in the foreign field as there are pastors in the home fields. We may be sure that our own Church has not attained anything like the limit of her duty towards the heathen world. Thankful for what God has enabled us to do, let us aim higher and still higher, that thousands in the New Hebrides and Trinidad and other lands may rise to call our Church their mother in the Gospel."

* Since the above was in type tidings have reached us of Mr. McNair's death.

MISSIONARY TOUR TO PARRY SOUND AND MUSKOKA.

TO THE EDITOR OF THE RECORD :

DEAR SIR,—As the Muskoka District is a special field of missionary labor, it may be interesting to the readers of the RECORD to learn some particulars from an eye-witness. Having been requested by the Presbytery, some time ago, to visit this region, I left Collingwood on the 3rd Sept., by the steamer Wau-buno. The route to Parry Sound is noted for its beautiful and varied scenery. Along the north shore it is one vast archipelago. The number of islands in that part of the Georgian Bay is variously estimated at from thirty-five to fifty thousand, and one gentleman is said to have set foot on twenty-seven thousand. Parry Sound is a small village situate on an inlet of the Bay, and has a very safe and commodious harbor. It has a population of nearly 200, representing, denominationally, the Methodists, Presbyterians and Episcopalians. There is a neat little church here belonging to the Wesleyans, and also a commodious school-house, in which service is held by other denominations. Here I received a hearty welcome from Dr. Stephen and our missionary, Mr. Caswell. The Presbyterian element in this place is not strong, claiming only about twelve families; but they seem earnest, united, and ready to sustain the cause to the utmost of their ability. By invitation of Mr. Beattie, M.P., I preached in the church on Sabbath morning. The audience numbered about seventy, and they were, apparently, deeply interested. The Rev. M. Gemley, of U. C. B. Society, with whom I had some pleasant intercourse, who was with us in the morning, preached in the evening.

In the afternoon I visited a station 8 miles distant, on the Parry Sound road. The country in this direction is very wild and rugged, interspersed with numerous very fine lakes, and although the soil seems good, it is on the whole rather rocky. The service was held in a private house, with an attendance of about 30. There are eight Presbyterian families, and a Sabbath school has been organised, and is now being conducted in a private house, by Mr. Matheson, a member of our Church. Could some means be employed to furnish them with a library, it would add greatly to the interest of the work. We returned to Parry Sound in the evening.

On Monday I set out for Lake Rosseau. After a drive of seventeen miles, I crossed Turtle Lake in a birch canoe, a most beautiful sheet of water, about three miles long and two wide, surrounded by the grand old woods. The sun shone in all his splendor, and the forests above, vividly reflected in the clear water, rendered the scene really enchanting.

On the other side I met Mr. Ross, a successful pioneer, and a warm friend of Presbyterianism, who, with his stalwart sons, has made quite an opening in the forest, and is, this year, reaping a rich return in a very abundant harvest.

Here I was hospitably entertained, and the neighbours being all met by appointment, I preached to about 30. There are seven or eight families in this settlement devoted to the interests of our Church.

Re-crossing the Lake, and driving five miles further, I reached Rosseau. Here I preached at 8 p.m. to a small company in a private house. This promises to be an important station, there being in the neighbourhood fifteen or sixteen Presbyterian families. At this place, 22 miles from Parry Sound, there are four stores, and several tradesmen of different crafts, and the foundation of a town is fairly laid; and what is more wonderful, they have a daily mail.

From this forest village, in a north-westerly direction from the Lake, we learn from our missionary that there is another settlement, where there are nine or ten Presbyterian families, who earnestly desire supply from the Canada Presbyterian Church.

In addition to the settlements mentioned, there is another in this District, north-west from Parry Sound, about 25 miles distant, on what is called the North Road. Only one visit has been given to this place by Mr. Caswell, but he reports most favorably of the country in that direction, and also of the very cordial reception he received from the people.

I must now leave the Parry Sound district, and in doing so I desire to bear testimony to the Christian courtesy and cordial hospitality of our friend Mr. Beattie, M.P., and especially to the substantial aid he rendered us so freely. May many such men be raised up to aid in converting the Forest into a fruitful field.

On Tuesday I set out for Bracebridge. The sail over Lake Rosseau was delightful. This lake is a perfect gem of beauty, about 12 miles by 7, variegated by numerous islands, a place fit for a philosopher's musing or a poet's fancy. This lake will soon be connected with Lake Joseph by a short canal, a lake of larger dimensions, and much spoken of for its lovely and variegated scenery. It is also being connected in the same way to Lake Muskoka, at Port Carling. The length of the cut here is about 80 yards, and must be blasted through the solid rock to the depth of 25 or 30 feet. The land in this neighbourhood is settling rapidly. Two years ago there were only three men here, and now there are about forty families. A station has been organised here by our missionary, with an attendance of about sixty.

From this point I proceeded to Bracebridge, over Muskoka Lake. The scenery on this lake is unsurpassed by anything I have seen in the Dominion. It is about 20 miles long, and of varying width, and is studded with 360 islands.

Bracebridge is a small village on the Muskoka River, about seven miles from the mouth. The village is built on piles of rocks on either side of the river; but there is said to be much good land in the neighbourhood. Its population is about 200, and it promises to be the centre of business in that locality. The *Northern Advocate*, edited by Mr. McMurray, is published here, and is a somewhat spirited journal.

Our people have a church here, which is expected to be ready for comfortable occupation this winter. The usual attendance is about fifty. In connection with this centre, there are several other stations. One in the Township of Monck has an attendance of about 60; one at Falkenburg, 6 miles in another direction, has an attendance of 30; one at McNichol's Church, 18 miles from Bracebridge, has an attendance of 50, and one at Wingfield, 4 miles from McNichol's, has an attendance of 30.

The new village of Gravenhurst, 12 miles from Bracebridge, is another important centre. This village is situated on Lake Muskoka, 14 miles from Washago, and about 30 miles from Orillia. A meeting was held here during our visit, at which a site for a church was obtained and a building committee appointed, with a promising prospect of success. In connection with Gravenhurst there are also several stations;—one at S. Falls 6 miles east, with an attendance of from 30 to 60; one on Draper Road, with an attendance of 50, and one at Muskoka, 9 miles from the Georgian Bay, with an attendance of 50.

Services were held at Gravenhurst, on Friday, and at Bracebridge on Saturday, when 21 persons were received into the fellowship of the Church,

8 of whom were received on profession. On the Sabbath, the ordinance of the Supper was celebrated at Bracebridge in the morning, when 32 persons united in commemorating the Saviour's death; and in the afternoon I again administered the holy ordinance of the Supper, when there were 16 communicants. The services in both places were largely attended, and I trust they were sweet seasons of heavenly refreshing to many souls.

From these few hints, it will be seen that as a sphere of Missionary labor this is a very wide and most important one. The country is very new, and the land does not look very inviting; but settlers are coming in, in great numbers, and those who have been here for some time, express the greatest satisfaction with their choice.

The crops, this year, are excellent. I saw fields of oats that would yield 50 bushels per acre, also very good samples of wheat, and the best potatoes I have ever tasted. I saw also many patches of Indian corn, of excellent growth and fully matured, and ripe tomatoes in great abundance. But the settlers are, as yet, mostly in limited circumstances, and will for some time have many difficulties to contend with. I can testify to their appreciation of privileges, and their earnest desire to hear the glad tidings of the gospel, and the cry loud and earnest from that District to the people of our Church, and especially to our men of wealth: "Come over and help us." What is imperatively needed for the success of the work is an ordained Missionary settled there among them, who by a liberal salary shall be raised above anxious care, and give himself fully and heartily to the work.

In closing this rather lengthy communication, I desire to bear testimony to the earnest, self-denying labors of our Missionaries, Messrs. Caswell, Bruce and Thompson, and to the readiness with which they aided me in my mission.

And I desire to acknowledge the cordial greetings and generous hospitality of the people wherever I went, especially Mr. Milne and Mr. Alport of Bracebridge, and Mr. Douglas and Mr. McAllister of Gravenhurst. And I would fail to leave a right impression of this field did I not again testify to the deep interest manifested, and the earnest desire expressed, that something should be done to supply them with ordinances during the winter.

Collingwood, Oct. 6th 1870.

ROBERT ROGERS.

General Religious Intelligence.

The Rev. Dr. Blaikie contributes to the November number of the *Free Church Record* an article entitled "A week in Western Ontario," in which he describes his impressions of Hamilton, Guelph, Galt and London.

The Bombay Tract and Book Society sold, during the past year, four thousand five hundred dollars' worth of books and tracts, in addition to those gratuitously distributed. It is publishing several new works. It issued about 24,000 imported tracts, of which number 22,500 were in English, and the rest in various continental languages. Of vernacular works, small and great, its issue was 16,180, of which 15,547 were Marathi, 498 Gugerati, and the rest Hindustani, Hindi and Arabic.

In 1800 there were not 100 native Protestants in all India and Burmah. Now there are about 80,000 Church Members.

The English Presbyterian Church has now 130 congregations, and the annual income of the Church is not far from four hundred thousand dollars.

The Bible Society's agent in Rome thus writes.—“At last the Bible is in Rome, and four, if not six, of the Society's colporteurs are in this city. Having marched with the soldiers from beyond the frontier, they entered with a portion of them on Tuesday, soon after a breach had been made in the walls by General Cadorna. The first to get in—and he was determined to be the first—was Frandini, who was exiled in 1860, and who was keen to see his parents once more, and to carry the Bible back with him to his native city. I have not seen all the men yet, but expect to do so this evening. It is premature to say what reception the Bible may receive from those to whom it is offered for the first time, but from the little I saw when one of the colporteurs at Viterbo, Corneto, and Civita Vecchia, the prominent feeling in the minds of the people is disgust at all that is 'sacra.' Such prejudice, such confounding of the false with the true, will, I trust, soon give way to feelings and views that are wiser and more enlightened.”

Different views of the effects upon the world of the Pope's deprivation of his temporal sovereignty are taken by different men even in the Romish Church. In a sermon preached at Notre Dame, in Antwerp, it was maintained that Catholics ought not to be afflicted because the Pope is no longer a king, as the loss of his temporal power will permit him to give henceforth all his time to the prosperity of the Church, and the propagation of the faith. But in a very different spirit was the subject treated by Archbishop Manning. He preached a long sermon from the passage in Scripture referring to Pilate washing his hands—a parallel being drawn between that personage and the King of Italy. The Roman question, so far from being at an end, as some suppose it is, said the Archbishop, is only beginning. He warned statesmen that the revolutionary feeling was spreading, and that public order was universally threatened.

The English Synod of the United Presbyterian Church met in October, when cordial and decided steps towards union with the English Presbyterian Church were taken.

In connection with the Franco-German war, we have to note that “above a quarter of a million New Testaments have been distributed from the depot of Berlin, 215,000 of them being sold. At present a daily delivery of upwards of 6,000 does not meet the demand. In France about 150,000 copies have been distributed. Taking the French issues into account, there has been a total Bible circulation, either complete or in detached portions, of nearly half a million since the declaration of the war. These distributions have, of course, been accompanied by the active work and earnest prayers of those employed in them.”

The Duke of Aosta, lately elected to the throne of Spain, is the son of a king (Victor Immanuel) whose life has been marked by opposition to Papal authority. It is hoped, therefore, that Spain may be brought under liberal influences, and enabled to carry on successfully her work of reformation under his auspices.

The Prussian minister of education and religion has taken a strange position in regard to many of the German Roman Catholic Clergy who protest against Infallibility, in forbidding them to continue their protest, and in confirming the dismissals by the Romish authorities which followed these. Either there is here an attempt to conciliate the Papal party on the part of the principal Protestant power on the continent, or to create a revulsion of feeling on the part of Catholics, by binding them fast to the standard of their church.

"The Moravian missions include 293 male and female missionaries, with 35,099 baptized adults and 23,288 baptized children. There are sixteen mission provinces, and ninety-seven stations and out stations. The total of persons under instruction is 68,751, and the total of European and native labourers is 3,290. The largest number of adherents is in Surinam, where there are 24,156. In the West Indies and Barbadoes there are nearly 35,000; 888 in Africa; 1721 in Greenland; 1077 in Labrador; 349 among the North American Indians; 61 in Australia, and 9 in Thibet. The expenditure last year was only about 76,000 dollars, besides the expense of the Surinam and Labrador missions, which is defrayed by auxiliary societies in Holland and England."

The trial of Mr. Voysey, the Rationalist, before the Privy Council, has come to an end. He denied the atonement, the need of justification, the fall of man, the authenticity of the Bible itself. The decision has not yet been given. It is hoped that the Church of England will find no room for so notorious a heretic.

The Rev. R. H. Baynes, Vicar of St. Michael's, Coventry, a clergyman of thoroughly evangelical views, has accepted the Bishopric of Madagascar, it being the intention of the Society for the Propagation of the Gospel to send out a staff of missionaries with him to aid the two already laboring there. Mr. Baynes visited the Mission House of the London Missionary Society, lately, and stated that it would be better that he should go than a man of less decided evangelical views; but the directors informed him that his mission would be regarded as an act of hostility to the Society.

There have been Union debates in the Edinburgh and Glasgow Presbyteries of the Free Church, in which Dr. Buchanan, Dr. Candlish, Dr. Duff, and others, took strong ground for union, and Dr. Horatius Bonar stated that he was prepared for the alternative of breaking the tie between himself and those with whom he had been hitherto associated rather than alter the creed and relax the formula of the Church.

At the convention of the Irish Episcopal Church, a long discussion took place in regard to the revision of the Book of Common Prayer, in which Master Brooks, Archdeacon of Meath, Lord Claude Hamilton, Professor Jellett, Bishop of Ossory, Duke of Abercorn, Bishop of Derry, Lord James Butler and others took part. A committee was at last appointed to suggest changes, consisting principally of members favourable to revision.

A Swiss pastor, attached to one of the ambulances on the field of battle, when lately passing through Brussels, mentioned many pleasing instances of the large-hearted liberality he had experienced from Roman Catholic priests, with whom he had come in contact while attending on the dying. One day, when a priest had just finished reading his prayers, the pastor succeeded him, and confined himself to reading a few passages from the Bible. When he had done, the priest went up to him and thanked him for the excellent things he had said. "But I have said nothing myself. I have only read the scriptures. You must have recognized them." "I scarcely know them but from the portions in my Breviary; how beautiful is what you read." "Well, I should like to distribute a few gospels, but what I have are Protestant versions, which differ from yours, but after all only in unimportant points." "Never mind, my dear colleague, distribute them. If only all the French would read the gospel! The Germans read it, and that is how they get the better of us."

Home Ecclesiastical Intelligence.

CALLS, &c.

The Rev. Dr. Edmond, of London, England, has been called by the congregation of *Central Church, Hamilton*; the Rev. G. Haigh has been called by the congregations of *King and Laskey*; the Rev. J. A. G. Calder has been called by the congregation of *Orono*; the Rev. J. Baikie has been called by the congregation of *Lakefield, &c.* The congregation of *Plamboro* have resolved to call Rev. R. M. Thornton, M.A.

FOREST AND MCKAY'S.—The Rev. J. B. Duncan has been inducted as Pastor of the congregations of Forest and McKay's. We are glad to know that the prospects of the congregations, resulting from the settlement, are highly encouraging.

CHELTENHAM AND MT. PLEASANT.—The Presbytery of Toronto met at Cheltenham, on Tuesday, the 10th December, for the ordination of Mr. William Mackay, M.A., as Pastor of these congregations. The Rev. Mr. King preached and presided at the ordination; the Rev. Mr. Pringle addressed the Minister, and the Rev. Mr. Croll, the congregation. An interesting meeting of a social character was held in the evening, presided over by Mr. Pringle, at which, in addition to those already mentioned, the Rev. Mr. Robertson, of Chesterfield, Rev. Mr. Ewing, and Mr. James Breckenridge, delivered instructive and profitable addresses. Both meetings were attended by crowded audiences, notwithstanding the unfavourable state of the roads. Mr. Mackay commences the work of the ministry in this field with the best prospects of success.

TORONTO, GOULD ST. CHURCH.—Services partaking of a missionary character, and designed to deepen the interest of the congregation in the extension of the Gospel, were held in the Church on Sabbath, the 18th December. The services were conducted by the Pastor of the congregation in the forenoon, and by the Rev. Geo. P. Young, Professor of Knox College, in the evening. On the following evening the annual missionary meeting was held. After devotional exercises an excellent report was read, by Mr. Wm. Kerr; the report stated the amount of money raised by the congregation for the various Schemes to be \$1163.08, making, with the contributions of the Sabbath School for similar objects \$120.99; the entire amount \$1284.07; being an increase of nearly \$400 over that of the previous year. Resolutions, expressing gratitude to God for the result, and pledging the congregation to sustained liberality in support of the Church's missionary and benevolent Schemes, were moved and supported in powerful and stirring addresses, by Rev. Prof. Caven, Rev. Wm. Gregg, Rev. John McTavish, Hon. Vice-Chancellor Mowat and John McDonald, Esq. The allocation of the money suggested by the Session, and adopted by the congregation, was as follows:

To the Assembly's Home Missions, \$468.08; East Church, Toronto, Ordinary Fund, \$50; East Church, Toronto, Building Fund, \$115; to the Assembly's Foreign Missions, \$100; Knox College, \$240; University Scholarship Fund, \$60; French Canadian Mission, \$50; Aged Ministers' and Widows' Fund, \$60; Sabbath School Contributions, East Church, Toronto, (Building Fund), \$44; Beawr, (India), for support of an orphan, \$24.92; Calabar Mission, \$10; French Canadian Mission, \$10; Saskatchewan Mission, \$10; Muskoka Mission, \$11.57.

WADDINGTON, N. Y.—The Rev. J. Morrison, pastor of the congregation of Waddington, N. Y., before setting out on a journey to Southern Minnesota, for the restoration of his health, was waited upon by a deputation of ladies connected with the congregation, and presented with an address and a handsome sum of money for the expenses of his journey. During a pastorate of thirty years Mr. Morrison has often received substantial and valuable tokens of regard and esteem from his people, while they have always, according to their ability, done their duty in the matter of stipend.

The congregation recently erected a substantial brick church, which is handsomely finished, with accommodation for 400 persons. A commodious and handsome manse has also been built. The amount expended was about \$8000, which sum was raised among the members of the church, and was sufficient to liquidate the outlay.

During the past year there has been, through the divine blessing, a larger addition to the membership than there had been for many previous years.

The address of the Rev. J. Morrison, the pastor, it will be observed, is *Madrid Springs*, not as formerly, Waddington.

MARKHAM, BROWN'S CORNERS.—Jonathan Slater, Esq., who has rendered most valuable services to the congregation, by acting as precentor, was lately waited on by a deputation of the members of the church, and presented with an address and a valuable silver watch, as a token of their high esteem and of gratitude for his services.

STRABANE.—The Canada Presbyterian Congregation, at Strabane, West Flamboro', lately increased the salary of their pastor, Rev. Alex. Maclean, M. A., and on November 17, after thanksgiving services, they presented him with a valuable horse—a fitting memorial of the day.

STUDENTS' MISSIONARY SOCIETY.—In the last number of the *Record*, Dunnville is stated to have collected \$23. This is incorrect. Dunnville subscribed \$6.00, and the rest came from Ancaster East and West, Ancaster West giving about three-fourths of the amount.

KINLOSS.—To prevent mistake, the Rev. A. G. Forbes wishes it to be known that his Post-office address is now KINLOSS, not Bervie or Riversdale.

REV. C. CHINIQUEY'S REPLY TO REV. W. BRUYERE.—We are entirely out of copies of this pamphlet. We expect soon to receive copies of a new edition, which will be sent to those requiring them. We have no photographs of Rev. C. C., but have requested him to forward them.

ST. MARY'S.—At the annual meeting of the Widder Street Congregation, held in the month of January, a large committee was appointed to take steps regarding the building of a new church. In consequence of the unfavorable state of the harvest, it was not thought prudent to make any effort this year. In the meantime, a pressing necessity had arisen for greater accommodation, and it was resolved again to enlarge the church. This was done by making an addition to its length, which provided 200 additional sittings. On Sabbath, the 4th December, the church was re-opened for public worship, the Rev. Wm. Cochrane, M. A., conducting the services morning and evening, and preaching able and eloquent discourses to large and appreciative audiences. In the afternoon the Rev. W. Whiting (W. M.) delivered an earnest and impressive sermon.

On the Monday evening following, Mr. Cochrane lectured on the "Hero Martyrs of Scotland." Notwithstanding the stormy nature of the evening, there was an audience of about 400, who listened with great attention to a most excellent lecture.

This is the *fourth* addition to the present edifice. Two of these were made during the incumbency of the late pastor, the Rev. Professor Caven, who is held in affectionate remembrance by the flock to which he so faithfully ministered.

It is to be hoped that the congregation will not remain satisfied until they have erected a church which shall, in some degree, be commensurate with their size and ability, and worthy of their position, both in the town and neighborhood.

The history of the congregation is not without interest. Long before St. Mary's had an existence as a town, and when the surrounding country was only emerging from the primeval forest, the late Mr. Skinner—who never spared himself in advancing his Master's cause—was in the habit of making missionary expeditions into the neighbourhood, and preaching sometimes in barns, sometimes in private dwellings, and occasionally in school-houses, as opportunity offered. At that time, roads and bridges were in their most primitive condition, and no little fatigue, discomfort, and occasionally danger was experienced by that faithful servant of God, in supplying the spiritual wants of the people. At length, a congregation was gathered in the village of St. Mary's and the adjacent township of Downie. The Rev. John J. A. Proudfoot was settled as the first pastor of the united congregation, on the 16th July, 1848. During his incumbency the original frame building—now forming only a small part of the present edifice—was erected. Before the building was completed Mr. Proudfoot received and accepted a call to become the pastor of the congregation, to which his father, the late Professor Proudfoot, had formerly ministered. The congregation having remained vacant for some time, Mr. Caven, who had lately been licensed to preach the gospel, received a unanimous and cordial call to become their pastor. Having accepted the call, he was ordained and inducted on the 7th October, 1852. This proved to be an exceedingly happy settlement. The congregation prospered greatly under his able and efficient ministry. Downie was set apart as an independent congregation, and the labours of Mr. Caven confined to the congregation in the town, which continued to grow apace. Some time after the formation of the C. P. Church, the congregation formerly belonging to the Free Church having been vacant, united with that under the care of Mr. Caven. The Church continued to prosper until at length the pastor was called by the Synod to fill the chair which he so worthily occupies in Knox College. After remaining vacant for a little over two years, and after several efforts to procure a pastor had been made, a unanimous call was extended the present pastor—the Rev. Dr. Waters—who saw it to be his duty to accept the call, and was settled over the congregation in the month of January, 1869. Both pastor and people have much cause of thankfulness for the prosperity with which the congregation has been blessed.

CHINGUACOUSY—CHURCH OPENING.—The new Church just erected by the congregation of Chinguacousy, under the Rev. Mr. Croll, was opened for divine worship on Sabbath, the 25th December. The Rev. Dr. Topp preached forenoon and evening, and the Rev. Professor Caven in the afternoon. At each of these times the church was crowded in every part, even to the doors, by deeply interested and attentive worshippers. The church

is of red brick, and is one of the most tasteful, beautiful country churches in Canada, with a high and exceedingly handsome spire. The inside has that combination of elegance and simplicity which befits the house of God. The church is seated for more than three hundred; and stands upon an eminence, being seen from a considerable distance.

The whole cost was nearly \$3,700. Of this sum the congregation had already raised all except about \$1000. On Sabbath the collection amounted to \$171; at the social meeting on Monday evening, when the church was literally packed, and no standing room could be had, \$192 were procured by ticket; and during the evening, in response to an appeal by the pastor, Mr. Croll, seconded by Dr. Topp and the Rev. Mr. Aull, of Ratho, the additional sum necessary to pay off the debt was subscribed in a few minutes; so that in these two days upwards of \$1050 were raised by the congregation alone. The other speakers at the meeting were the Rev. Mr. Torrance, Baptist minister at Cheltenham; the Rev. Mr. Shaw, Episcopal Methodist minister of Brampton; the Rev. Mr. Pringle, of Brampton; and Mr. Robert Smith.

The hearty zeal and liberality of the congregation in the whole matter, are evidences of the energy, devotedness, and faithful discharge of his ministry by the Rev. Mr. Croll, and of the strong hold which he has obtained of the affections of his people. Their ready co-operation must be a great encouragement to him in his labours, and at the same time a source of gratification to their former minister, now retired—the Rev. Mr. Coutts, who came to be present at all the services, and who opened the meeting on Monday evening with prayer.

PRESENTS TO MINISTERS.

We have received at least one communication complaining of the amount of space in the RECORD occupied with notices of presents made to ministers, some of them being of trifling amount, and not worthy of being specially noticed. It is thought that the system is bad, and tends, with other things, to keep ministers' stipends far lower than they should be, many congregations being content to go on from year to year paying a stipend altogether unworthy of themselves and of their pastor, but satisfying themselves with some present, trifling it may be in amount, at the end of the year. We very much agree with these views, and have more than once expressed such sentiments. We commend the matter to the consideration of both ministers and people. We have no objection to presents to ministers, but we think the people should first give a suitable stipend. Sometimes, too, testimonials may be given, which are really worthy of being mentioned. But in general, we do not think that at the present day any good object is answered by the publication of every act of kindness on the part of a congregation or of individuals.

REV. C. CHINIQUEY.—Mr. Chiniquy having obtained from the Presbytery two months' leave of absence, will be happy to visit congregations, at the request of Pastors, for the purpose of addressing them, and receiving contributions for the re-building of the mission establishment at St. Ann's. Ministers are requested to communicate with Mr. C. without delay.

BURNS MEMORIAL FUND.

Amount of subscription already published.....	\$4100	Rev. W. Reid.....	\$ 75 00
		James Brown, Esq.....	50 00
CHARLES STREET, TORONTO, 1st LIST,			\$805 00
James Campbell, Esq.....	\$300 00	Friend, pd.....	\$1 00
Rev. J. Campbell, M.A.....	100 00	Rev. T. Fenwick, Metis.....	8 00
J. S. Playfair, Esq.....	100 00		9 00
Rev. G. P. Young.....	100 00	Remaining lists from Toronto congregations will appear in next RECORD.	
W. Alexander, Esq.....	80 00		

Proceedings of Presbyteries.

PRESBYTERY OF TORONTO.—A meeting of this Presbytery was held in the usual place, on the 4th of October, when the following were the more important matters that were transacted:

A verbal report was also made by Dr. Topp, as convener of a committee previously appointed to organize a new congregation in the East end of Toronto. The report was received, and agreeably to the tenor thereof, it was resolved to declare the persons who had been admitted an organized congregation of the Church, under the name of the East Church, and that Drs. Topp and Jennings, Mr. King, Hon. John McMurich, Mr. Wm. Kerr, Mr. T. Drysdale, and Mr. James Martin, be appointed an interim session for that church (Dr. Topp, Moderator), with instructions to take steps for the dispensation of the Lord's Supper as soon as possible, and otherwise to superintend the spiritual interests of the congregation.

A call was produced from the congregations of Ratho and Innerkip, addressed to Mr. Aull, of Knox Church, Brampton and Malton. Relative papers were also produced and read, all of them transmitted by the Presbytery of Paris. The clerk reported that he had taken the steps that were required to have all the parties forward at that meeting. Papers were then read from the congregations of Knox Church and Malton, and the call was put into the hands of Mr. Aull. Thereafter Mr. Craig was heard for the congregation of Innerkip, Mr. McMullen for the congregation of Ratho, and Mr. Aull for himself, and on motion made, it was unanimously agreed, that it is expedient that Mr. Aull be translated to Ratho and Innerkip, and instruct him to await the action of the Presbytery of Paris in this matter. The Presbytery also expressed their high estimation of Mr. Aull's character and attainments, and of his official work as a minister and member of this Presbytery, and their best wishes for his future prosperity and success in the cause of the Gospel. Mr. Wallace was appointed to preach to the congregations of Knox Church, Brampton and Malton, on the 16th of the month, to intimate to them the decision of the Presbytery, and to declare the charge vacant.

Petitions were read from the congregations of Cheltenham and Mount Pleasant, asking the appointment of a member of Presbytery to preach on an early day, and moderate in a call for one to be a regular minister among them. Promises were also made of \$350 from each congregation, or \$700 in all, as an annual salary. It was moved by Mr. Reid, and seconded by Mr. Duncan, that the prayer of the above application be granted, and that Mr. Pringle be appointed to preach and moderate as applied for, at such a time and place as he may duly determine and give notice of. It was moved in amendment by Mr. Alexander, and seconded by Mr. Wallace, that this application be deferred in the meantime till the Home Mission Committee determine on a new arrangement of the stations as previously proposed. The amendment and motion were then put, when the motion was carried. And from this decision Mr. Alexander dissented.

A memorial was read from the congregation of Knox Church, Brampton, in favour of a union between that and the other congregation in said town, and praying the Presbytery to take steps for a collegiate charge, with out-lying stations in connection therewith. Mr. Robert Smith was heard in support of the memorial, and Mr. Pringle was heard in reply, who showed by writing that his Session disapproves of union on the plan proposed. It was then resolved, on motion made by Professor Caven, that the Presbytery, highly approving of the object of the memorial, so far as it contemplates the union of the congregations in the town of Brampton, yet, seeing that the Session of the first congregation in Brampton report unfavourably to the plan proposed, as also that the circumstances of the case are changed by the removal of M. Aull, find that they can not at present take action on the memorial.

R. MONTEATH, *Presbytery Clerk.*

PRESBYTERY OF TORONTO.—The ordinary quarterly meeting of the Presbytery was held in the usual place, on the 1st of November. Sixteen ministers but no elders present.

Mr. Pringle reported that he had preached to the congregations of Cheltenham and Mount Pleasant, and moderated in a call from them, which was given unanimously in favor of Mr. Wm. McKay, probationer. The call was read, signed by 92 communicants, was cordially sustained, and put into the hands of Mr. McKay, who was present, and by whom it was accepted. It was then agreed to give him trials for ordination, to receive these at Cheltenham on the 13th of December, at 11 a.m., and in case of their proving satisfactory, to proceed with the services of his ordination at 1.30 p.m. of the same day; Mr. King to preach and preside, Mr. Pringle to give the charge to the minister, and Mr. Croll to address the congregation.

The Presbytery proceeded to take steps for holding missionary meetings. On motion made by Mr. Reid, and seconded by Mr. Fletcher, it was agreed, that in view of the necessity of increasing the contributions to the Home Mission Fund, the Presbytery resolve that an effort be made to increase the contributions of the congregations for the Home Mission Fund to at least \$2000, and that with this view deputations be appointed to visit the various congregations within the bounds, to hold missionary meetings, and to see how far the injunction of the Assembly has been complied with as to organizations for raising funds for the missionary objects of the Church; and to report in regard to this as soon as practicable. Further, the Presbytery remit to the Home Mission Committee to make arrangements as to the deputations, and earnestly recommend that returns as to the amount contributed be made by the 15th March.

A petition was read from the congregation of East Church, Toronto, praying for the continuance among them, as far as possible during winter, of the labours of Mr. John Cameron, student. On motion made by Mr. King, the Presbytery agreed to record their cordial satisfaction with the results of Mr. Cameron's labours, and to remit the petition to the Home Mission Committee, with a recommendation of the Presbytery to comply with its request in so far as it may be found consistent with the regulations of the Assembly in regard to the preaching of students during the session of Knox College.

A circular from the General Assembly's Foreign Mission Committee was read and laid upon the table, to be taken up and disposed of next ordinary meeting.

Mr. Reid directed the attention of the Presbytery to a proposal made some time ago to raise a fund for securing a suitable monument and endowing a Theological chair in Knox College, in memory of the late Dr. Burns. It was moved and agreed that the Presbytery express its high approval of said proposal, recommend each minister throughout its bounds to take action thereanent, and appoint a committee, consisting of Messrs. Fletcher, Croll, and Campbell, to secure the efficient carrying out thereof.

The Clerk directed attention to a resolution passed by the Presbytery in May last, to hold another conference on the state of religion during the ensuing winter. After some consideration, it was agreed to hold a second conference in Knox Church, Toronto, at the time of next ordinary meeting, and that a committee be appointed, consisting of Mr. King, Convener, Mr. Gregg, Mr. Campbell, Mr. Reid, Mr. Thomas Drysdale, Mr. Wm. Kerr, and Hon. J. McMurrich, to make all necessary arrangements there anent.

The next meeting of Presbytery was then appointed to be held on the third Tuesday of January, at 11 a.m., when Session Records will be called for, and Assembly Remits considered and disposed of.

R. MONTEATH, *Presbytery Clerk*.

PRESBYTERY OF SIMCOE.—This Presbytery met within the Barrie Presbyterian Church, on Tuesday, the first of November.

Eight Ministers and only one Elder were present.

A letter was read from the Rev. W. Wright, M. A., complaining of certain parts of the decision of Presbytery in his case. The Clerk was instructed to acknowledge the receipt of his letter.

The Committee appointed to deal with Mr. Luke G. Henderson reported that they had presented to him a course of Theological Study. They were instructed to continue their oversight of his studies.

Home Mission business occupied a considerable portion of time.

A committee, consisting of the Moderator, Convener, the Clerk and Mr. D. B. Cameron, Ministers, and Mr. Thomas Dallas, Elder, were appointed to visit and deal with the congregations in arrears of stipend.

It was agreed to request the Presbytery of Toronto to take charge of the mission stations at Mulmur and Melancthon, on the ground that that Presbytery are, from their position and circumstances, more favorably placed for overseeing and attending to the wants of these stations.

The question anent the transference of the Muskoka Mission to the General Assembly's Home Mission Committee, was postponed till next meeting.

The application of Mr. St. Croix for employment in the Mission Field was considered, and, as the Presbytery have no field within their bounds suitable for a minister of his age and capacity, they declined availing themselves of his services.

Mr. Roderick Henderson's application to be recognised as a student preparing to enter Knox College, and to be employed in the Mission Field, was referred to a committee, consisting of Messrs. T. Wightman, Convener, and J. Ferguson, Ministers, and Mr. J. Ross, Elder. Their report, which recommended that Mr. Henderson be received as a student and employed as a catechist, was adopted.

Messrs. W. Fraser and D. B. Cameron were appointed to superintend his studies.

Mr. W. A. Johnston laid on the table his resignation of the pastoral charge of Willis Church. It was laid on the table till next meeting in February, and intimation was ordered to be made to the congregation in the usual way.

A circular letter was read from the Convener of the Foreign Mission Committee, requesting the opinion of the Presbytery on the two following points, viz.:—(1). Should the Committee recommend to the General Assembly to accept of the services of Mr. G. L. Mackay, Licentiate, as a Foreign Missionary, and (2). If so, to what field should he be sent? There being no leisure to consider such grave matters, their consideration was deferred till next ordinary meeting in February; and ministers were further recommended to bring them before their respective sessions. It was suggested that the circular should be published in the RECORD.

There was submitted a call from Avon Church and Carlingford congregations in favor of the Rev. John K. Hislop, of Alliston, &c.

Messrs. R. Hamilton (Minister) and Mr. Wm. Davidson, Elder, appeared as commissioners in support of the call. Mr. John Mather appeared as commissioner from Alliston, &c., and stated that if the acceptance of the call by Mr. Hislop was for his good, it would be selfish on the part of his present congregations to oppose his translation. Mr. Hislop, on being asked, decided in favor of the call, and submitted written reasons for his decision.

The following motion was agreed to:—"That, having heard the pleadings in this case, and the reasons of Mr. Hislop for deciding to accept the call, the Presbytery resolve that the connection between him and his present charge be dissolved; that the Moderator be appointed to preach to the people on the sixth day of November, and to declare the church vacant on and after the twentieth day of November, instant. Further, that the Presbytery cannot permit their esteemed co-Presbyter to leave their bounds without expressing their high sense of the earnest, zealous and self-denying manner in which he has labored in the Lord's vineyard; their devout acknowledgment of the abundant success vouchsafed to him by the Giver of every good and perfect gift; their gratitude to God for the harmony and fraternal feeling that have characterized their intercourse with their esteemed brother, and with one another; and their sincere desire for his temporal and spiritual welfare, and for tokens of the Lord's presence and blessing in his new sphere of labor; that the Presbytery also tender their cordial sympathy to the congregations of Alliston, Burns' Church, and Angus, under the loss of their beloved pastor, and recommend their case to the special consideration of the Home Mission Committee, with the view of their receiving a suitable supply of religious ordinances."

The arrangements for holding the annual Missionary Meetings were entrusted to the Home Mission Committee. The Clerk was requested to correspond with the Rev. J. MacTavish, with the view of connecting his visit, as the delegate of the General Assembly's Home Mission Committee, with the several Missionary Meetings.

In consequence of the translation of Mr. Hislop, Mr. R. Rodgers was appointed Moderator of the Session of Alliston, &c., Mr. T. Wightman of the Session of Cookstown, Ivy, and Town Line, and Mr. R. Moodie of the Session of Carluke and First Essa congregations.

Mr. Rodgers was also appointed, in the lack of a Session, to take an oversight of the Stayner congregation, and to arrange for the election and ordination of Elders.

Owing chiefly to the pressure of business, the consideration of the proposal to endow a "Burns Chair" in Knox College was unavoidably postponed till next meeting.

JOHN GRAY, *Presb. Clerk.*

PRESBYTERY OF BROCKVILLE.—The Presbytery of Brockville met on the 1st Nov., at Kemptville. Nearly all the members were present; not much business of public interest was transacted. Several Committees gave in reports, which were all received and adopted. Next regular meeting was appointed to be held in Prescott, on the first Tuesday of February, at 7 o'clock P. M. Petitions for moderation in a call to a minister were granted to Prescott, Spencerville and Winchester respectively, and a minister appointed in each case to preach and preside. A letter was received from the Convener of the F. M. Committee, asking, among other things, whether or not the Presbytery would sustain the Committee in recommending the General Assembly to send a Missionary to the Foreign Field, and, if so, whether to India or to China. The following resolution on the subject was at length unanimously adopted, "That the Presbytery does not feel itself in a position to give a definite reply to the Communication of the F. M. Committee, until it receive returns from the various Sessions ament the remits of Assembly bearing on the same point." Mr. Burton, who had received a very cordial call from the congregation of Belleville, was

transferred to the Presbytery of Kingston. A Committee was appointed to draft a minute expressive of the affection and respect of the members of the Presbytery towards Mr. Burton, from whom they are now to be separated Presbyterially. With scarcely an exception there were found to be no arrears of stipend due by any of the congregations. Mr. Traver was appointed moderator of Presbytery until August next, and also convener of the Presbytery's H. M. Committee in room of Mr. Burton.

WILLIAM BENNETT, *Pres. Clerk.*

Communications.

THE LATE MRS. McMECHAN OF PICTON.

Having about thirty years ago had a close connection with the first beginnings and organization of the congregation of Picton, I received a kind expression of Mr. McMechan's and of the congregation's desire that I should take part in the communion services of June, 1869. Circumstances then prevented compliance; but I gladly accepted the renewed invitation to assist at the communion of Summer, 1870. A good deal of correspondence took place respecting the time to be appointed in the commemoration of the Lord's Supper, which at last was fixed for Sabbath, 19th June. On my arrival at Picton on Wednesday, the 15th day of June, I found that Mrs. McMechan had for a night and a day been ailing a little and confined to her chamber, but nothing serious was feared. Towards the end of the week, however, indications of premature child-birth appeared. Her medical adviser gave his unremitting care to the case. Everything went on favorably at the birth, which took place on Sabbath, about 2 o'clock a.m., and not till nearly 7 o'clock was any danger apprehended. The doctor then perceived an alarming sinking of the pulse, and first called in one, and then another experienced physician, for consultation and aid.

They prescribed, but without any avail, and were conscious from the first that nothing could really avert death, as internal hemorrhage had set in, but they kept the dread knowledge to themselves. It was not till about 10 o'clock that the poor sufferer became conscious of her true state, and whispered to her husband that she was going to leave him, as she was too weak to live. It is in the acts and scenes that immediately followed, that this death claims a special permanent record for the benefit of the living, as being most emphatically and beautifully illustrative of the divinity of the religion of Jesus—of the sweet fulfilment of his promise, to be very near to his believing and trusting people at that awful crisis, when all mere natural resources prove to be but false and vain.

Just let us think of the state of the facts accompanying this going out of time into eternity. Here is a young woman in the very prime of her days, the sun of her life not having yet reached its meridian, life being seemingly in the way up to 10 o'clock of a Sabbath morning, when "the gates of death, the doors of the shadow of death open" upon her (as God himself expresses it, Job xxxviii, 17,) with a suddenness so astounding a certainty so absolute—that she is unmistakably conscious of its awful nearness. Two hours only have to run, and she must change worlds. When the last eventful moment of these two hours shall arrive, then shall be known by her with perfect certainty those solemn secrets altogether beyond the ken of the utmost mere natural knowledge that the greatest of earth's philosophers ever compassed, — secrets that a revelation from God only could ever reliably teach. Is it not, then, interesting to mark all that could be learnt of the thoughts, words, acts of a person having now, as it were, one foot on time, the other on eternity. Now, first, there was that solemnity which becomes a fallen, sinful creature going into the august, holy presence of Him "in whose sight the Heavens are not clean," to give an account of the deeds done in the body. But this solemnity of feeling was not suffered to annihilate or extinguish

the claims of kindred, the tender sensibilities of natural affections, the just and righteous moral debts of duty due to those the departing one was leaving. No; she exchanged with her beloved husband those tenderest feelings of mutual love and sympathy. She poured out her full heart in most earnest desires respecting the right up-bringing of her children, consisting of four boys, the eldest of whom is only eight years, the youngest two years old, bespeaking in the most affectionate manner her young sister's (a girl of 15) special interest in him. She sent special messages of love to her father, brothers, kindred, in a most earnest manner, recommending dedication to Christ's person and service.

Among her last acts, she expressed a wish to see me for converse and prayer (the first and the last interview which I ever had with her, but which, I hope, has left an indelible impression for good with me.) She charged me not to say a word about her state when conducting the communion services for her husband, lest it might disturb the devotions of the congregation. Having thus done all in the way of counsel and acts to "put her house in order" before her departure, humbly and meekly, but trustfully and without wavering, she committed her spirit into the hands of her merciful Redeemer.

Just as I was handing round the symbols of the Saviour's love, one of the elders whispered to me that her spirit had left its clay tabernacle about 20 minutes after 12 o'clock, noon. This affecting coincidence between the time of her exodus from the body and the congregation's act of communion, leaves upon the mind a pleasing impression of one of her dying sayings, that while the good Lord had seen fit to deny her the enjoyment of a communion with her fellow-Christians on earth, to which she had been looking forward with no little interest, she would be no loser if, as she trusted, He was lifting her up to the more glorious communion above. On the congregation coming to the knowledge of the death, a general irrepressible sorrow ran through it like an infection. The church became a Bochim—a place of weeping. Indeed, so had that rare combination of energy with gentleness in the character of this person commanded esteem, and won over the affections, that her death drew out the general sympathies of the people of Picton. And now, the very position in which God placed me in regard to this impressive and pathetic event impels me to say something towards its application.

We all but too well know of that deep and sinful insensibility to death which characterizes our race, notwithstanding the measureless importance of the NUMBERS of the issues which lie beyond it. But

1. The Sovereign all wise, disposer of all, so ordered the circumstances and manner of this death that his design to awaken out of this strange forgetfulness could scarcely have been made more manifest and visible, had God sent with his handwriting to all specially concerned in this event, with this prescription on it—"I have so arranged things, that death—come when it may to you (and come it must to each of you) may not find any of you unprepared—and so seize you with terror and dismay."

2. Then, sudden and startling as was the manner of this death, let the heart-cheering things which accompanied it be carefully marked.

The safe and happy condition of every true believer in, and follower of Christ, the bright and joyful prospects of such, were made so visibly to stand out to view, that, while it can only be by each believer individually believing in Jesus, and actually dying, that any can have the actual experience and possession of the glorious things which are laid up, and in those who love God, yet the spectators of this death-bed may be said to have had a sight of a fellow-being's entrance into the possession—they saw death made known to the person dying, only two hours before its actual arrival; and yet, instead of terror, that peaceful serenity of spirit, self-possession, collectedness, which enabled her to put all things in preparation for her great but altogether new journey—but a journey to which she looked with gladsome feelings; for long, long before she had given simple-hearted trust to her Maker's account in his word respecting the blessedness of the country to which death conducts the Christian.

The sight of all this drew from him who was the medical attendant throughout the whole sickness this emphatic testimony. "Truly we had the most impressive of sermons preached to us."

3. Again. What a simple, pleasing view did this death-bed present of what, and what only, constitutes the right, and, by God, the accepted preparation for any sinner's death, namely, the simple-hearted believing in, trusting, cleaving to Jesus, and to his all-meritorious finished work, when, at Calvary, "He gave up the ghost," here is provided to us.

4. Our few last words of appeal. This so much esteemed loved one, "though dead, yet speaketh."

You that were her young friends in the Church—you remember, I doubt not, some of her earnest, affectionate words of counsel, which, in her desire for your happiness, she spoke to you. You know how much she loved the young; how much her heart was set on their giving themselves to Jesus as the only way to true happiness here, to Heaven hereafter. Some of you may perhaps remember some of her very words to you. But never, never did God bring her so near to you, and so earnestly to recommend the Saviour to you, as when she died out of this world to go to Heaven and be with him for ever and ever.

The last words and acts of a dear friend, how precious are they! How deeply should they be laid up in the memory—treasured up in the heart and life! Now, what was the last thing—the one thing above all others—that she said to you? It was this. "Seek the Saviour early. Seek Him with earnestness of heart, and you shall find Him. Give to Him the dews of your youth." This she did. Although a wife and a mother, she died young, not thirty years old; but she became a lover and a disciple of Christ before she reached womanhood. And so, when Jesus suddenly called for her, it was not a stranger's voice, but one that she had long known—that could be trusted as a voice of love inviting her to follow him to a world unspeakably happier than this. But I had occasion to see and know that her frank and affectionate intercourse with, and benevolent desires for the happiness of all, had endeared her to all.

Although dead, she yet speaketh to you in middle age. Ah, yes, she felt a peculiar anxiety for you, that you should see that "one thing is needful;" that you should "choose that good part that shall never be taken away." Well did she know that the middle period of life is that when, from its closer connection perhaps than any other, with earth's business and activities, there was peculiar danger of forgetting that all else must be subordinated to the grand end for which God created this world; that is, the business of Christ and His kingdom.

As to you that have been spared to old age, she, although dead, speaks very earnestly to you. Whatever may be the remainder of life to others, *you must be very near to the actual experience, eternal consciousness of the vast, measureless difference of destiny between those who live and die to themselves, and to this world's interests as their chief end, and those who live and die to the Lord.* Yes, deeply did she feel this; for, among her dying messages, there was a very special one to a person very dear to her who was advancing in years.

Just one thought more. God so ordered the manner and circumstances of this death that the one dead speaketh, not only to the people of Picton, but to all to whom this narrative may come. May the Lord, the Spirit whose special office it is to bring all saving truth home to the heart, do here his blessed work.

G.

LETTER FROM REV. C. CHINIQUY.

ST. ANNE, KANKAKEE CO., ILL.,
13th December, 1870.

Mr. Editor of THE RECORD,—

Many Christian friends are asking me the nature of the last suit which is still pending between the Bishop of Chicago and us, and they request me also to tell them, through your journal, if I will resume my Evangelical work in Canada.

Please, then, allow me to satisfy them through your columns.

In 1861, the Roman Catholics, after a great number of trials, in which they failed, determined to make a last effort to dispossess us of our college and our church, and the 11 acres of land on which they were built.

But, having failed before our Kankakee Court, the suit was twice brought before the Supreme Court, which again decided it in our favour. In the last judgment, the judges of the Supreme Court advised me to take that case before the Court of Chancery, as the only way to destroy for ever the pretensions of the Bishop, and prevent him from continuing these vexatious and expensive trials.

It is, then, to follow the injunction of the Supreme Court that I have been forced to take the offensive part, and bring the Bishop before the Chancery Court, to prevent him from continuing those ruinous trials. I send you the printed exposition of my principal arguments; by perusing them you will see that the Bishop's title is a perfect nullity, for it is founded on a threat of excommunication. He had no more right to our property than he had to the ground where your house is built. But he did what the thieves do to the defenceless travellers; he put his dagger on our breast, and forced us to sign a paper to save our lives.

It is known that the Bishops regret to-day to have begun that battle with us; for there is not the least doubt about the issue—they will surely lose. But what is more serious to them, is that the loss of that suit will shake the validity of the greatest part of their Church properties all over the United States. There are many who wait for our victory over the Papist autocrat, to retake the valuable lands which have been given up only under the terror and threat of the excommunication.

You know that the Church of Rome herself has often declared that "*excommunication*" is death; an excommunicated man *has no right* to his property, to his honor, and to his life. This will be proved by the evidence, the first week of January, before the court of Kankakee, from the very Bishop's lips. We intend to force his Lordship to translate his own Theologians on that matter, from Latin into English. Yes, in a few weeks the Bishop will have to take away his mask with his own hands, he will have to confess that the law of his Church is to *exterminate* you and me, because we are both incorrigible heretics. In the pamphlet which I send you to-day, you will find some specimens of the toleration and liberty-loving spirit of Rome. Perhaps your readers will like to have them; for there are too many Protestants to-day who believe that the Church of Rome of to-day is not the bloody Church which dragged their ancestors to the scaffold and exterminated them. The Priests of Rome to-day are so skilful and so bold in their pulpits and in their lying press about their love of liberty; they conceal their own true principles with so much care; they deny them with such effrontery, that many Protestants are deceived; they cannot suspect that there is such treachery, such deception, such a want of all christian and manly and honest principles in those Priests and Bishops who look so pious, so honest, so kind, so genteel! But let them read the few extracts which I give you from the Council of Lateran, and from St. Thomas and Liguory, and they will see the folly of putting any trust in the deceitful appearances by which the Priests of Rome and their slaves conceal their plans, when they have not the power in their hands. Ah! if they had heard the multitude of those poor and blind followers of the Pope, crying so often against me, "*Kill him! Kill him!*" If they had seen the hails of stone thrown at me in the streets; the windows of the church

smashed in the dark; and if they could see here the smoking ruins of my dear college and my church, they would soon understand that the Church of Rome of this day, even in Canada and the United States, is the same Church which has covered France, Spain, Holland, Great Britain, and the whole of Europe with blood.

A few days ago the Sheriff of Kankakee came to warn me that there is a plot among the Romanists of this county to murder me. Last Sabbath eight days several Roman Catholics publicly said, "Now that the destruction of his college and his church by fire cannot stop him, the only thing which is to be done is to kill him."

Last year, ten miles from here, a Roman Catholic married with a most accomplished girl, but she was a Protestant. The Priest denounced him from the pulpit, forbade the people from having anything to do with him, forbade his own parents to keep him in their house, and repeatedly said to the young man, "You must get rid of your wife at any cost, or you will be forever damned." The young man answered his Priest, "Will I kill her?" His Priest replied, "I do not tell you how to get rid of her; but you must get rid of her at any cost, or you will be damned. You would be lucky if she would soon die: it is only by her death or separation from her you can be saved." The next day that man, crossing a creek with his wife, threw her into the water, put his feet on her breast till she was drowned and dead—to obey his Priest!!

He was taken to the jail of Watseka, the neighbouring southern city; and only three weeks ago, all those things were proved before the jury; he was condemned to fourteen years of penitentiary, and after his sentence he turned to his old father and said, in the presence of the jury: "Father, you have always told me to obey the Priests and that God would bless me. I have obeyed them, and now I have to go and rot and die in the penitentiary! But, if by the mercy of God I ever go out from it, I swear that I will have nothing to do any more with the Priests!"

Protestants of Canada! for God's sake, be on your guard! Let the Roman Catholics be as free as possible, but "be on your guard!" It is a true, a tried friend, who tells you, "Be on your guard." I know what I say; after I have been stoned many times by them I have the right to tell you, "Be on your guard." On the ruins of my dear college and church destroyed by them, in two dark nights, I have the right to tell you, "Be on your guard." With their threatening daggers on my breast, and their murderous bullets near my head, I have a right to tell you, "Be on your guard." My words are not the words of an idle dreamer. I know what I say. I have seen their daggers; I have felt their stones on my flesh and my bones; I have heard their cries of death with my ears; and I have, here, under my eyes, day and night, in the heaps of ruins by which Rome has surrounded me, the irrefutable witnesses whose voices tell me and you, "Be on your guard;" fear the smiling lips of the priests and the slaves of Rome; keep yourself from the dust they want to throw into your eyes. They want to make you blind, that you may not see and understand what they are plotting in the dark against you, and against the institutions which are dearer to you than your own life.

It is not because I fear for myself that I hold that language. When I left the Church of Rome, I knew the cost. I put my trust in the Lord for life and death. I do not fear death. I am a soldier of the cross, ready to die on the glorious battle-field where Jesus guides us, as our great captain. I do not want you to fear the Romanists—no! for you must fear God alone.

But you must not put the power, the whip in their hands; you must not put them over you; you must not put into their hands the most precious treasures that Heaven has trusted to you: "your daughters and your sons." You must try to weaken them; not by persecuting, but by converting them. You must strengthen the hands of those who are spreading the gospel in their midst—you must go to the help of those whom God has chosen to fight for you the great battle of the day. You must not desert the soldiers who are at the front of the battle, at the post of peril, as the admirable French Canadian Evangelical Society. You must not shut your ears, nor harden your hearts against your old friend, who asks you to come to his help in this, the darkest and most perilous hour of his struggle against Rome.

Rome has lost nothing of her malice against you; but, by the grace of God, she is losing much of her strength. You remember that I wrote, three years ago, that a good number of Priests were secretly exchanging letters with me to ask me how to break their fetters. More than forty of them have lately proclaimed their emancipation in Louisiana, and my hope is that very soon many more will follow them. Here and in Canada I count by thousands those who are shaken, and who are waiting only for a friendly hand to pull down the walls of the dark dungeons behind which the man of sin keeps their immortal souls prisoners.

I long to go back to my dear Canada—to continue to work and fight under the banners of the French Canadian Evangelical Society; but, as I told you before, and as you understand very well, I cannot leave my people here, sinking down under the deadly blow which Rome has just given them. I must share with them the desolation which is felt in every one of our humble homes.

But this calamity, which will crush us down to the ground if we are left alone, will be light if our brethren help us to carry it; and as soon as our humble college and our dear little church has been built, then it will be possible for me to go again to our dear Canada, and work in that rich and blessed field where the Master has already given us such a precious crop of redeemed souls.

When, in January last, the Protestants of Canada kindly requested me to labour among my countrymen, I consented, with the condition that the debts of the French Canadian Evangelical Society would be paid. I expressed my unwillingness to be a new burden on that noble band of Christians, who are fighting Rome in Canada, and more than 3,000 hands were raised to answer me that my just request would be granted. But the Secretary of the Society wrote me lately that the pecuniary difficulties are increasing instead of being less. In the presence of such a fact I really do not know what I must do. It seems impossible to shut my ears to the cries of my countrymen, saying to me what the Macedonian was crying to Paul, "Come to our help,"—but, on the other side, it is hard for me to become a new and too heavy burden on the few brethren who are doing all in their power to evangelize Canada. Protestants! why do you so strangely forget that your great, your first duty, the duty imposed upon you by the God of the Gospel, is to convert the Canadian people, and to support those who have sacrificed everything to consecrate themselves to that glorious work. Last summer more than half a million of dollars were expended by you in three days to see the great exhibitions of Montreal, and the regatta at Lachine. You have plenty of means; you are exceedingly rich for the gratification of your curiosity, and we are glad of it; but do not speak so

loudly of your poverty or of the many calls which are made upon you—of the difficulties of the time, only when Jesus knocks at the door, and requests you to give the crumbs of your tables for the salvation of souls which have already cost him the last drop of his blood.

It is only after we have done all in our power to help ourselves that we ask you, in the name of our common Saviour, to help us. You would understand this if you could see me with the Rev. Mr. Lafontaine and Therrien, these last six weeks, carrying the stones, the mortar and the bricks on our back, to serve the masons, who are rebuilding the walls of our dear Zion. Our religious meetings had to be held in the open air, in the cold months of November and December. Ah! when on the Sabbath days, you will be so well sheltered in your vast and beautiful churches, do not forget the new Brethren and Sisters whom Jesus has lately given you here, who, exposed to the rains and the blasting winds, are trembling and weeping and humbly raising their supplicating hands to God; and if you have not even the widow's mite to help them to rebuild the walls of the holy city, at least send a fervent prayer to the throne of mercy that they may not be destroyed, but only purified, in that terrible hand to hand battle which they have to fight here against the Beast who is drunk with the blood of the saints.

Your devoted, but heart-broken brother in Christ,

C. CHINIQUY.

MONEYS RECEIVED UP TO 21st DECEMBER.

ASSEMBLY FUND.		FOREIGN MISSION.	
Ashburn & Utica	\$8 00	Galt, Union Ch.....	\$15 00
Galt, Union Church	14 00	Elmira, U.S.S.S.....	9 90
Milton.....	2 50	Warrensville S.S.....	6 57
Elmira, U. S.....	3 60	{ Bethesda.....	17 00
Thamesroad & Kirkton	8 00	{ Alnwick.....	7 00
Valleyfield, &c.....	8 15	Paris, Dumfries st.....	20 00
Acton.....	7 25	Watford.....	10 00
Gananoque	5 00	Eramosa S. S.....	6 00
{ Bethesda.....	3 00	Beverley.....	30 00
{ Alnwick.....	1 00	Metis.....	2 33
Paris, Dumfries St.....	12 00	Galt, Knox.....	41 54
Lakevale.....	4 00	Bequest of late R. Gilmour, Pick-	
Linehouse.....	2 00	ering.....	10 00
{ Grimsby.....	1 82		
{ Muir's.....	1 43		
		KANKAKEE MISSION.	
		Boston Church	\$ 7 90
		N. Gower adl.....	7 00
		{ Grafton.....	6 66
		{ Vernonville	3 34
		Milton.....	3 50
		Per S. Kerr, Rockwood.....	2 00
		Per R. G. McCraw, Craigvale...	13 00
		Lake Shore.....	6 31
		Zorra.....	36 00
		Mono C.....	3 25
		Valleyfield, &c.....	26 00
		{ Thamesville.....	5 19
		{ Botany.....	3 19
		{ Reserve.....	1 62
		Perry, adl.....	1 00
HOME MISSION.			
Galt, Union Church	\$25 00		
Thamesroad S. S.	9 45		
Gananoque.....	24 00		
{ Bethesda.....	22 00		
{ Alnwick.....	10 25		
Paris, Dumfries St.....	30 00		
Whitby.....	14 00		
Drummondville.....	21 00		
Galt, Knox's.....	200 00		
Beverley	64 00		
Watford.....	10 00		
Eramosa S. S.....	5 00		
Bequest of late R. Gilmour, Pick-			
ering.....	10 00		

East Tilbury.....	4 54	{ Bethesda.....	6 00
Quebec.....	62 00	{ Alnwick.....	3 00
J. Hope, Blythewood.....	4 00	Paris, Dumfries St.....	20 00
Smith's Falls.....	19 00	Thamesroad and Kirkton.....	13 25
Tilbury, W.....	5 00	West's Corners & N. Mornington.....	12 00
Keene.....	5 65	{ Manilla.....	10 00
Streetsville.....	12 00	{ Cannington.....	10 25
Mt. Forest, Gaelic.....	7 60	{ Vroomanton.....	5 00
A. Moore, Plainfield.....	1 00	Columbus and Brooklin.....	16 00
{ Ancaster.....	8 50	Beverley.....	14 00
{ Barton.....	5 00	Derry West.....	3 00
N. Easthope.....	15 00	{ Grimsby.....	4 00
{ Bluevale.....	6 20	{ Muir's.....	1 50
{ Wingham.....	8 20	Embros and West Zorra.....	74 43
Egmondville.....	7 00	Lakevale.....	7 00
Bethesda.....	2 00	English Settlement.....	14 75
Flamboro', Nairn Ch.....	7 17		
Paris, Dumfries st.....	12 00		
Orange Soc., Lochell.....	10 25		
S. Keppel.....	5 00		
Lancaster.....	3 78		
Lancaster S. S.....	19 72		
Argyle Ch.....	6 50		
Per Rev. Jas. McMatt, Goderich.....	5 00		
Beverly.....	10 00		
{ Grimsby.....	4 00		
{ Muir's.....	1 64		
Metis.....	8 00		
Wroxeter.....	8 90		
Galt, Knox Ch.....	42 61		
Watford.....	5 00		
Columbus and Brooklin.....	8 00		
Lisadel.....	2 50		

KNOX COLLEGE.

Galt, Union Ch.....	\$69 00	Ashburn and Utica.....	\$21 00
Thamesroad.....	29 30	Galt, Union Ch.....	34 00
Norval, adl.....	2 70	Milton.....	3 50
Gananoque.....	20 00	Ingersoll, Knox's.....	11 70
{ Bethesda.....	15 00	Thamesroad and Kirkton.....	12 00
{ Alnwick.....	8 00	Kenyon.....	7 00
Paris, Dumfries St.....	40 00	Acton.....	13 00
Whitby.....	6 00	Howick.....	5 00
		McKillop 2nd.....	4 00
		Gananoque.....	5 00
		{ Biddulph.....	2 84
		{ Lucan.....	3 00
		Rockwood.....	1 45
		{ Collingwood.....	5 00
		{ Nottawa.....	3 00
		{ Bethesda.....	5 00
		{ Alnwick.....	2 00
		Wellington Square.....	10 00
		Paris, Dumfries St.....	20 00
		{ Georgetown.....	5 25
		{ Limehouse.....	1 75
		Galt, Knox's.....	45 00
		{ Grimsby.....	4 35
		{ Muir's.....	2 96
		Eramosa.....	9 00
		St. Vincent.....	6 45

FRENCH CANADIAN MISSIONS.

Galt, Union Ch.....	\$ 6 00	With rates from Rev. T. Fenwick;
Leckering, Erskine Ch.....	2 50	Rev. A. Matheson; Rev. R. Scott; Rev.
Dalhousie.....	10 50	R. Torrance; Rev. J. Gray; Rev. F.
Tecumseth, 1st and 2nd.....	5 00	McCuaig; Rev. J. McRobie; Rev. W.
Gananoque.....	10 00	MacWilliam; Rev. W. Graham; Rev. D.
Warrens ville and Francestown..	16 75	Allan; Rev. J. Straith; Rev. George
{ Biddulph.....	4 01	Bremner; Rev. W. Meldrum; Rev. J.
{ Lucan.....	2 95	Lees; Rev. W. T. McMullen; Rev. D.
Rockwood.....	2 60	Wardrope; Rev. J. Paterson; Rev. W.
N. Easthope.....	10 00	Millican; Rev. L. Cameron; Rev. W.
N. Easthope, Pointe aux Trem-		Burns; Rev. W. M. Christie; Rev.
bles.....	19 50	J. Fotheringham; Rev. H. Gracey;
		Rev. A. McKay; Rev. A. Dewar; Rev.
		A. McLean.

Other receipts in next number.