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THE HOME & FOREIGN RECORD

OF THE

CANADA PRESBYTERIAN CHURCH.

No. 3.

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A BRIEF REVIEW OF THE PAST YEAR.

Entering upon a new year, we are naturally led to review that which is closed: and as the past year has been chiefly distinguished by shakings, revolutions, and agitations of various kinds, so to some of these we recall the attention of our readers. In the material world we have had many startling phenomena. Among these, attention has been chiefly arrested by "earthquakes in divers places." From the beginning to the end of the year, shocks have been felt with unusual frequency, and in some cases with unusual violence, and attended with unusually appalling results. Thus, in the Sandwich Islands, according to the accounts of the Missionaries, there occurred in the month of April such a shock as was unknown in the history or traditions of the natives. "The earth," it is said, "rose and sunk, and its surface rolled like the ocean in a storm. Trees swayed to and fro. Shrubbery and grasses trembled. Stone walls fell flat." "The sea rose and swept over the lower banks and barriers, and general consternation raged among the people." But vastly more appalling—indeed, one of the most appalling earthquakes recorded in the history of any country—was the earthquake, whose shocks were felt in the month of August, on the Western Coast of South America. The earth there trembled from the equator to the south of Peru, a distance of 1,400 miles. The ocean

retired from the shore, carrying recklessly on its bosom the ships which were at anchor, or were sailing along the coasts. A few minutes afterwards, a vast wave, of from 60 to 70 feet in height, rolled back from the ocean for miles inward over the land, dashing ships into pieces, and houses into atoms. The earth itself was terribly convulsed. Amidst the upheavings of the earth and sea, cities, towns and villages sank in ruins; fertile plains were devastated, and multitudes of the population perished. In one city with 50,000 inhabitants, it is said that not one stone was left upon another. The solidity of the buildings resisted the first shocks, but yielded to those that followed. Warned by the approaching desolation, most of the inhabitants were fortunate enough to escape, but 200 were buried in the ruins. A neighbouring city was reduced to a heap of ruins, and from one-fourth of its area 90 dead bodies were exhumed. These are examples of what happened in cities and towns scattered over regions of country of more than a thousand miles in extent. Altogether, according to calculations which have been made, property has been destroyed of the value of \$300,000,000, while 300,000 persons have been deprived of their homes, and, worst of all, upwards of 50,000 have perished. Are we not called upon to commiserate the hapless victims who have suffered so severely, and at the same time to feel grateful to God, who, notwithstanding our sins, has spared us the infliction of similar calamities? Do not such convulsions also, as these just referred to, serve to remind us that the time is coming when, not a part only, but the whole earth, and not the earth only, but also the heavens, shall be shaken in a manner unspeakably more awful and alarming? How deplorable the condition of those who, when the day of the Lord shall come, shall vainly call upon the mountains and the hills to fall upon them, and to hide them from deserved wrath! Happy, thrice happy, they on the other hand who, beyond the wreck and ruins of this earth and these heavens, can, as heirs of God and joint heirs with Christ, anticipate the possession of a new earth and new heavens, which can never be shaken!

Not in the material world alone, but among the nations who inhabit it, have there been shakings and agitations during the year which has just closed. There have been wars, and rumours of wars, in Europe, in Asia, in Africa, and America. Kingdoms have been convulsed and dynasties overthrown. As part of the British Empire, we take a special interest in the events which have transpired in Abyssinia—in the victory achieved by our troops, in the rescue of prisoners for whose deliverance the expedition was undertaken, and in the terrible end of the tyrant, in which we cannot fail to recognize the just retribution of a life of almost unexampled cruelty and injustice. But there has also occurred during the year another revolution, which has chiefly arrested the profound attention of the whole civilized world. We refer to what has occurred in Spain. Once foremost among the nations of the earth, Spain has recently occupied an inferior position. For this she is indebted to the enervating effects produced by the tide of wealth flowing in from the conquests in America, to the blighting influences of Romanism, and last of all, to the demoralizing influence of the Court, which has long been a scene of profligacy and intrigue. The lives of the last three queens, grandmother, mother, and daughter, have been a public scandal. It is true that in the earlier part of last year the Roman Pontiff sent to Queen Isabella, as his "best beloved daughter" the golden rose as a pledge of his affection, and an emblem of her "faith, justice and charity," and, by his ambassador, spoke of her as

a person "endowed with great virtue." It is notorious, however, that her life and character have long been utterly irreconcilable with decency and decorum. In these circumstances it is not to be wondered at that a revolution should have been anticipated. A revolution has taken place. The Queen has been dethroned and is in exile. A provisional government has been appointed. The nation has with great unanimity fallen in with the movement. Some happy results of the revolution are already apparent. Slavery has been virtually suppressed in Cuba and other Spanish possessions. Religious liberty has been proclaimed. It is no longer a crime for Protestants to meet together for public worship in Spain. The Bible is free, and active measures are being taken to circulate it among the people. As it was in Italy, so in Spain, a vast amount of property, accumulated, for the most part, by unjustifiable means, in the hands of the clergy, has been secularized; according to one account, Rome will lose by this secularization an income of thirty-two millions of francs. A decree also has gone forth from the Minister of Justice suppressing all monasteries, convents, colleges, congregational and other Romish establishments founded since 1837. The effects of this wonderful revolution cannot but be felt powerfully by the Papacy. After Austria had broken with the Pope, refused to submit any longer to his dictates, and trampled the concordat under foot, Spain seemed to be the only great power which remained submissive to his sway. But now Spain also has asserted her independence. Whatever spiritual power, therefore, may remain to Rome, there is now left no temporal kingdom, of any note, so mean as to do her homage.

Turning from the shakings among the nations, and particularly the revolution in Spain, whose influence must tell so powerfully on the Papacy, we find that, within the limits of Protestant Christendom, there have been movements and agitations of a remarkable character during the past year. Movements towards union, on the one side between different branches of the Evangelical Church in Europe and America, and on the other side between the Romish and Greek Churches and their Anglican sympathizers, have awakened deep interest. What the results of these movements may be it is difficult to foresee. But there is one great movement of a different character, which has been inaugurated during the past year, the results of which cannot fail to be important. We refer to the proposal made by Mr. Gladstone, and which the majority of the British people have adopted, by their votes, at the late election, to disestablish or disendow the Episcopal, Presbyterian and other religious bodies in Ireland. Should the measure receive the sanction of the Queen and both houses of Parliament, it seems impossible that the process of disestablishment can terminate with Ireland. The establishments in England and Scotland must fall. Their days are numbered. Men will naturally ask, if that branch of the Episcopal Church which most needed support, in consequence of the fewness of its numbers, and of their being so thinly scattered over the country, and which has maintained the purity of the Protestant doctrines to a degree unexampled in any other part of the empire, is to suffer the withdrawal of State support, why should the State continue its aid to the English branch of the Episcopal Church, which, including within its pale the chief part of the aristocracy, wealth and population of the land, stands least in need of external help, and which, either faithless to its high trust, or else powerless, by reason of its peculiar connection with the State, to enforce discipline, permits infidelity, rationalism, ritualism, and Romanism to rage rampant within its pale? Similar questions will be

asked when the character, position, and claims of the Presbyterian Church in Ireland are compared with those of the Established Church of Scotland. The result cannot be doubtful. Whatever opinions different parties may entertain respecting the relations which ought to subsist between Church and State, it will be obviously impossible and unjust to sustain the establishments of England and Scotland after the Churches of Ireland are disestablished and disendowed. For our own part, we anticipate such a result without alarm. The Great King and head of the Church can overrule all for good. Under His control, it may be hoped that the disestablishment of the Churches of England and Scotland will serve to stir up their clergy and people to a higher sense of responsibility, to greater measures of christian liberality, and to more faithful efforts to promote purity of doctrine, discipline, and worship. The examples of the Free and United Churches of Scotland, of the non-conforming Churches in England, and of the Churches in the United States and in these Provinces, are full of encouragement to the Churches whose disestablishment is threatened. As regards our friends and brethren of the Presbyterian Church in Ireland, to whom we owe so much, and in whom we can never fail to take the deepest and most affectionate interest, we are glad to learn that they are far from being disheartened by the prospect of disendowment. Fondly do we hope, and earnestly pray, that whatever the civil government may do, they may as in times past, so in future years, sustain their high position and character among the Churches, and proceed with unabated vigour in their work of evangelizing their benighted Roman Catholic countrymen, as well as of sending the Gospel to the Jews and Gentiles in other parts of the world.

KNOX COLLEGE.

THE following is the circular issued by the Convener of the College Board, with reference to the yearly collection in behalf of the College, and addressed to Presbyteries and Sessions :

“REV. AND DEAR SIR,—The Board of Management of Knox College, in addressing to you their annual circular, have much pleasure in referring to the very encouraging state of the classes, and especially to the large number of students in attendance during the present session. Attention has been directed, in a circular addressed to the Clerks of Presbyteries, to the condition of the Classical and Philosophical Department. In the classes of the Theological course twenty-four students are enrolled, of whom fourteen belong to the first year's class. The Professors and the members of the Board of Examiners unite in expressing their gratification in reference to the diligence and attainments of the Students and the spirit in which they have entered upon their work.

“The Board of Management would call special attention to the state of the funds. The debt on the Ordinary Fund in June, 1867, was \$1129 46; the amount received for last year *fell short of the expenditure* \$431 71—so that the debt now resting on this fund is \$1561. The estimated expenditure for the year ending in June, 1869, is \$6052. The congregations in the Presbyteries within the bounds assigned to Knox College are thus urgently called upon to make increased exertions in order to sustain the College efficiently; and yet a very small sum in addition to the amount contributed last year, if spread over the membership of the congregations, would not only meet the current expenditure, but would also liquidate the debt by which we are now burdened. Last year the average contribution for each

member was seventeen cents; if this amount were brought up to an average of twenty cents, the Ordinary Fund would be placed in a thoroughly satisfactory position, and the hands of those who are actively engaged in the work of the College would be greatly strengthened.

"We beg respectfully to urge upon the congregations the claims of Knox College, where so large a number of our ministers have been educated, and on whose continued prosperity we must largely depend for the supply of ministerial labourers in the fields of usefulness that are every year opening up in connection with our Church.

"By order of the Board of Management,

"DAVID INGLIS, *Convener*.

"Hamilton, 13th Dec., 1868."

FOREIGN MISSIONS.

The collection for Foreign Missions is appointed by Synod to be taken up on the third Sabbath of March. But, as many congregations which have Missionary Associations may be making their annual appropriations about this season, we deem it necessary now to make some statements which may influence them in determining the amount they should give to Foreign Missions.

For a number of years, a large balance was lying idle in the hands of the Treasurer of the Foreign Mission Fund. This was the result of collections taken up when there were no missionaries employed. While this balance remained on hand, it was scarcely to be expected that the necessity of contributing liberally to the Fund could be very strongly felt.

It is well that it should now be distinctly stated that this large balance no longer exists. For several years, the expenditure of the Committee has exceeded its income. Last year the income was only \$4,341.18, while the expenditure was \$5,790.05. This year, unless the collection is more liberal, the disparity will be still greater. The balance of \$3,360, reported to the Synod in June, has already been paid out, and *the Treasury is now empty*.

In accordance with the instructions of Synod, a second missionary, Rev. W. Aitken, was, in the month of October, sent to British Columbia, where we trust he is now engaged in ministering gospel ordinances to our destitute fellow countrymen.

The Committee have also been authorised to send a third labourer to the Red River, where an additional missionary is urgently required to meet the wants of that colony. It is hoped that a minister will be sent to this important field in the spring.

To meet the expenses of the Red River, British Columbian, and Saskatchewan Missions, a sum of \$7,500 or \$8,000 will be needed this year. In other words, the collection will require to realize nearly twice as much as it produced last year. The Church has, moreover, pledged itself to engage in a mission to the heathen. The work already begun among the Red Indians is certainly not all that the Church contemplates in this department.

But unless the collection for this year is much more liberal than any which has been heretofore received, the Committee, instead of entering on new fields, will be compelled, however reluctantly, to abandon some portion of the work already undertaken. It lies with the Christian people to say whether they are prepared for a retrograde or a forward movement.

The utmost care has been taken to keep the expenditure down to the lowest point consistent with the efficiency of the work. It is only by increased liberality on the part of the people that the present work can be sustained, and new enterprises embarked in.

In all parts of the world, fields, white to the harvest, are waiting for the reaper to thrust in the sickle. In China, South America, India, and Europe, most inviting fields for missionary effort present themselves. Indeed, at the present moment, there is scarcely any large section of the human race which is not more or less fully open to evangelistic agencies. Twenty short years ago, it was very different. God, in his Providence, is evidently beckoning us forward. It is for us to say whether we will refuse to reap when "the harvest of the earth is ripe," and when we know that "he that reapeth receiveth wages, and gathereth fruit unto life eternal."

WM. McLAREN, *Convener.*

Belleville, 19th Dec., 1868.

REVIVALS.

The word "revival" has become stereotyped, and many of our most sincere and sober-minded christian men entertain strong prejudices against the movements known by that name. They look upon a time of excitement with fear rather than with desire, lest what is false and spurious should take the place of what is real and true and permanent. The word *revival* itself is good and scriptural; but we do not defend many movements that have assumed that name. On the other hand, the history of the Church is rich in the records of real and genuine revivals—and none will question the need of a general awakening in our churches to new religious life, and vigour, and power. We grant that under the stated ministry of the Word, the kingdom of Christ has been maintained and extended—individual souls have been impressed with the power of divine truth, and drawn by the Spirit to the Father, through Christ Jesus the Mediator—and believers have been built up "in faith and holiness and comfort unto eternal life." Still the Church has not given a whole-hearted response to the call "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Amid much that is cold and worldly and lifeless in the professing Christian Church, we need to awaken to the reality of the truths about which we seem only to be dreaming now. Do we really desire a revival of religion? Are we longing to be ourselves awakened and aroused—to see those around us in large numbers brought under the power of Divine truth, and to have society pervaded by a spirit of love and self-denial, of truth and holiness? This question is a test of our own spirits. We need new spiritual life in our souls, in our duties, in our families, in our teaching and hearing, in our working and praying. In order to this we must acknowledge the sovereignty and power of Divine love,—the Holy Spirit and His grace—Jesus Christ and His cross—these are our warrants for expecting larger and more wide-spread manifestations of Divine power than we have yet seen.

There are certain evils to be carefully guarded against, to which we may briefly refer. Sometimes a kind of machinery is set in motion with the view of creating a mere excitement altogether different from the deep and solemn impressions made by "the truth as it is in Jesus." Persons of great nervous susceptibility experience a certain amount of excitement

which is altogether unconnected with the believing reception of the doctrines of God's word—and sometimes such an excitement becomes epidemic. Some ministers, unwilling to give countenance to what is said and done, have stood aloof from such movements, and have been condemned as opposed to revivals. *Mere excitement* produces reaction—the fire burns out, and leaves only ashes behind; and we have known instances in which such a movement has ended in a tempest of uncharitable feeling and unchristian speech. Yet there is an excitement which stands in simple opposition to the cold, heartless indifference which now prevails, which is greatly to be longed for. An awakening to the living reality and momentous importance of spiritual things is the Church's great immediate need. We may well pray for such an excitement as prevailed on the day of Pentecost, when thousands were crying out "What shall we do to be saved?" Let ministers and elders, and other earnest Christian men, awake to a sense of personal duty in this matter, and the guidance and direction of these movements will necessarily fall into their hands, and influences that would mar or hinder the good work will be counteracted.

Evil is sometimes done by giving to young converts a leading place as the teachers of others. It is indeed characteristic of every revival of religion, that those who have been brought from darkness to light should burn to kindle others with the contagion of their own baptism of fire—and every soul burning with the fervor of its first love may be profitably employed; but it is necessary to have this agency under wise guidance, to seek for the young men themselves an enlightened, manly, scriptural piety, to guard them against undue self-estimation, against arrogance and presumption; to teach them to distinguish between mere noise and rant and earnest pleading with God, and working for the kingdom of Christ. All this can be done in such a way as to intensify rather than diminish the energy and enthusiasm which they are ready to throw into the work, and which is characteristic of their age and circumstances.

Our readers have doubtless already heard of the recent awakenings in Galt and its neighbourhood. A brief visit to Galt has deeply impressed the writer with the solemnity and importance of the work there. The current of Divine influence moves deeply and strongly and silently. The meetings are characterized by a most impressive stillness. Things may have been said which good men regret—but there can be no doubt that a very real and genuine revival has, to a remarkable extent, taken place, and is yet going on in Galt and its neighbourhood. The truths of the Gospel have been plainly, simply and scripturally set forth—especially the love and grace of God the Father, the finished work of Jesus Christ, and the power and promise of the Holy Spirit. Justification by faith alone, the renewal of the Holy Ghost, and the offer of immediate salvation through the blood and righteousness of Jesus Christ, have all been set forth with great simplicity. The people of God have been greatly quickened. Many who at first stood aloof from the movement have been constrained to acknowledge with heartfelt gratitude the presence of the Holy Ghost, and to cast themselves heartily into the work. Whole families are rejoicing together in the hope of the Glory of God. The awakening has spread to Mr. McDonald's congregation in Puslinch, and also to Ayr, where meetings are being held in Mr. McRuer's church. Mr. Smith is indefatigable in his labours, holding meetings in various school houses within a circuit of six miles from Galt, as well as meetings every evening in his own church. Many of the elders and others are heartily co-operating with him in his

work. For fourteen weeks these meetings have been held—and they are increasing rather than lessening in interest. Let all unite in prayer for the revival of true religion throughout our country, remembering that the race is not to the swift nor the battle to the strong, and that the results are to be achieved not by might nor by power, but by the Spirit of the Lord of Hosts.

D. I.

Missionary Intelligence.

NANAIMO.—BRITISH COLUMBIA.

November 14th, 1868.

TO THE EDITOR OF THE RECORD.

MY DEAR SIR,—My heart was gladdened by the intelligence received from the respected Convener, the other day, that the Rev. Mr. Aitken was really to set sail for this place early in October. I am expecting him, therefore, every steamer now, and my prayer is that God in his goodness may bring him safely to his desired haven. The Convener, Mr. McLaren, has laid the whole Church under great obligations to him for his indefatigable and persevering efforts to supply this colony with another missionary; and, that he has been met with so much apparent indifference and so many disappointments, is assuredly no fault of his. Our want has been painfully felt, and our cry for help has been most earnest, and now that such an esteemed and experienced fellow-labourer has been sought out by the Convener, and has so heartily given himself for the work, we may well feel relieved and “thank God and take courage.” I hope there will soon be another secured. For nineteen months, I “have had the care of all the churches,” and I have been endeavouring, though very inadequately, to discharge the far too weighty obligations thus imposed upon me. Last fall and winter, I was unable to do anything outside of Nanaimo, except by correspondence, owing to the severe and protracted illness of my wife. During that time, however, I am thankful to say I was able to attend to most of my congregational duties, and never missed a Sabbath’s service, though for many weeks I would not have been astonished had I been met with the announcement on my return that death had been there before me. The very recollection is yet painful, though I trust not unprofitable. Since June last, I have given a few Sabbaths to New Westminster (not nearly so many as I wished, nor as they deserve), and have been alternating between this place and Victoria as regularly as the erratic movements of the steamer would allow. It has been a most egregious mistake on the part of Canada and the home churches allowing Victoria to remain so long un-supplied. In giving what supply I was able to New Westminster and Victoria this summer and fall, I have been in all two months absent from home, and have travelled (by steamer) about one thousand six hundred and fifty miles. The expenses have been borne by the people here. I have been particularly indebted, in Victoria, to the unbounded hospitality of the brothers Messrs. A. & W. & T. Wilson, from Quebec.

Thus, Mr. Editor, have I been going forth and owing the precious seed, but who is to return bringing the precious sheaves is yet to be seen. These few lines are intended as an answer to the not unnatural question, if asked by any of our people, “What is he doing?” On the 10th of next

month it will be seven years since my designation to this field, and I purpose (D. V.) about that time to send you a review of those seven years in British Columbia.

Yours fraternally,

R. JAMIESON.

NEW HEBRIDES.

MISSIONS OF PRESBYTERIAN CHURCH OF LOWER PROVINCES.

Dr. Ceddie, under the date 3rd August, writes to Rev. Mr. McGregor, with reference to the Missions in the New Hebrides. We subjoin the principal part of his letter.

"The *Dayspring* has just returned from the neighbouring islands, and the mission families were all well when she left them. She called at Tanna on her voyage home, and the state of matters there was much more favourable than during the last year. Messrs. Inglis and Neilson were on board, and they brought about fifty Tannese on a visit to this island—most of them chiefs or men of influence. Nauka, the principal chief of Port Resolution, is not of the number, but he has sent two of his sons to represent him. Many of the Tannese wish Mr. Neilson to settle on their island, though there is a strong feeling against the mission. Mr. Neilson and I will accompany our Tanna visitors to their own island in a few days, and if the natives will consent to receive a missionary, steps will be taken to re-commence the mission. After the repulse of last year, it is hard to say what will be the result of this new effort to introduce the gospel into that dark island; let us pray God that it may be crowned with success. Mr. Neilson has some advantages in his favour which make him eligible as a missionary for Tanna. He was not on the islands when the unhappy affair occurred, which has been the chief cause of our disappointment on Tanna of late years. His knowledge of medicine has also strongly recommended him to the Tannese. He was successful, under God, in curing a chief who was very ill, and probably saved his life; and he now goes by the name of *Docta*. So great is their faith in his skill, that an application was made to him during his last visit to put in a new eye for an old man who had lost one of his eyes many years ago. Add to all this Mr. Neilson's heart is in Tanna, and that island is his chosen field of labour.

"As Mr. Gordon may not be able to write you by this chance, I may just say that he has given up the idea of visiting the island of *Espirito Santo* this year. He is now opening a station on the north side of *Erromanga*, and has left Mr. McNair to occupy the station at Dillon's Bay. I am sure the mission will all approve of the step which Mr. Gordon has taken, for his removal from *Erromanga* at the present time would be a serious injury to the mission there.

"Our latest letters from Mr. Morrison do not encourage us to hope for his speedy return to the islands. His health was slightly improved, but he is still very delicate. His removal from the mission has been a serious trial to it. Let us pray, if it be God's will, that his valuable life may be spared, and that he may have years of usefulness before him.

"I hope to spend this month between the islands of Tanna and *Erromanga*; and am under appointment also to spend the months of October and November in making an exploratory voyage among the heathen

islands of this group. So much absence from my own station will interfere materially with my work here, but it is unavoidable. There is a great work to be done on these islands, and there are few to do it.

"We long to hear of more missionaries for these islands. It is sad to think that you cannot find men who are willing to come to our help. May God incline some to give up the endearments of home, and come far hence to preach among these Gentiles the unsearchable riches of Christ. The cause of our Redeemer languishes for want of men, while they are found ready to embark in every secular enterprise.

"H. M. S. *Charybdis*, Capt. Lyons, is here at present. Her chaplain, the Rev. Mr. Smyth, visited this island in another ship during my absence. We find him a very excellent man, and a true friend of the missionary cause. He conducted an English service yesterday in our Church; and addressed our Sabbath School also. The visits of such a person in our distant island home are very refreshing to us. The *Charybdis* is here with despatches for H. M. S. *Challenger*, which is daily expected from the Feejee Islands.

"The boxes sent from Halifax to Melbourne by the *Chanticleer* have come safely to hand, and your directions about them have been attended to. Many thanks to the friends of the mission for their seasonable supplies of clothing for the natives.

"I must now bring my letter to a close. Remember us and our work at the throne of grace. May God direct and bless all our efforts for the furtherance of his cause.

"I remain, ever yours, &c.,

"JOHN GEDDIE."

MISSIONS OF IRISH PRESBYTERIAN CHURCH.

DEPARTURE OF MISSIONARIES.—We learn from the *Missionary Herald* that the Rev. R. Montgomery, one of the veteran missionaries of India, has returned to the field of his labours, taking with him three fellow-labourers, Rev. Mr. Gillespie and his wife, and Miss Little. Before they left Belfast there was a meeting held in the Linen Hall Street Church, for the purpose of commending them to the blessing and protection of Almighty God. At the same time Mr. Montgomery was presented with the sum of £500 as an acknowledgment of his valued labours as a minister of the gospel and a missionary in India for upwards of twenty-five years.

INDIA.—AHMEDABAD.—Mr. McMordie gives an interesting account of the prosperous state of the mission schools under his care. At an examination lately held by the Government Inspector, there were in the English school 119 pupils, besides a large number of pupils in the vernacular schools. The number of pupils is steadily increasing. Mr. McMordie relates many interesting proofs of the intelligence and progress of the pupils. They are familiar, in many instances, with the contents of the sacred volume.

MISSIONS OF THE UNITED PRESBYTERIAN CHURCH.

INDIA.—The missionaries of the United Presbyterian Church have carried on, with encouraging success, missionary operations in Ajmere, a city of about 36,000 inhabitants; the population of the district connected with it being 425,000. The Rev. Messrs. Robson and Gray are ordained

European missionaries, in charge of this mission. Mr. Robson, in the last number of the *Record* of the United Presbyterian Church, gives an interesting account of Ajmere, which is the chief town of a district of the same name in the north-west provinces. We subjoin his account of the mission schools:

"With regard to our work, the first department of which I would speak is schools. We have a large central Anglo-vernacular school, superintended chiefly by Mr. McQuistan, who, besides this, does a little in the way of bazaar-preaching and superintending the issue of books and tracts. Besides him in the *English* department, there are two monitors; in the *Hindi* department, a Pundit and a monitor; and in the Hindostani or Urdu department (the language of the Mohammedans), a Mûnshi and two monitors. By this means we give a good secular education, pervaded with the Christian religion, to about 100 boys, and an hour daily is devoted to religious instruction.

"Besides this school, there are two other boys' schools in other quarters of the town, where vernacular instruction is given to boys who are not desirous of such a thorough education. They are taught by Pundits. The aggregate attendance is about ninety; and religious instruction is imparted, at the visits of the missionary, once or twice a week. There is also a girls' school, which, though small, has given good proofs of vitality during the past year. In March one native teacher left, and Mrs. Robson took the charge. She was able to go to it, however, only three times a week. To give assistance, we made the three most advanced girls monitors, and set them to teach the younger girls. We also offered bursaries to any women who would come forward to learn, and engage to act as teachers. Four came forward, and have now been under tuition for six months. One of them has advanced so far as to be able to take charge of the youngest girls. The attendance at the school has increased from twelve to about thirty. I have given two hours of my time daily to the school, and I do not at all think the time is wasted. The influence of the wives and mothers of a country can not be over-estimated, and all attempts hitherto have been comparatively failures. It is an unwitting testimony to the truth of Christianity that the women will submit to be taught by me; but they would think their character gone if they were submitting to be taught by one of their own countrymen, or, rather, co-religionists. I think it, therefore, well spent time to try to get three or four women well educated, for they will exercise great influence in teaching others. They too, are, I believe, more accessible to the truths of Christianity.

"Besides this, I teach two hours daily in the central school. I have there a Bible-class of about 40, with whom I am reading Barth's *History*, and an advanced English class, with whom I am reading Dr. Murray Mitchell's *Letters to Indian Youth*. The other two schools of which I have spoken are classed with the village schools, and are under Mr. Gray's superintendence. This is our educational work in the city. We have more direct evangelistic work in the bazaar preaching. Mr. Gray and I have divided the city into two parishes, each having charge of one, which we visit two or three times a week, accompanied by Mr. McQuistan or Isa Das. In one of the principal bazaars we have rented a small shop for the sale of books, the rent of which, as well as the salary of the salesman, are paid by the Board. This often forms a good place for having a meeting, or, still better, for having quiet conversations with those who come to buy."

CHINESE MISSION OF ENGLISH PRESBYTERIAN CHURCH.

FORMOSA.—BAPTISM OF FIVE MEMBERS.—Dr. J. L. Maxwell, writing from Formosa, mentions the baptism of five converts. One was a woman, the wife of a member, and one of the men was her son. Another was the first fruit of the station at Sa-te-choo; another was a young man from near Petaou; and the last was a boy, a brother of the catechist, Teing; the young man who was in prison at Petaou.

SWATOW.—MEDICAL MISSION WORK.—Dr. Gould's report of his operations in connection with the medical mission is exceedingly interesting and encouraging. He keeps a hospital open, and besides dispenses medicines, nominally on Tuesdays and Fridays, but in reality on almost every day of the week. The cases treated have been as follows:

Total cases entered	2538
Hospital patients (included as above)	536
Female patients	467
Average attendance on dispensing days	38
Greatest do do	113

Country stations have been visited and medicines dispensed.

In addition to the medical department, daily religious services have been conducted by Rev. Messrs. Smith and McKenzie. Several of the patients have renounced idol worship, and become worshippers of the true God, and believers in Jesus Christ, making public profession of the faith by baptism. In several of the more important centres of the mission's operations throughout the department, the first converts got their knowledge of the Gospel, and became convinced of its value, when patients in the hospital at Swatow. Dr. Gould states that at one of the dispensing stations formerly noted for hostility to the missionaries, the feelings of the people are gradually but perceptibly turning in their favour. In every way the medical work is exerting a most beneficial influence among the people, and there is the greatest encouragement to go forward in a work whose aim is alone the bodily welfare of the Chinese and their eternal good.

MISSIONS OF FREE CHURCH OF SCOTLAND.

INDIA.—The last number of the Free Church *Record* contains several interesting extracts from letters written by Dr. Murray Mitchell to Dr. Duff. Dr. Mitchell refers to the decline in the interest shown in some of the more celebrated festivals of the Hindus. He says, with reference to the ceremonies connected with one festival: "the brutalizing brutalities of the great festival are gone forever, and already by most they are hardly regretted." Dr. Mitchell refers also to the amount of intellectual life manifested at Calcutta among the educated natives, necessitating very high intellectual accomplishments on the part of missionaries. One interesting event which he describes is the conversion and baptism of a mohammedan woman. She was brought to a knowledge of the truth chiefly through the instrumentality of a Scripture reader, Hajji Khan, himself a convert from Mohammedanism. We subjoin what is said with reference to this interesting case:—

"I think I said I would mention something about a woman whom I lately baptized. You are aware that Hajji Khan is a native Scripture reader and evangelist in connection with our mission. He is not a man of much education, but he is possessed of energy and perseverance, and his labours have not been without success. He speaks both Hindustani and

Bengali with fluency, and his labors, though carried on chiefly among the Mussulmans, reach also the Hindus occasionally. A very respectable Mussulman woman, who is ayah to a lady in Calcutta, heard him one day preaching in the streets, and was impressed by what he said. He instructed her for some time, calling at her mistress's house for the purpose, and then requested me to examine her. I found her possessed of a good knowledge of the great truths of the Gospel; and what was more, she seemed to possess a very simple, earnest faith in the Lord Jesus Christ as the Saviour of sinners. She earnestly desired baptism; and as her mistress testified to the excellence of her character, I felt it a privilege to administer the holy ordinance. I baptized her three weeks ago in the Free Church, Wellesley Square, using both the English and Hindustani languages—the former for the sake of the congregation. The name of the woman is Mangru; she is about forty years of age. She is a widow, her husband having died in the service of the same family in which she still continues.

"We have no regular Hindustani service. I have a good many times used the language in preaching in the streets, and some of our native preachers have some knowledge of the language. I am full of hope that Selim-ud-din, a young man whose mother tongue is Hindustani, may be trained up to do good service among the Mussulmans in their own language.

"The Durga Puja holidays commence to day—the date being unusually early. I have just been arranging with one of our teachers, Akhoy Kumar Bhattacharjya, about a missionary tour which he is about to take. The heat is still very great, and this will prevent us getting so much evangelistic work done during the fortnight's vacation as we could desire; and we must endeavour to make up for this in the cold season. Still, we shall do what we can. I am very anxious to pay, if possible, a visit to the Santhals at Raneegunge during this brief vacation; they are the people chiefly employed in connection with the coal mines there. I shall hope to hear from you very soon in reply to the question I put about our breaking ground among this interesting people—and in the meantime I shall be 'prospecting,' as they say in California, and trying to understand the field."

General Religious Intelligence.

REGENT'S SQUARE CHURCH, LONDON.—The congregation of Regent's Square Church, London, vacant since the death of Rev. Dr. Hamilton, have called the Rev. A. White, colleague to Rev. Dr. Roxburgh, Glasgow. The call, we observe, has been declined.

SUSTENTATION FUND OF FREE CHURCH.—During the first six months of the year there has been an increase in the Sustentation Fund of £1,046 15s.

MODERATORS OF THE SCOTCH GENERAL ASSEMBLIES.—The Rev. Sir Henry Wellwood Moncrieff, Bart., is nominated as Moderator of the next General Assembly of the Free Church; and the Rev. Dr. N. McLeod, of Glasgow, as Moderator of the General Assembly of the Established Church.

PROPOSAL FOR BURNS' MEMORIAL COLLEGE.—A proposal is made to erect, in Peking, in memory of the late Rev. W. C. Burns, Missionary among the Chinese, an English Presbyterian College, with a body of teachers, clerical, medical, and lay, sufficient to make an impression on the native community.

STIPEND AUGMENTATION MOVEMENT.—In the United Presbyterian Church, in Scotland, a movement has been in operation for the last three years with a view to the augmentation of stipends. It is intended to have for the years 1869-70 a sum of about £9,000 collected by the end of February.

PROGRESS OF ROMANISM IN THE ENGLISH CHURCH.—New developments are continually being made of the Romanising tendency of the Ritualistic party in the Church of England. Recently, "A Priest of the English Church" set forth a "Manual of Confession for Children," which is a translation from the French. In this manual, the teaching is of a thoroughly Popish character.

OPENING OF COLLEGES, &c.—A very able opening lecture was delivered by Dr. Calderwood, the new Professor of Moral Philosophy in the Edinburgh University, and formerly a Minister of the United Presbyterian Church in Glasgow. In the Edinburgh Free Church College, where two new Professors, Dr. Blaikie and Mr. McGregor, delivered their inaugural lectures, Principal Candlish opened the session with a lecture on the principles of the Free Church, and the scriptural relations of Church and State, to the Free Church College, Glasgow. Dr. Islay Burns gave an opening lecture on "The Pulpit," "The Press," and "The Age."

AFFAIRS IN BRITAIN.—The excitement of a general election, of more than ordinary importance, is over, and as a result of the elections, Mr. Gladstone has taken the place of Mr. Disraeli, as head of the Government. In Scotland, the elections, with very few exceptions, went in favor of the Liberal candidates. In Ireland, too, there is an increase in the number of Liberals returned. The disestablishment of the Irish Church may now be regarded as settled; at any rate, it is simply a question of time.

DEATH OF AN HONOURED CHRISTIAN MAN.—We observe in the American papers the death of the Hon. Walter Lowrie, Secretary of the Presbyterian Board of Foreign Missions. Mr. Lowrie, who was universally respected, both as a member of the Society and an office-bearer in the Church, was connected officially with the Missionary operations of the Presbyterian Church for the last thirty years.

Home Ecclesiastical Intelligence.

CALLS AND INDUCTIONS.

VANKLEEKHILL.—The Rev. J. Anderson, of Lancaster, has received a call from the congregations of Vankleekhill and E. Hawkesbury.

McKILLOP, SECOND CONGREGATION.—The Second Congregation of McKillop lately presented a call to the Rev. F. W. Farries, of Otisville, N. Y. The stipend promised is \$650 per annum.

St. MARY'S.—The Rev. D. Waters, L.L. B. of Port Hope, having been called to St. Mary's, the Presbytery of Cobourg agreed to translate him from his present charge to St. Mary's.

ROCKWOOD AND EDEN MILLS.—On Wednesday, 16th ult., the Rev. E. Reeve was ordained and inducted into the pastoral charge of the congregations of Rockwood and Eden Mills.

GUELPH—CHALMERS' CHURCH.—The congregation of Chalmers' Church, Guelph, have called the Rev. J. James, of Paris.

OSNABRUCK AND COLQUHOUN'S SETTLEMENT.—The Rev. A. Matheson, formerly of Red River, has been inducted as Pastor of the Congregation of Osnabruck and Colquhoun's settlement. On his induction, Mr. Matheson received from the Treasurer the sum of \$189 on account of stipend in advance; was presented by R. Markell, Esq., in behalf of the congregation, with a horse, cutter, and harness, of the value of \$140.

CAMDEN.—The Rev. J. Pritchard, recently settled in Camden, has been presented by the congregation in the eighth concession with the sum of ninety-five dollars, and by the congregation in the fifth concession with an excellent set of harness.

MILLBANK.—We noticed in our last number the ordination of the Rev. J. E. Croly, at Millbank. We may state that the Rev. P. Musgrove preached, the Rev. R. Hall, Moderator of the Presbytery, put the usual questions to the minister, and offered up prayer; the Rev. J. Boyd addressed the newly ordained minister, and the Rev. T. McPherson the people. The entire services were appropriate, and, notwithstanding unfavourable weather and bad roads, the congregation was large. Mr. Croly received a quarter's salary in advance.

LISTOWEL.—The Rev. J. Bell has been ordained and inducted as Pastor of the congregation at Listowel.

CHURCHES OPENED, &c.

ANGUS.—There was opened at the village of Angus, on Thursday last, the 10th December, a church in connexion with the Canada Presbyterian Church, under the pastoral charge of the Rev. J. K. Hislop. The Rev. A. Topp, of Toronto, preached the opening sermon from the 8th chapter of Nehemiah, 10th verse, last clause of the verse, "For the joy of the Lord is your strength;" and in the evening the Rev. Thos. Wightman, of Innisfil, conducted the service, and preached from the 122nd Psalm, 6th verse, "Pray for the Peace of Jerusalem." Both sermons were able and eloquent, and were listened to throughout by the large number of people present with the deepest attention. The builder of the church is Mr. John B. Smith, of Toronto. The building is everything that could be desired, and is thoroughly complete in its arrangements.

MITCHELL.—The church at Mitchell, which had been found too small for the congregation under the pastoral charge of the Rev. J. W. Mitchell, was recently enlarged and improved, and was re-opened on the 27th Nov., by the Rev. W. S. Ball, of Guelph. The cost of enlargement has been about \$1350, and the effect of the alterations and additions has been that there is now accommodation for 400, instead of 260 as formerly. On the Sabbath of the opening the collections amounted to \$70; and a meeting on the Monday evening following added \$95. Although no subscription had been taken up before the opening of the church, the congregational finances were in such a state that the committee were enabled to pay the contractors \$500. Since the opening of the church a subscription list has been opened, with the design of clearing off the balance still due. It is confidently hoped that in the course of a few months the whole will be wiped off.

WARRENSVILLE.—On the 25th Nov. the members and adherents of the Warrensville congregation presented their Pastor, the Rev. John Logie, with one hundred dollars as a token of their respect and esteem for him.

BLYTH.—The ladies of the congregation of Blyth lately gave an agree-

able surprise to their Pastor, the Rev. A. McLean, by calling at his house and presenting him with rich carpets and other valuable articles of household furniture, as a token of their attachment to him and appreciation of his services.

NORTH PLYMPTON.—The young people connected with the congregation of North Plympton, lately waited upon the Pastor, the Rev. R. Scott, and, after a pleasant repast abundantly provided by the visitors, and some time spent in agreeable social intercourse, presented him with an address expressive of their affection for him as their Pastor. They then invited Mr. and Mrs. Scott to the door of the Manse, where stood a handsome and comfortable cutter, a more substantial token of their good will and attachment. It should be stated that all this is in addition to a good stipend regularly paid three months in advance, and many other things done by the congregation for the comfort of the Pastor.

PRESBYTERY OF TORONTO.—At the last ordinary meeting of this Presbytery, it was agreed that, instead of appointing deputies, as in former years, to address missionary meetings throughout the bounds, the holding of such meetings, and the making of arrangements in connection with them, shall be left in the hands of the several ministers, it being understood that whatever plan may be adopted and acted on, the claims of our home mission funds shall, in every sense, be faithfully recognized.

R. MONTEATH, *Presb. Clerk.*

ROCKWOOD.—On Sabbath, the 20th ult., the new Church erected by the congregation of Rockwood was opened for public worship. The Rev. Prof. Caven, of Knox College, preached in the morning, the Rev. W. Barrie, of Bramosa, in the afternoon, and the Rev. W. S. Ball, of Guelph, in the evening. The services were all most appropriate, and the collections liberal. It is understood that there will be little debt, if any, on the new building.

SEAFORTH.—The anniversary services in connection with the opening of the new Church in this place were held on Sabbath, 20th December. Rev. A. B. Simpson, of Knox Church, Hamilton, preached in the morning and evening; Mr. R. M. Thornton, of Knox College, in the afternoon. The services were interesting, and the attendance was very large. The collections amounted to \$110.

On Monday evening, the Annual Soiree was held, Mr. McDonald, of Clinton, presiding. Fully 800 people were present. Addresses were delivered by the above-named gentlemen, by the Rev. W. Inglis, of Toronto, and the Chairman. Upwards of \$150 was the result. We understand the ladies of the congregation are making preparations for holding a bazaar, which will no doubt prove a great success.

We most heartily congratulate the congregation at Seaforth on the success which has hitherto attended their efforts.

CLAUDE.—On the evening of the 17th instant, the 2nd congregation of Clinguacousy held a tea meeting in the Church, which was crowded to its utmost capacity. After tea was served, the meeting was addressed by the Revds. J. Torrance, of Cheltenham (Baptist); Alex. McFaul, of Charleston; John Aull, of Brampton; and by the Reeve of the Township: while a choir enlivened the proceedings with select music. The proceeds amounted to \$63.

During the evening, the Pastor, the Rev. R. M. Croll, was presented

with a cutter and buffalo robes, amounting in value to the sum of \$84, which gift was accompanied with an address expressive of the congregation's esteem and warmest attachment to their minister.

The 1st and 2nd congregations have not only almost paid the whole of the salary for the present year in advance, but have also purchased a glebe of 5 acres, with a manse, at a cost of \$1,000, which sum has been nearly paid in full.

REV. H. NESBIT, MISSIONARY TO SAMOA.

The Rev. H. Nesbit, of the London Missionary Society's Mission to Samoa, having recently visited Knox College, and addressed the students, at the invitation of Principal Willis, the students, who listened with deep attention to his account of the missionary work in Samoa, presented him with an address, expressive of their feelings of personal regard and sympathy in his work. We, as a rule, decline to publish addresses, but as it is very seldom that a missionary like Mr. Nesbit has an opportunity of seeing and addressing our students, we think that no one will find fault with us for publishing the following:—

To THE REV. MR. NESBIT, *Tutor in the Theological Institute, Samoa:*

REV. AND DEAR SIR,—We, the Students of Knox College, in presenting to you our fraternal greetings, desire to express the gratitude that we, in common with the whole Church owe to Almighty God for the great success with which He has crowned your efforts, and those of your associates, in setting up the Standard of the Cross in that remote portion of the Master's Vineyard.

We are well aware of the self-denying nature of the work to which you have already devoted so many years of your life; and indeed we have cause to blush in the presence of your zeal, when told that notwithstanding privation, difficulty and trial, it is still the purpose of your heart to return.

We deeply sympathise with you in the afflicting circumstances which are the immediate occasion of your presence in this land. May God, who doeth all things well, comfort you in your sore bereavement.

The cheering record we have received from you, of the spread of the glorious Gospel of Christ in those far-off islands of the sea, has rekindled the interest we feel in our brethren who have, until so recently, been denied the light of Truth. Our souls burn within us when we are reminded that they too have heard the joyful sound. We would gladly seize this, the first, opportunity of conveying, through you, to them the following letter as an expression of the love we bear them.

Brethren, Students of the Mission Institute, Samoa:

BELOVED IN THE LORD,—It is with joy and gladness of heart that we have heard from the lips of your faithful and devoted tutor the tidings of your fellowship in Christ Jesus with all the saints scattered abroad throughout the whole world. How it makes our hearts exult to know that the glorious Gospel of the blessed God has shed its beams of light in your midst, and that you now can read, in your own tongue, the wonderful works of God.

We are of another race, speak another language, and wide seas roll between, yet we worship the same God—the God who made heaven and earth—who hath formed of one blood all nations of men, to dwell upon all the face of the earth. Thus we are present with you in spirit, as our prayers mingle at the Throne of Grace, offered up through Christ, by the one Spirit, unto the Father. That golden chain of love that binds earth to heaven, encircling the globe, unites also heart to heart, and thus we are one with you in Christ Jesus.

We are told that you, like ourselves, are preparing to go forth to proclaim to your fellow men the unsearchable riches of Christ. We thus, in our several spheres, make common cause against sin, error and superstition, and all the

powers of darkness. Marshalled, then, as an army, under the leadership of the great Captain of our Salvation, we should provoke one another to love and to good works; and to this end we write. So, that cheered and animated by the same spirit, and cherishing the same joyous anticipations, we may bear each our humble part in extending the Kingdom of our blessed Redeemer, and hastening the coming of that glorious day, when the *isles* and the solitary places shall be glad, the wilderness rejoice and blossom as the rose, and all the ends of the earth see the Salvation of our God.

Signed, on behalf of the Students.

THOS. RITCHIE.
GEO. CHRYSTAL.
ALEXANDER MACLAREN.
ROBERT M. THORNTON.

Knox College, Toronto, 1st Dec., 1868.

Proceedings of Presbyteries.

PRESBYTERY OF COBOURG.—This Presbytery met at Port Hope on the 10th Dec. There were present seven ministers and one elder. The Rev. J. M. Roger, M.A., was appointed Moderator, *pro tem*. The minutes of the *pro re nata* meeting were read and approved.

Mr. Laing reported that he had cited the congregation at Port Hope, in accordance with the appointment of Presbytery. The conduct of Mr. Laing was approved. Mr. Laing was appointed to act as Clerk *pro tempore*.

The Clerk laid on the table a paper from the Presbytery of Stratford, which was read. The call from St. Mary's was put into the hands of Mr. Waters. Compared for the Presbytery of Stratford, the Rev. A. A. Drummond; for the congregation of St. Mary's, Mr. D. Swanson; and for the session, Mr. M. Laughton. Also compared for the congregation of Port Hope, Messrs. George Lyall and Mr. D. Chisholm, and for the session Mr. Wm. Anderson. The papers in the case were then read, also an extract minute of the Kirk Session at Port Hope, appointing Mr. W. Anderson, and a copy of resolutions from the congregation at Port Hope, adopted at a meeting held on Dec. 3rd, at which Messrs. Lyall and Chisholm were appointed to represent the congregation.

After hearing all parties, Mr. Waters then addressed the Presbytery, stating in effect that he thought it was his duty to accept the call from the congregation of St. Mary's.

It was then moved by Mr. Laing, seconded by Mr. MacWilliam, and carried—"The Presbytery resolve that Mr. Waters be translated from his present charge at Port Hope and transferred to the care of the Presbytery of Stratford, that he may be inducted into the pastoral charge of St. Mary's."

Parties were recalled, and all intimated their acquiescence in the above decision.

Mr. Drummond craved extracts on behalf of the Presbytery of Stratford.

The Presbytery agreed to record their deep sympathy with the congregation at Port Hope, in this fresh trial of faith, and promise in every way in their power to aid them in their present circumstances.

It was further agreed that the connection of Mr. Waters with the Port Hope congregation shall end with the current year, and that Mr. Laing be appointed to preach at Port Hope, on Sabbath, the 3rd January, 1869, and declare the pulpit vacant, and remit to the H. M. C. of the Presbytery to make arrangements for the supply of the pulpit after that date.

Messrs. Laing and Duncan were appointed a committee to prepare a suitable minute in reference to Mr. Waters.

The Committee reported the following minute, which was adopted by the Presbytery:—"The Presbytery, in thus parting with their brother, Mr. Waters, agree to put on record the very high esteem in which Mr. Waters is held by them. By his talent for business, his abundant and efficient labours, his genial disposition and uniform kindness, he has endeared himself to the Presbytery, and they wish him every comfort and success in his intended sphere of labour.

Mr. Laing was appointed Moderator of the Kirk Session at Port Hope.

JOHN LAING, *Pres. Clerk, P.t.*

Communications.

THE LATE MR. JAMES LINDSAY, OF GANANOQUE.

The following history having some striking features about it, bearing too on the important subject of Church Membership, seems to be appropriate for insertion in the publication connected with our Church. It relates to the admission to the Membership of "St. Andrew's Church, Gananoque, of the C. P. Church," of a young man deaf and dumb from his birth, the circumstances connected with which are impressive and instructive.

James Lindsay, born deaf and dumb in Montrose, Scotland, came with his mother and family to Canada ten years ago. Another of the children, younger, God has seen fit to bring into the world under the same deprivation of hearing and speech. By a commendable parental faithfulness, and at some pecuniary sacrifice, his father gave him all the advantages of the education provided at the oldest of the two Edinburgh "Institutes for the Deaf and Dumb." The mental powers bestowed by the Creator were good, and James was from childhood of an amiable disposition. He pursued the calling of a merchant tailor in Gananoque for some years with success, and by his exemplary deportment he secured the esteem of all who knew him. Desirous to know his spiritual state, I had a good deal of personal intercourse with him, and communication with his mind by writing and by signs, interpreted to me, and I was much pleased with the intelligence, clearness and soundness of his religious views. But I was scarcely prepared for such a strong, luminous, and experimental elucidation of them as his letter to me, of date early in March, and which gave me no little pleasure to receive, contains. He thus writes: "Rev. Henry Gordon.—Sir, "As by the will of God I am deprived of the faculties of hearing and "speech, I would now address you a few lines, to say that I have a desire "to become a member of your Church. I have also a desire to have my "child baptized, and for these two reasons, I would in this letter try to "give my ideas in regard to these things in as simple a manner as I can.

"In the first place, I don't consider that to join the Church is to be an "effectual means of my salvation. In my idea, to join the Church is to make "a public profession of my belief that Jesus Christ has made a full and a "final atonement to Divine Justice for the sins of his people. And to "show that it is my belief, I would desire to obey the command that he "left with his disciples to show forth his death till he come again, for he "has given his command to do this in remembrance of Him. From God's "revealed word to men, I am led to know that my natural heart is evil, "and at enmity with God, and from my own experience I feel it to be "true, and I trust that I also feel the need that I have of Jesus Christ as "my Saviour, and feeling that I can do nothing for my own salvation,

"and that it is God, in his mercy and loving kindness, that has provided such a Saviour for me, I desire to ascribe all the glory of my salvation to Him.

"In the next place, with regard to the baptizing of my child, I don't consider that the ceremony of sprinkling with water is to be any benefit to my child, but that it is a public acknowledgment, on my part, that my child has come into this world with original sin, and thereby liable to the wrath of God; therefore, his nature being evil, he can do nothing for his own salvation, and my desire to have him baptized is as much as to say, that I dedicate him to God, and look for his salvation through Jesus Christ; and, that if he and I be spared till he come to the years of maturity, I shall, by the grace of God, and by the influence of his spirit, lead him, to the best of my ability, to the fountain which cleanseth from all sin; that, as the sprinkling with water is a sign that we need cleansing, he may be sprinkled by the blood of Christ, which cleanseth from all sin.

"I have in this letter given you my ideas as well as I can, and now I give to the visible Church upon earth the following as my promises:

"That I will pray for my child, and teach him to pray for himself, that he may find acceptance with God, for Christ's sake.

"That I will, to the best of my ability, show him the way of salvation through Jesus Christ.

"That I will give him an education suited to my circumstances in life.

"And that I shall, to the best of my ability, perform every duty toward him—every duty which I now know, or which by the reading of God's Word, or in any other way which he in his mercy may make known to me, I may hereafter come to know to be the duty of Christian parents.

"JAMES LINDSAY."

The letter, both as respects largeness and accuracy in this young man's views of the Sacraments of the Church, and the style and manner of presenting them, being under all the circumstances remarkable, I took occasion to ascertain from his father whether his son had received assistance in writing it, and his information was, that, excepting a few trifling alterations in the words and the arrangement, making no change either in the meaning, general tone or style of the letters, and very little in any way, it was the faithful transcript of his son's mind.

I took occasion also to put some supplementary written questions to James, with a view to the tracing of the steps of his spiritual progress, especially in order to distinguish between that intellectual training in the Scriptures (which, much to the honour of the teaching in the "Institute" and advantage of the scholars, had been previously received) and the inward heart teaching of the Holy Spirit, and in order to discover whether there were any land marks whereby James could have an inward change in his experience. He answered with a becoming diffidence in matters so solemn, but his answers, especially when viewed in connection with all the circumstances of the case, appear sufficient to ground the pleasing conclusion that, more than man's teaching, even the Holy Spirit, the great inward teacher was in the work. In regard to the first question, the difference of the Word's effect upon the soul, he wrote down, "I do feel a difference, but I cannot tell the difference any other way than that I have more desire to read it, and can feel that it applies more to my own self than it did when I read it first."

To the question, whether he could connect any particular Providence

or passage of Scripture with the change of his views and course, he wrote down:—"I have thought of some passages, such as 'Come unto me all ye that labour and are heavy laden and I will give you rest.' I thought that it was very good of my Saviour to invite me to come to him, and that the least I could do was willingly to love him and accept of his invitation."

Such being the facts, the Church Session could have no hesitation in sustaining Mr. Lindsay's application for admission to the Church, and glad would they have been to have cordially passed to him the love symbols at the Lord's Supper Celebration, which took place soon after his application. But it pleased the Lord to visit him with such a prostration of bodily strength that attendance at the communion was prevented. The Session, under the special circumstances, considered it right to appoint a meeting in his house for prayer, for assembling such a number of Church Members and others as might constitute the "Church in the House," admit to membership, and administer baptism to the child. A goodly number assembled on the 18th day of March last, when Mr. and Mrs. Lindsay (who had also applied for Membership, had been conferred with, and who had signified her assent to the views contained in her husband's letter) were admitted to the Church, and their child baptized. It was considered by my friend, Mr. Smart, whose long and abundant labours in Canada are so well known, and myself, to be a very fitting occasion to ground, upon Mr. Lindsay's letter, appeals to the audience on the nature and scriptural principles bearing on the Sacraments and Membership of the Church of Christ, and the peculiarly affecting accompaniments made the meeting very solemn and impressive.

As in its first stages Mr. Lindsay's sickness did not seem as if it "would be unto death," being more of a debility and prostration of strength than any strongly marked dangerous disease, I indulged the pleasing hope that the Lord would spare him to be the most expressive of all the witnesses to the Church, by the epistle of the life: but, for all wise reasons, He has otherwise determined by taking him to Himself on the 23rd day of April.

Jane Hunter had, long before her marriage with him, acquired such facility of communicating with him by signs as to know and appreciate the loveliness of his character, and short as the union was (only of 18 months' duration), it was very happy, and there is good reason to hope that its happy results will be proved by her life in this world, and by its issues in the life to come. About 10 days before his death (the calm, peaceful nature of which vividly pictured "the falling asleep in Jesus") he called her to come near him, expressed himself warmly on the great happiness of their married life, of his desire for its continuance, and the additional motive for life afforded in their right training of their dear child. But, he added, that if the Lord saw death to be better, he desired to resign himself to the Lord's will.

But, James Lindsay, "though dead yet speaketh," his calm, quiet, unobtrusive life leaving behind it such lessons as these:—

1. How good it is for us, sometimes to turn aside from the noise and bustle of this restless world, from its stormy revolutions and mind confounding changes, to the more still, secret, peaceful operations of the divine wonder-worker upon the inward soul. Here, in this little quiet, unobtrusive history, we see that a work of God was silently, noiselessly going on in the soul of an individual, who by being denied from his birth certain powers, was shut out from the world's ambitions, strifes, excitements, and

yet a work truly greater than the creation of a material world, when considered apart from any spiritual heavenly relations.

2. How easy for God abundantly to compensate for what to sight might seem loss and deprivation beyond the possibility of remedy or reparation. If God, as there is reasonable evidence for believing he did, performed a work upon the soul of this human being, destitute of the powers of hearing and speech—by which work he is now and for ever and ever in the Kingdom of Heaven—can any one doubt that a more glorious result has come to pass, than, without such a work having been done, he had been born heir to the greatest earthly empire? If now in heaven, he knows a language which enables him to communicate with God and angels far more closely than any language on earth can do.

3. There is a great practical lesson in Mr. Lindsay's life and death. His letter on the spiritual qualifications, which according to the Scriptures he deemed *essential* to constitute in God's arrangements true Membership in his Church, makes an appeal to all professing Members of the Church of Christ most searchingly to examine into this matter of spiritual qualification on which their state in all eternity depends. And considering the peculiar and affecting circumstances in which the appeal comes to them, how solemn and pathetic is it, and how impressive ought it to be.

H. GORDON.

(The foregoing communication should have appeared in our pages sooner, but was overlooked. We publish the interesting narrative of Mr. Gordon as sent by him. We wish this to be understood, however, as not implying approval of the practice of administering the sacrament of the Supper to the sick or dying in private houses.—EDITOR).

THE EXPERIENCE OF A COLLECTOR FOR THE BUILDING OF A CHURCH.

The greater part of Church members have, at some period or other, to do with church building; and some have found it comparatively easy to erect a commodious place of worship, while others have found it superlatively difficult. Before the dedication sermon is preached in a new church, a considerable amount of begging has to be gone through, and often a considerable amount of begging has to be done after, ere the minister can say that he is not preaching in a borrowed house. One farmer can erect a new house at a cost of \$1,000, and pay for it all, and yet fifty farmers cannot build a new church at a cost of \$1,500, and pay for two-thirds of it. The ancient maxim is, that "Union is strength," but in building churches union often proves to be weakness, because, although it be a union of purpose, it is not always a union of purses. The generality of church-going people like to worship in a good church, but they like it all the better if their neighbours will help to pay for it. This has been the experience of the writer, and it was because of this that he started with a subscription paper. In his wanderings he has met in with *four* classes of people in the world, and only four:

- I. *Those who give nobly, and with no regrets.*
- II. *Those who give ignobly, and with regrets.*
- III. *Those who refuse nobly, and with no regrets.*
- IV. *Those who refuse ignobly, and with regrets.*

I. *The noble givers.*—These only are the cheerful givers. They not only give willingly, but they have a knowledge of the law of proportion, and

they carry that knowledge into their giving. Having ascertained that the cause is a good one, they next consider how much they are able to give, and then they give it. You do not need to waste words, nor to exercise any begging talent upon them. Whether it be much or little, you get it from them with a will, and when they have given it they are not troubled with qualms of conscience afterwards. They do not lose any sleep on account of their giving. It need hardly be said that givers of this class are scarce. Every collector knows this. If all, or even the majority of Christians, belonged to this class, church-collecting would be a more pleasant duty than it is; and there would not be so many miserable churches in our country, nor yet so many of them sunk in debt. One of these noble givers, after she had given a handsome subscription, said she would, perhaps, be able to give more before the church was finished, and she would do her utmost, for she always liked to lend a helping hand to build churches. Another said that he felt as much pleasure in giving money to a good cause as in gathering it together. God had blessed him in his business, and he was not one of those who believed that the next generation would know better how to dispose of money than the present. He thought that instead of hoarding it up for others, who might make a bad use of it after he was gone, it was safest to dispose of it himself. Solomon over again! "Who knoweth whether his son will be a wise man or a fool?" Another, who is noted for his liberality, gave it as his experience that he had grown rich by giving away. When he came to Canada he settled in a village where there was no church, and the first thing he set about doing was to get up a place of worship. People laughed at him, and said if he was a miller he had better put up his mill first; but he got up the church first, and the mill next, and he is now independently rich. Most people, he says, begin at the wrong end: their motto is, *self first, and God's cause last, if anywhere*; but he thinks God's cause should come in on the list of expenditures at the very beginning, and if we would only give in faith we would find that, even as regards this world, it was a paying investment. The great difficulty is to get people to believe that what they give for the Gospel is not money thrown away. It will all come back again with compound interest, if not in the hard cash of earth, in the more durable riches of heaven.

II. *The ignoble givers.*—You require to reason an hour with them before you can get their names down for a dollar, and they will even try to get you away with a quarter. They are not confined to any denomination, but all sects have a large sprinkling of them. Some of them give because their neighbours give, and as they give. Some give because they would be considered stingy if they did not give, and people might talk about them. Some give from a business point of view; their principal customers belong to the church, and although they themselves do not, yet they consider it the wisest policy for them to set down \$10, and perhaps the building will never go on, and they may never be called upon for it. Others give because they see that the thing is going to be a success, and they like to be on the popular side. Others, who are perfectly indifferent about churches, give, and perhaps largely, because once a year the municipal elections come off, and to give to churches pays on these occasions. Some give because a good new church in their neighbourhood would increase the value of their property. Some give for the improvement of the place, and they would give as much more were it for a goal. Others give because they have never been taught to say *no*. Were the bricks that compose a

church to have all the motives of the givers inscribed upon them, it would be a remarkable building, and very few would bear the inscription "Holiness to the Lord." No wonder that masons sometimes find brick difficult to fit into the walls of churches, for many of them are ignoble, unwilling bricks, that have been squeezed out of people against their will, and dragged to the building amidst a thousand regrets.

III. *The noble refusers.*—To this class belong all those who give a flat refusal, and come out with their reason plainly and distinctly, without taking refuge under any would-be charitable shift. They have no compunctions of conscience after they have refused to give to a good cause, because conscience is with them either in the embryo or dormant state, and it is difficult to convince many of them that any cause outside of self is a good cause. One tells you that the church has never done anything for him, and he believes it has done as little for anybody else, and why should it be supported? The church is only an institution to keep up a number of idle men called ministers, who ought to work for a living like other people. Another tells you that churches only damage his business, for he keeps a tavern, and preachers take every opportunity they can to speak against the use and sale of strong drink. Another does not believe in supporting Presbyterianism; he is a Disciple—a member of the true and only church. Presbyterians cannot show their authority for the baptism of infants, and he will not give one dime to help to build a house where heresy is to be taught. Another believes that the people of — church are as able to build churches as he is, and he has no right to shoulder a duty that belongs to another man. Another will not give because he never goes near any church, and if he does not trouble churches he does not see what business church people have to trouble him; he has always acted upon "let alone for let alone." It is in vain to appeal to such people's religion, for you cannot appeal to that which they have not got. And when they have said that they will not give, you may as well leave them at once, for they require to be made anew before you can reach either their hearts or their pockets.

IV. *The ignoble refusers.*—These would like to be considered charitable without giving. They coincide with all your arguments upon the necessity and duty of giving, and for the first ten minutes' conversation with them you imagine you are to get a large subscription from them; but when you ask what amount you are to put down, you all at once discover that there is a little *if* standing in the way. If the church had been placed anywhere else than where it is to be, they would have taken an active part, and have given largely. If it had been a frame building instead of a brick, says another, he would have subscribed for it—there's always a dampness about brick walls, a frame building would have been less expensive, and would have looked far better; he was always an admirer of frame buildings, and will subscribe for nothing else. If, says a third, it had been a union church, built to accommodate all denominations, he would have given as liberally as any one, but this sectarianism he never will encourage. When the different sections of the church all agree to worship under the same roof, then he will give to build churches, but not before; for to give in the present state of affairs is only to assist in keeping up this unchristian strife. If, says a fourth, I had not been so scarce of money, I would have subscribed for your church; but the truth is, I have been buying another farm, and I am afraid I will hardly be able to meet my payments this fall. Such an one will probably give after he has bought up all Canada. Another

would have signed if the crops had been better. It is true, he admits that the fall wheat was good, but then the spring crops amounted to little or nothing; the oats were so short that one could scarcely cut them. It would be a task (not to be finished in one day) to record all the barrier *ifs* that stand in the way of liberality. They exceedingly regret their inability to give, and could the *ifs* only be removed, the ignoble refusers would be noble givers. Any one who can devise ways and means to overcome these little obdurate *ifs*, will confer an untold blessing upon the Christian world. Then shall the treasury of the Lord be full, and church debts be classed among the things of the past.

Mr. Editor, were it not that your space might be infringed upon, these experiences might be extended further; but, perchance, what has been said may prove of service to the church at large, and more especially to some collectors starting in the work. And I would sum up by asking church collectors never to get discouraged, although they meet with many rebuffs and withering refusals; for there have been close, tight, niggardly people in every age and country, and it is not a surprising thing if not a few of these have strayed into Canada. But churches have been built without the aid of these before, and churches will be built without their aid again. We have amongst us men of large and liberal hearts, and God be thanked that this class is on the increase.

A COLLECTOR.

THE ENDOWMENT OF KNOX COLLEGE.

SIR.—I have been hoping to see many of our wealthy members following the excellent example of Win. McLeod, Esq., of Woodstock, who contributed \$1,000 towards the endowment of Knox College. But, as yet, I have looked in vain to find any notice of such contribution in the *Record*. Whatever some may think of Government endowing denominational colleges, the spirit of the age is against it, and the voice of OUR CHURCH has been UNMISTAKABLY against it for many years. Our Ontario Parliament has fully committed itself against the principle: holding that if they endow one they must endow all.

We enter not on the vexed question of the abstract right or wrong in the matter—believing that men may conscientiously differ in their opinions about it. We often, however, hear men declare that it is right and proper for members of each Church to endow their own denominational college, training young men for the ministry. This principle is universally conceded. Yea, many STRONGLY DECLARE their willingness to contribute not only to the institutions of their own Church—supported by VOLUNTARY contribution—but even to those of other Churches. Now, I have often wondered, since there are so many ardent admirers of the voluntary principle in Canada, how they have permitted Knox College—DEPENDENT WHOLLY ON VOLUNTARY CONTRIBUTIONS—to go a quarter of a century undowered, and struggling with debt and difficulty from year to year. In my simplicity, I thought that such persons needed but to be told that the C. P. Church had such a college, dedicated to the sacred work of preparing candidates for the Gospel Ministry in that Church, and that immediately their hearts and purses would open, and that with one voice they would respond and say, “Come, let us endow that institution, for that is the way we believe the cause of God and the machinery of our Church should be sustained.”

But I fear many find it easier to write and speak against the Government endowing sectarian colleges than to give freely themselves to uphold the institutions of the Gospel and thus prove their sincerity. When men are prepared to make sacrifices for a principle, then we should give them credit for being in earnest.

We are perhaps told by some that the college is not managed altogether to their liking. The same objection will lie against every institution that has been managed by man. There never was, nor is there now, an institution on earth, with which man has to do, that is altogether perfect, and about the management of which all are agreed. Men differ in opinion about the management of our noble Toronto University (but of which most of the candid, intelligent citizens of Ontario are proud). Shall we then disendow it because of these differences? Nay, rather rectify what is wrong, but uphold the institution in all its integrity. Put your College right, some say, and we will endow it. To that we reply, the very thing we need to enable us to put it right is the ENDOWMENT of it by our people. It is only thus we can secure a sufficient staff of able professors, and an adequate library and other requisites. The Free Church of Scotland, and the Presbyterian Church of Ireland, each have some six or seven professors, and the U. P. Church of Scotland four or five professors for each of their theological colleges. We should have at least four permanent professors to do justice to the many important themes which they have to unfold and expound, and to do justice also to themselves and to the young men committed to their care by the Church.

Presbyterians desire a thoroughly educated, if not a learned ministry. Don't let them act the part of Pharaoh, and ask brick without straw. Let the Church at large provide the needed endowment; and surely they may trust the wisdom of the Synod, composed as it is equally of Elders who represent the people, and of their own pastors, to employ it in the way that will be most conducive to the general interests of the Church. There is no reason to cherish suspicion of ministers whose interests are entirely identified with those of their people.

Besides, the annual collection for the support of Knox College is a drag upon the missions of the Church. By removing this out of the way, we will be able to give our undivided attention to this most important department of the work of our Church, and the extension of the Redeemer's Kingdom on this vast continent. Those who aid in endowing Knox College, thus aid, at the same time, the missionary work of our Church.

A great door of usefulness is opened before us in British America, if we had the means and the men to enter in. Endow the Colleges of our Church, and the men will be found. Even with all the disadvantages under which we labour for want of this endowment, over seventy young men are now studying for the ministry of our Church at Toronto, and about twenty at Montreal. Our people at Montreal have set a noble example in their liberal contributions towards the endowment of our new theological college there; while, at the same time, giving very largely to the advancement of evangelical religion in the midst of Popish error and superstition. I trust they will soon be far outstripped by the people of Ontario, who enjoy still greater advantages.

The people of the United States have also set a noble example of liberality in endowing colleges, during the years 1863 and 1864, to the amount of \$1,531,000. This vast sum was contributed voluntarily for the advance-

ment of the higher education of the people at home and abroad, as well as for the training of young men for the Gospel Ministry, while, at the same time, they were freely giving over a million dollars yearly to the Christian and Sanitary Commission for the benefit of the army, besides paying the heavy taxes levied by the Government. Since that time, Mr. Peabody has given several hundred thousand dollars for similar purposes, and others have followed in his footsteps.

The State of New York has set apart 450,000 acres of the public lands for the complete endowment of a Great Central University for the special benefit of the working classes—a University already founded and largely endowed by that truly patriotic and liberal-minded man, Mr. Cornell, to which he alone has contributed in lands, library and money, about \$1,000,000. A few years ago, a Presbyterian College in Pennsylvania was endowed to the extent of \$100,000, without any difficulty. No doubt some of the wealthy contributed very largely to it, one giving \$10,000, another \$5,000, and others \$1,000 or \$500.

While American Christians manifest a most liberal spirit towards missions, the endowment of colleges, and the cause of God and man, they are far more heavily taxed than the people of Canada. The interest on their public debt amounts to over FOUR TIMES as much per head as ours. Instead, therefore, of contributing less to the cause of God, our people should devote a far larger proportion of their income to the advancement of the Saviour's Kingdom, in the various departments of His work.

And is not this one of the most important objects to us as a people—the proper training of an increasing number of labourers for the Lord's work in Canada and British America? To what nobler object can the friends of Christ in our land devote their means?

Who then will come forward and follow the example of Mr. McLeod? Let our people manifest their gratitude to Divine Providence for His goodness to us in the past by devoting a portion of their means to this part of the Lord's service at the commencement of the year 1869. We only require \$100,000 for the endowment of Knox College, which has already sent forth over 150 students, most of whom have become pastors of the C. P. Church. Now, this amount was subscribed nearly thirty years ago, for the endowment of Queen's College, Kingston, when the Presbyterians were not more than one-third the number of the present adherents of the C. P. Church, and having less than one-fourth the wealth now held by our people.

Let one hundred of our wealthy members give each one thousand dollars, and it is done. Or let the people generally share in the privilege and blessing, and let them contribute according to their means; the wealthy raising say \$50,000, in sums varying from \$200 to \$1,000 and upwards, and let the people generally collect the other half in sums from \$500 to \$100.

When will our people show their faith in God and their belief in the declarations of His Word? "There is that scattereth and yet increaseth." "It is more blessed to give than to receive." "The liberal soul shall be made fat." "He that soweth sparingly shall also reap sparingly."

We believe that the want of enlarged liberality in upholding and extending the Kingdom of our Redeemer is one of the chief causes of the absence of any marked revival of religion or outpouring of the Word of God upon our people, for He has said, "THEM THAT HONOUR ME I WILL HONOUR."

Notices of Publications.

THE BIBLICAL REPERTORY AND PRINCETON REVIEW FOR OCTOBER, 1868:

The contents of the October number of the *Princeton Review* are:—1. "Studies in the Gospels; Matthew the Gospel for the Jew." 2. "Progress of Doctrine in the New Testament." 3. "Christian Work in Egypt." 4. "Antiquity of Man." 5. "Dr. Gillett and Liberal Presbyterianism." These articles are on important topics, and are all marked by ability and research. We observe that some changes are taking place in connection with this *Review*. Henceforth it is to be published by Messrs. C. Scribner & Co., New York. In the editorial department, the Rev. Dr. Lyman Atwater will be associated with Dr. Hodge, whose editorial superintendence has done so much to give a firm and elevated position to this *Rev.* in the Theological world. We trust that these changes may be the means of imparting increased interest and giving an extended circulation to this most important and useful publication.

PIVOT WORDS OF SCRIPTURE—By the Rev. Philip B. Power, M.A., Author of the "*I Will's* of the Psalms," &c., &c. New York: R. Carter and Bros. Sold by D. McLellan, Hamilton.

The volume contains ten chapters, each presenting an important subject, founded on a text of scripture, the interpretation of which turns on some small but insignificant word, forming as it were the pivot of the text. Hence the title "Pivot Words." The various subjects are appropriately illustrated by references to the biographies of eminent christians. The book was composed while the author was laid aside by protracted illness. Those who have read his other works, the "*I Will's* of the Psalms," and the "*I Will's* of Christ," will find here the same evangelical spirit and the same power of simple but striking illustration.

A COMMENTARY, CRITICAL, EXPERIMENTAL, AND PRACTICAL, ON THE OLD AND NEW TESTAMENTS, by the Rev. R. Jamieson, D.D., St. Paul's, Glasgow; Rev. A. N. Fausset, A.M., St. Cuthbert's, York; and Rev. D. Brown, D.D., Prof. of Theology, Aberdeen. Vol. I., Genesis to Deuteronomy. Glasgow: W. Collins, Sons, & Co. D. McLellan, Agent, Hamilton, Ont.

We have noticed the other volumes of this commentary as they issued from the press; for although this is the first volume in the order of the books of Scripture, it is the fourth in the order of publication. It has been delayed chiefly from the anxiety of the writer to give full attention to the questions that have recently been brought up by Colenso and others in connection with the Divine authority and credibility of the Pentateuch. We must say that Dr. Jamieson has done his part well. He has met with ability and success the assaults made, and vindicated the authority and accuracy of the Books of Moses.

We again heartily commend this commentary, which will now be soon completed, as a most useful one, being in reality a happy medium between a popular and a purely critical exposition. Its price is reasonable, and the whole getting up excellent.

THE PEARL OF PARABLES.—Notes on Luke XV., 11-32. By the late James Hamilton, D.D. New York: R. Carter and Brothers. Sold by D. McLellan, Hamilton.

This volume contains the expository and practical remarks of the late Dr. Hamilton on the parable of "The Prodigal Son." The parable is one affording ample scope for the peculiar powers of illustration possessed by Dr. Hamilton; and we commend it to our readers as one of the best books that can be put into the hands of the young.

BESSIE AND HER FRIENDS.—By Joanna H. Matthews, Author of "Bessie at the Sea Side," &c., &c. New York: R. Carter and Bros. Sold by D. McLellan, Hamilton.

The author of this book has given us an exceedingly bright and pleasant story, or series of stories. There is great simplicity and beauty in the setting

Leask; Rev. R. Leask; Rev. W. Mc-
William; Rev. W. Donald; Rev. T.
Wightman; Rev. T. Alexander; Rev.
A. Currie; Rev. W. Milligan.

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{ Alnwick	7 25
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"FRESH AIR AS A MEANS OF GRACE."

We have just been reading an article in an exchange paper—the *New York Methodist*—under this heading, and the subject brought forward is of such importance, that we deem no apology necessary in bringing it before our readers. Of late our congregations have erected many new churches, not a few of them exhibiting a very marked improvement in the style of architecture, and in general appearance and comfort, on the buildings formerly erected for the worship of God. We congratulate the congregations that have erected these buildings, and we congratulate the Church at large, on the improved style of church architecture everywhere to be seen. We rejoice at seeing neat, commodious, tastefully-designed and well-executed buildings springing up in our cities and towns, and even in our country villages. They are a token for good, an indication of growing taste, and, what is more, of growing liberality.

We have no reason to believe that the churches recently opened are defective in the matter of ventilation. But it is a notorious fact that many churches, in other respects all that could be desired, are defective in this respect. We subjoin a few paragraphs from the article to which we have already referred :

"It is not from want of reverence that we associate fresh air with means of grace, but from a deep conviction that there is a more intimate relation between them than is usually supposed. Services of prayer and praise can be better performed if the body be in a healthy condition; hence, whatever tends to weaken or to oppress it must, to a greater or less extent, interfere with the legitimate workings of what are called means of grace; while whatever tends to preserve the bodily strength, becomes, in like manner, a help to those means. The connection between man's material and spiritual natures is too often overlooked; there can be no real healthy progress unless both are recognized. Bring together a company of people to listen to a sermon, and to join in other religious services, and put them in a position of positive discomfort, where they will be perpetually reminded of the subjection of the longing soul to the weakness of the body, and what wonder if the exercises become wearisome and barren of profit! True, devout hearts can worship God anywhere; but they will have more enjoyment and profit in the service if they can forget for a while the imprisonment of the soul in the body.

"Many a good sermon has been spoiled for want of fresh air during its delivery. The preacher has felt heavy and the people drowsy; the one, perhaps, blaming his flock for listlessness, and the other finding fault with the minister for being uninteresting; while all the time the fault was in the foul air. Who has not noticed the deadening effects of bad air in a prayer meeting, when held, as such meetings often are, in the basement of a church—a room usually built with height of ceiling absurdly low in proportion to its size? In such a place, full of people, the air becomes vitiated in a few minutes, and every breath inhaled after that is poison. We have no doubt that many ministers have broken down in health and gone to premature graves by reason of preaching and praying, night after night, for weeks at a time, in badly ventilated rooms.

"Architects, building committees, trustees and sextons, ought to have some one to remind them perpetually that fresh air is a vital necessity in churches. Better do without almost anything else than this. A living Gospel ought never to be preached in a dead atmosphere. Give us plenty of pure air, and the preachers will preach better, the brethren will pray better, the people will sing better, all our meetings will be better attended, and followed by better consequences."