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THE
HOME & FOREIGN RECORD
OF THE
CANADA PRESBYTERIAN CHURCH.

No. 12.

OCTOBER, 1867.

VOL. VI.

COLLECTION FOR KANKAKEE MISSION.

A collection in aid of the Kankakee Mission (Rev. C. Chiniquy's) was appointed by the Synod to be taken up on the 1st Sabbath of November. The present engagements of the Church in connection with this Mission are (1st.) \$1,200 for teachers in the Mission School, and (2nd.) such a sum as will, with the contributions of the people, make Mr. Chiniquy's salary \$1,000. We direct attention to Mr. Chiniquy's communication in another column, with reference to the extent and necessities of the Mission.

The collections are to be remitted to the treasurer at Toronto.

THE COMMENCEMENT OF THE NEW DOMINION.

Within the last few months great and important changes have passed over us. We have emerged from a state of tutelage, and have assumed a position not indeed of independence, for we are thankful to say that we are still part and parcel of the Great British Empire and subjects of our Queen, beloved and revered by all her subjects,—but still a position of higher political and national existence. We have, to a certain, extent a separate establishment, while still under the protection and kindly eye of the Parent. We now form a large and growing confederation, with a wider field for enterprise, and a higher stimulus to energy, in the development of the varied resources of our country. At the same time, we shall have the benefit of a more direct control and regulation of our own domestic affairs. The change, through which we have been passing, is one no doubt fraught with important results; and we have not been indifferent onlookers, but have felt a deep interest in the progress and completion of the confederation movement, and in our first exercise of the rights and duties pertaining to us as citizens respectively of the Provinces of Ontario and Quebec, and of the Dominion of Canada. After all there is a close connexion between the moral and religious progress of a community on the one hand, and its physical and political advancement on the other.

The new state of things has now been inaugurated. We have our confederate and our local governments, and legislatures, and we look with interest and with hope, not unmingled with anxiety, for the working of the new machinery. We desire to see, at the commencement, a high-toned public morality, characterising those at the head of our affairs, our legislators both in the confederate and local legislatures, and a high standard of principle and of honor for the regulation of the acts both of the rulers and of the ruled, both of the legislators and of the electors. It is of great consequence that we begin well, for it is easy to degenerate, but more difficult to rise to a higher standard.

We confess that already we have been in many things greatly dis-

appointed. We are not going to refer to party politics. But we must say that many things have occurred to disappoint us, and fill us with apprehension for the future. There have been charges of corruption and bribery at many of the recent elections, charges so broadly made that we fear they must be regarded in many cases as undeniably true. We deeply regret that these things should be. They show a great want of moral soundness in all who are concerned in them,—alike in those who use such means to obtain a position, and in those who are capable of being influenced by such means. We lift our testimony against such practices. We trust we shall never hear so much about them for the future, but that they will be frowned down by all honorable men of every party.

Now that our representatives have been chosen, they will do well to bear in mind that they will stand in a more prominent arena than they ever did before. We hope they will be more than formerly under the influence of a sound, healthy, public opinion. We have heard of things, on the part of some of our leading men, even in the halls of our legislature, fitted not merely to grieve the hearts of christians, but to humble any right thinking man. We observe that some of the newspapers have referred to those things, declaring that there must be an end of such scenes, and that intemperance can have no place in the halls of legislation. We trust that it will be so, and that our rulers will realize the responsibility of their position, and regulate their conduct accordingly.

We trust that the blessing of God will be upon us as a people. Without His favor and blessing, nothing can be good or successful, or really prosperous. Let us pray for our rulers, that they may be directed and guided by Him ; and that our future course as a people may be marked by a higher regard for His word, and a higher appreciation of His favor. "Happy is he people whose God is the Lord."

UNCONTROLLABLE DRUNKENNESS.

ITS CAUSES AND CURE.

The sad extent to which intemperance is prevalent, the deplorable effects to which it leads, and the necessity of doing something for the rescue of those who are held in bondage by this vice—these are subjects which force themselves on the attention of many, who have not themselves been total abstainers from the use of intoxicating drinks. An eminent physician, Dr. Forbes Winslow, of London, has written on the subject of "Uncontrollable Drunkenness." He urges the establishment of Sanatoria, or asylums for inebriates, and gives much valuable information on the treatment and prevention of this form of insanity. This subject—the establishment of asylums for the intemperate—has been too long in receiving the attention which it merits. While, in the case of a man who, in the providence of God, is bereft of reason, the law steps in and shields his family, and provides for the management of his property, the drunkard is allowed to squander his property, to ruin his family, and reduce them to beggary. Yet we are sure that many a drunkard would gladly seek the protection of an asylum, and would submit even to a degree of restraint, in order to escape from the intolerable bondage in which he is held. We are glad to learn that now the law of the province provides for the establishment of such asylums, and for sending to them those who waste their time at the tavern, and are ruining themselves and families by their intemperance. We trust that the law will not be allowed to remain a dead letter, but that it will be taken advantage of without delay.

Dr. Winslow assigns several causes which may lead to the development of uncontrollable drunkenness. They are the following:—

1. *Hereditary causes.*—“Among the remote causes of dipsomania, I have to consider its hereditary character. Like scrofula, consumption, gout, leprosy, and certain diseases of the brain and skin, the disposition to drink intoxicating liquors to excess is often transmitted from drunken parents to their children. It is a law of vital physiology that ‘like begets like.’ ‘It is remarkable,’ observes Dr. Darwin, ‘that all the diseases that spring from drinking intoxicating liquors are liable to become hereditary even to the third generation, gradually increasing, if the cause be continued, till the family becomes extinct.’ There are, of course, many exceptions to this rule; but of its general accuracy there can be no doubt. It is now also an established fact that alcohol does not become assimilated in its passage through the body, but passes in its pure state out by the excretions, &c., consequently in the case of mothers using porter, ale, wine, &c., the alcohol is conveyed through their milk to their infant babe, and thus often before the child leaves the mother’s breast the craving for drink is formed, and the mother has laid the seeds of its future drunkenness or insanity!”

2. *The practice of giving wine, &c., to children.*—“It is not easy, in many cases, to discover with exactness the *fons et origo* of this malady. The injurious habit of tipping may be traced to a variety of causes. It often originates in early life, even during the days of childhood. The pernicious practice of permitting or encouraging young children to ‘sip a little wine’ out of their father’s and mother’s glass during the hours of dinner is a mistaken act of kindness, and cannot be too highly condemned. The author of a tract on wine and spirits, published many years ago, says ‘A late ingenious surgeon, occupied for a great part of his life in experiments equally well conceived and accurately executed, gave to one of his children a full glass of sherry every day after dinner for a week. To another child nearly the same age, and in dissimilar circumstances, he gave a large China orange for the same space of time. At the end of the week he found a very material difference in the pulse, the heat of the body, and the natural secretions of the children. In the first the pulse was quickened, the heat increased, the renal secretion was highly coloured, and the evacuations were destitute of bile; whilst the second had every appearance of good health. He then reversed the experiment—to the first mentioned child he gave the orange and to the other the wine. The effects followed as before—a striking and demonstrative proof of the pernicious effects of vinous liquors on the constitution of children in full health.’ From all which it follows that it is bad morally and physically to train children to use these drinks. But how will you train them to abstain, if you don’t abstain yourself? ‘Precept teacheth, but example draweth.’ The little boy’s remark, when his father refused him the whiskey punch out of his tumbler on the ground that it would be bad for him, has more sound sense in it than perhaps at first appears—‘If it be good for father,’ said he, ‘it is good for me.’”

3. *The Effect of Music and Bacchanalian Songs.*—“I firmly believe that the chronic habit of intoxication has often owed its origin to the powerful influence which certain Anacreontic drinking-songs have exercised over the minds of weak persons, who, unfortunately, are too prone, if associating with ‘good company,’ and ‘jolly fellows,’ to indulge in vinous excesses. A sagacious politician remarked—‘Let me write ‘the songs of a nation, and you may make its laws;’ and I would add, compose me exciting music, not ‘married to immortal verse,’ but allied to bacchanalian songs, and I will undertake to keep actively alive the propensity

for alcoholic drinks, and increase to a marked degree the statistics of drinking.' From which it appears that we should make music do service in a nobler cause. The passion for it is great. It proverbially has 'charms to soothe the savage breast.' And it is a pity that many good people have a sort of horror of it, and so hand it over, with all its loveliness and power, to the evil ones of the earth to do things that are not convenient. When shall we arrive at the sound sense of John Wesley, who, when some sanctimonious people were objecting to his selection of tunes, said—'We musn't let the Devil get all the good music.'"

4. *A State of Ill-Health.*—"In adults, gastric irritation, nervous exhaustion, lowness of spirits, associated with sensations of intolerable *malaise*, are often the first incentives to alcoholic drinking. A great proportion of persons who indulge in excess in stimulants allege that they suffer from an indescribably painful feeling of languor and corporeal illness which alcohol alone is found to alleviate or remove. This feeling is said to be intolerable to those who, like the English opium-eater, hanker too much after a state of happiness, or who cannot face misery with sufficient firmness. Amongst the causes of these sensations may be mentioned those nervous affections which more particularly have their seat in that part of the nervous system which is the seat of the feeling of well-being, and which, ministering to the functions of viscera in important relation to life, involve, therefore, the instincts of life and well-being. Certain diseases of the heart, impeding its functional activity or rendering its actions painful, induce this depressed condition. Morbid states of the stomach and bowels, either inflammatory or irritative, in which digestion is accompanied by pain and a distressing sensation of weakness, are amongst the most frequent causes of habitual drunkenness and opium-eating." Poor Hartley Coleridge, who was himself a victim to this vice, describes this well in the following lines:—

Sometimes, as if with mocking guile,
The pain departs a little while,
Then I can dance, and sing, and smile
With merry glee.

But soon—too soon—it comes again,
The sulky, stifling, leaden pain,
As a black cloud is big with rain,
Is big with woe.

All I ask is but to know
The depth and nature of the woe;
I hope not for a wind to blow
The cloud away.

I hear an inarticulate sound
Whercin no fixed sense is found,
But sorrow, sorrow without bound
Of when or where.

This morbid state of depression is most commonly found amongst literary men, and those who are principally employed in mental labour; consequently, we see the awful hazard they run when they have recourse to wine, or porter, or brandy, to alleviate their pain. It appears to do them present good, but at an ultimate cost that is fearful to contemplate. And these things being so, we will not be at all surprised to find Dr. Winslow tracing drunkenness and insanity very often to

5. *Medicinal Drinking*.—"I speak advisedly when I say that many sad cases of the worst type of incurable intemperance, particularly among women in the upper ranks of life, may be clearly traced to the highly injudicious way in which various kinds of stimuli have been indiscriminately exhibited medicinally—no doubt with the best intentions—to patients suffering from diseases associated with diminished vital force and nervous energy."

The *Evangelical Witness*, of Belfast, from which we have quoted the above paragraphs from Dr. Winslow, adds:—

We hope Dr. Winslow's suggestions will be attended to. We hope that the philanthropist of our country will take into their consideration the lamentable state of the thousands of our land, who are reduced by this vice to the borders of ruin, and that they will, either by private means or Government aid, seek for the erection of sanatoria where these miserable creatures may be taken care of, and, if God will, restored to their right mind.

But we hope still farther that they will see that worthy an object as is the cure of this malady, the prevention of it is one still more worthy. And how is that prevention to be effected? The plan is simple. It is to do at the beginning what you do at the end. It is, do with all men what you do with that poor drunkard when you want to save him. *It is not to use in any shape or form alcoholic liquor—this dangerous and deadly enemy of our race.* No other remedy ever has been effectual but this. And were this done, then, even if you had sanatoria erected, you might close them, and, along with them, a large number of our jails, almshouses, workhouses, and lunatic asylums. Dr. Forbes Winslow is not a total abstainer—at least we do not know that he is—but there is no book we ever have read that preaches total abstinence more powerfully than this book of his "On Uncontrollable Drunkenness." "He that hath ears to hear, let him hear."

Missionary Intelligence.

THE SASKATCHEWAN MISSION.

We are in receipt of a letter from Rev. J. Nesbit, latest date 22nd July. The communication refers almost entirely to business matters. He refers to the arrival of Mr. Adam McBeath as school teacher. The school is succeeding admirably. Already they have a larger number of paying pupils promised them will cover the expenses. The school appears already to have commended itself to the approval of the chief officers of the H. B. Company; and all who have visited the mission are astonished at the progress made in such a short time and with so little outlay. Ten acres are under crop, and on equal amount broken up and ready for crop. The missionary laborers are gaining an influence over the Indians, and in the meantime, every thing is in a hopeful state. The families connected with the mission are comfortable, although Mrs. Nesbit and Mrs. McKay have not been very strong, having suffered from over-exertion. Mr. Nesbit, in the conclusion of his letter, says:—"Mr. C. Clarke, who is now in charge here, tells me that our mission is spoken of in the Council of the H. B. Company in the highest terms of praise. I trust, however, we shall ever seek something higher than the praise of man."

BRITISH COLUMBIA—LETTER FROM REV. R. JAMIESON.

NANAIMO, B. C., August 15th, 1877.

To the Editor of the Record:

MY DEAR SIR,—I very deeply regret to have to report the first breach in our membership in this congregation, by the sudden and much lamented death of Mr. Henry Young, of Sarnia, who was drowned on the 26th ult. Mr. Young was a most exemplary young man, and was very highly esteemed by all acquainted with him. I endeavoured last Sabbath evening to improve the sad event by preaching on the text—"There is but a step between me and death,"—to a congregation more than twice the size of our ordinary ones, and I trust not in vain. The deceased was only 26 years of age, and was one of the few to whom I can point as worthy of our esteem and imitation. "He being dead yet speaketh."

Mr. W. L. Mitchell, of St. Mary's, a member of the Church in Victoria, was also very suddenly called away by falling down a shaft in Cariboo a few weeks ago. Mr. Mitchell had letters to me in 1862 from Prof. Caven and Dr. Ormiston, speaking in the highest terms of him, and though he was not at any time directly under my own pastoral care, I was well acquainted with him, and I found in him (as I did not often find in others) all that these brethren had certified to, fully borne out. He manifested a lively interest in the prosperity of our Church in this colony, and was always found upright and consistent in the midst of no considerable temptations. I grieve much over the loss of such highly valued friends as the above, and the late Mr. Thos. McMicking. As was the case with the latter, so I fervently hope it will be with the others, that their sudden deaths may make deep and saving impressions on the minds of their companions and acquaintances. The bereaved parents, families and friends of the deceased under such circumstances call for our sincerest sympathy. May they have "the oil of joy for mourning and the garment of praise for the spirit of heaviness." These brethren trusted in Christ, and He is the resurrection and the life."

Mr. Jamieson in the concluding part of his letter refers to New Westminster. Various circumstances have prevented him from visiting that place for some weeks, but the services had been carried on by Mr. Robson one of the congregation who presides at a meeting for public worship on the forenoon of each Sabbath. But it is felt that this arrangement cannot be continued much longer; and there is the danger of the place of worship being closed altogether, unless a minister can be sent out. The people are very anxious to hear what can be done for them, in response to the appeal which they addressed some time ago to the Foreign Mission Committee. It may be mentioned that the Committee have not been forgetful of the interests of the congregation at New Westminster. Efforts have been put forth in various ways to obtain the services of a minister or preacher: and it is hoped that before long these efforts may be crowned with success.

 RED RIVER.—SAFE ARRIVAL OF MR. BLACK.

We are in receipt of a letter from Rev. John Black, of date 2nd September, announcing his safe return at Red River Settlement. He and the party with whom he travelled were twenty days on the road, but for four days they had to wait by the way. Mr. Black received a hearty welcome, and found all well in the congregation. Mr. Matheson had been unwell, but was improving.

ST. ANNE, KANKAKEE COUNTY, ILLINOIS.

SEPTEMBER 9th, 1867.

To the Editor of the Home and Foreign Record.

Allow me, through your christian journal to address a few words to the friends of our dear missions of Illinois.

Our last Synod having appointed the Rev. Mr. McVicar, James Court, Esq., and myself, to go and offer to the churches of the Maritime Provinces the christian salutations of the C. P. C., it was my privilege to address those sister churches, the 1st July at N. Glasgow, N. S.

No words can sufficiently give the kindness, the christian courtesy with which the Fathers of the Churches of the Maritime Provinces have received me. I am happy to say that all the members of those churches are one with us in Christ, and that their souls and their hearts are united to us by the golden cords of faith and charity.

I had to pass a few weeks to restore my health at the bracing air of the salt water shores—and the different congregations of Nova Scotia, New Brunswick, Cape Breton, and Prince Edward's Island, have taken that opportunity for inviting me to address them, promising that they would help me to fight the terrible and costly battles we are fighting against Rome, these last ten years—and the 40 congregations I have been enabled to visit have so nobly redeemed their words; and they so generously paid my poor broke English lectures, that I have been enabled, at my return, to almost entirely clear the old debt we had incurred to keep up our missions till this day. When I will be allowed, in a few days, to publish how my humble work has been paid, every one of your readers will acknowledge with me, that nothing can surpass the liberality of the noble hearted christians of the Maritime Provinces.

Now, by the great mercy of God, and the admirable charity of the brethren in the midst of whom I have passed the last two months, we have almost only to meet the current expenses of the year, which will be a comparatively easy task.

Our last Synod has voted \$2,200 for our missions; and the first Sabbath of November our dear brethren of Canada will be invited to help us to keep up my missions. What has already been done in Canada gives me the assurance of what will be done. The Protestants of Canada understand that God has given them a grand and a noble mission, the conversion of their French Canadian countrymen: and they will show to the world that they are equal to the sublime task which Heaven has given them.

Besides that, the disciples of the gospel in Canada understand that if the French people remains the humble tools of Rome, they will be to the Dominion of Canada what Popish Ireland is to Great Britain, a mill stone to her neck.

And if a rich man sees his starving brother dying at his door, and does not go to his help, he is guilty of his death—he is a murderer. There are millions of souls starving around you, Protestants of Canada. If they perish by your fault, the bread of life, the word of God, which is in your hands, will not save you, but will be turned into burning coals; will be the cause of your condemnation.

Rome is an aggressive church: bravely, with a terrible earnestness, and, in a thousand places, with a most deplorable success, the church of Rome fights the Protestants—cheerfully she expends her millions of dollars in preparing her snares to entrap the souls. There can be no peace with her; your ancestors understood that truth, they cheerfully expended their treasures, they shed their most precious blood in fighting Rome—

and the Lord gave them the victory : for on their banners were written the divine words of the Redeemer, Truth and Liberty. If we Protestants of these latter days do not fight Rome bravely, we will be defeated ; and, the great enemy of Truth and Liberty, will receive from God the power to trample us down under her feet. But if we are true to our name, true to Christ, who has shed his blood for us, true to the memory of those who have fought Rome in the name of Jesus at every cost, we will have the victory. The great enemy of liberty of conscience will be humbled and we will pass to the future generations the Bible which the christian heroes of old have gained for us at the price of their blood.

It is evident that the conversion of the thousands of my countrymen by whom I am surrounded in Illinois is carrying its irresistible influence, by the grace of God, not only in every parish of Canada, but where ever the French language is spoken on this continent. These last three months, almost every day, on the steamers, in the cars of the R. R., in which I have travelled, in almost every village and city which I have visited, I have met Roman Catholics who have told me that they had already left the errors of Rome, or that they were beginning to see the ridiculous superstitions of that false system of religion.

When waiting on the wharf of Sarnia, a few weeks ago, for a steamer in which I was to cross the river, I saw ten fine looking young men, who were speaking French ; and the following conversation took place between them and me :—

C.—“ Good day, my young friends, I suppose by your language, you are French Canadians ? ”

Young Men.—“ Yes, Sir, we are all French Canadians. ”

C.—“ Why do you leave Canada, my young friends ? Canada is such a fine country, there is nothing, on earth, so beautiful as the two sides of the St. Lawrence—and your loving mothers and your dear sisters, how could you leave them ? ”

I saw big tears rolling on the cheeks of several of them—one of whom answered : “ Our parents are too poor to keep us up. When they have paid the tithes to the Priests, and the numberless masses to save their souls from the flames of purgatory, their last cent is gone. The Priests alone and a few of their friends are rich, in Canada. But they keep their money in their purses and they do not expend a dollar to give any work to the poor. The poor must starve, or emigrate, as we do. ”

C.—“ I pity you, my dear young friends. It is hard to be exiled, particularly when young, but the great and merciful God who has created us in his image, and who has saved us and adopted us for his children, through Jesus Christ, will accompany and bless you wherever you go, if you allow Jesus to take you by the hand and accompany you every where you go. ”

“ As we have half an hour to wait for the steamer, will you allow me to read a few of the words which the dear Jesus has said to guide and console and enlighten us, in the short and dark days of our pilgrimage ? ”

Young Men.—“ Yes, Sir, we will hear those words with pleasure. ”

I then sat on a barrel of flour and read the XV. Chap. of John ; after the words of the 15th verse—“ I will not call you any longer servants, but friends, ” I stopped, and during ten minutes, I spoke on the love of Jesus for us : I showed what a dear, true, faithful and mighty friend we had in Jesus : how happy they ought to feel every where they go, even on the land of exile, to have such a friend near to them, who loved them still more than their fathers, mothers, sisters, and friends they had left at home ! I showed how Jesus wanted to accompany them on their journey, to help them in their trials, console them in their sorrows ! How He

wanted to be near to them every where, and in every circumstance of life! "Abide in me; and I will abide in you."

"Is it possible, said one of them, that Jesus does love us so much, and that He has said these very words: 'Abide in me; and I will abide in you?' Will you please allow me to read those words myself?"

I handed him the book of the gospel, and slowly, with a very intelligible voice, but with surprise he read: "Je ne vous appellerai plus mes serviteurs, mais mes amis." "I will not call you any longer servants, but friends!" He gave me back the book, and with a voice trembling with emotion, he said to his companions: "It is so; Jesus does love us so much that He does not want us to be called his servants, but his friends!" And he stopped: but there was an eloquence in his silence, his emotions of surprise and joy seemed too great to be concealed: his lips were trembling and seemed to say: "How sweet Jesus is to those who love him!! How can we refuse to love such a friend!"

One of the young men, at last broke the silence and said: "How is it then that our Priests never show us Jesus as our constant friend; but that they represent him so angry against us that we cannot even speak to him ourselves; but that we must go to the saints to speak to him for us?"

Before I could answer, another one said: "I have, long since, suspected that our Priests do not preach us the religion of Christ. Perhaps it is on account of that, that Father Chiniquy and his people have left our church; our Priests forbid us to speak of him—this shows that they fear him—but I would like to see and hear him."

C.—"Now, my young friends, would you like to have a gospel book to read it, and know more about the love of Jesus for you?"

Young Men.—"Oh! yes, Sir, please give us the gospel."

And I gave a volume of the gospel to every one of them. No words can sufficiently tell the pleasure they had in receiving that divine book from the hands of their unknown friend; with an accent of determination that I will never forget, they promised me that they would read and follow the divine lessons of the holy book.

Then I said: "As one of you, my young friends, has expressed the desire to see and hear Father Chiniquy, I want to know if you have all the same desire: if you have it, allow me to shake hands with you, for I am Father Chiniquy."

And such a hearty and respectful and joyful shaking of hands I never received, as from these ten dear young countrymen.

But the moments were very precious and short. My heart was full of joy and hope, I was praying in the secret of my soul, the dear Saviour to allow me to give to those thirsty souls some drops of those waters of life which He had so abundantly given to the woman of Samaria, near the well of Jacob.

C.—"Will you allow me to put to you a few questions and to sow into your young hearts some of the words of Jesus which are to give us eternal life?"

Young Men.—"Yes! yes, Sir—do speak to us on the love of Jesus for us, they all answered; we are so happy to meet you! and our parents will be so glad to know that we have met you! For, though the Priests have repeatedly forbidden even to mention your name in our houses, we do not pass a day without expressing the desire of hearing you talking of the gospel."

C.—"Well, my young friends, do you believe that Jesus and Jesus alone has paid your debts and saved you, by his sufferings and his death?"

Young Men.—"Yes, Sir, we do believe it."

C.—"Do you believe that Jesus is your best friends to day, to-morrow

and for ever, and the only one to whom you must address your prayers to be saved ?”

Young Men.—“ Yes, Sir, we do believe it.”

C.—“ Now, my young friends, will you promise me never to invoke any other name but the name of Jesus to be saved !”

Young Men.—“ Yes, Sir, Jesus is our best, our most mighty friend ; we do not want to put our trust in any other to be saved.”

C.—“ Do you believe that it is God the Father through Jesus alone, and not the Priests of Rome, who can forgive your sins ; that it is to God alone through Jesus, that you must go to confess your sins, and not to the Priests ?”

Young Men.—“ Yes, Sir, this is clear.”

C.—“ Do you promise me to address yourself to Jesus and Jesus alone, in all your anxieties, your tribulations, for pardon, help and light and strength ?”

Young Men.—“ Yes, Sir, we cheerfully promise it.”

C.—“ Do you promise me to abide in Jesus—and to allow Jesus to abide in you to-day, to-morrow and forever !”

Young Men.—“ We feel happy to make that promise—may we never forget it.”

C.—“ My dear young countrymen, Jesus wants to be one with you : he wants you to be united to him as the branch is to the vine. Ah ! never allow sin or the world to separate you from Him !

“ In a few minutes, we will have to depart from each other, perhaps never to see each other any more, in this world ; but if you are true to Jesus, we will meet again in Heaven. Do not care a straw for the name of Roman Catholics. You have left just now, the errors of that church ; but be thankful and happy that through Jesus, you are the children of God, the inheritors of an eternal kingdom ; for you are not only the redeemed, but the brothers of Jesus. Let your lives be according to these glorious titles. Good bye, dear young friends ; I thank God to have met you here. The hour I have passed with you is one of my most happy and blessed hours.”

Young Men.—“ Good bye, Mr. Chiniquy ; we are also happy to have met you here : we will never forget what you have told us !”

The steamer soon took me out of sight of those interesting young countrymen, but my heart was still with them. It was evident to me that Jesus had revealed himself to their honest and young intelligences—their names were written in the book of life. They had drunk at the fountain of waters which are flowing from Heaven ; they had found those waters so sweet ! They had found Jesus—and their hearts were as full of joy as mine. Oh ! I will meet them among those whom the Lamb has redeemed with his blood.

Now what can we not expect if we can give a first rate gospel education to the numberless children of French Canadian converts by whom we are surrounded here ? Every one of those children will have an irresistible influence among the French Canadian Roman Catholics, who are their brothers, their sisters, their friends. They will not cost half the expenses of a colporteur, and, by the grace of God, they will have ten times more chances of success—they will not find the tenth part of the difficulties which our colporteurs meet. The doors, the hearts, will be opened every where to our children in the different stations of society where Providence will call them to live.

We have here six thriving missions to visit and support. We have three converted Priests who are fighting against Rome ; besides our beloved brother Demers, whose labours are more than ever blessed in the city and

vicinity of Kankakee. We have a school, or college institution, where from 120 to 150 young people are trained in the best way we can to be enabled to fight Rome every where they will go. A good number of Roman Catholic children are attending the classes. We have repairs to make to our chapel and our schools which will not cost less than \$500. Besides that, we have either to abandon the field here to Rome or to sustain two formidable suits against our merciless enemy. In a word, we are here a band of soldiers whom Jesus himself has chosen to fight Rome. The God of the gospel has already so visibly blessed us that the Bishops and the Priests of Rome have already confessed their defeat. Armed with the sword of the Lord we strike blows after blows against the walls of Babylon : and the cries of rage and desolation of the Bishops of Canada are telling the christians of the whole world that the stones are falling one after the other from those walls.

In the heat of the battle, we do not feel our hearts weakened, but we feel our arms exhausted—we want a few drops of water—we ask you to come to our help ! Will you shut your ears to our supplicating voices ? Will you harden your hearts against us—will you allow Rome to trample us down under her feet, without trying to save us ? Will you allow that enemy of your Bible to plant her insolent and victorious banners here, over the ruins of the gospel ?

Protestants of Canada, we were born under the same glorious British flag with you. Though we are living in another country to-day—you will remember, we are still your brothers and united to you by the most sacred ties, the gospel. We belong, by our own choice, to the noble Canada Presbyterian Church. When a year ago the savage Fenians were butchering your brothers on the hills opposite Buffalo, a band of intrepid young men, from Chicago, Illinois, (which is our State) ran to the rescue of your volunteers, and went, as heroes, to offer you their arms and their blood, to help you to fight your battles. Do, to-day, for your friends of Illinois, what your noble friends from Illinois did for you in the hour of your peril.

Protestants of Canada, our battles are your battles ; our dangers are your dangers ; our victories will be your victories. Consent to have a share in the sacrifices and difficulties of this mighty war, if you want to have a share in the joy and glory of the redeemed of the Lamb, when the shout will be heard from one end to the other of the world : “ Babylon is fallen !! Babylon is fallen !! ”

Truly yours in Christ,

C. CHINIQUY.

MISSIONS OF FREE CHURCH.

JEWISH MISSION AT PESTH.—Mr. Moody, Missionary at Pesth, refers to the great change which has been experienced at Pesth, in consequence of the political change which have recently taken place in Hungary, now one of the freest countries in Europe. The Mission is now in more favorable circumstances than ever before. Mr. Moody says with reference to his work :—

“It is not to be supposed or expected, however, that our work will be carried on without difficulty. In consequence of the remarkable change in political relations, the mission is, in many respects, now in more favorable circumstances than at any time before, and yet we would be deceiving ourselves if we were to entertain the idea that we shall have no more opposition to contend with. This was brought home forcibly to us the other day on reading a paragraph which appeared in the leading German

newspaper in Pesth, giving an account of an interview which the teachers of the Jewish schools had had with Baron Eötvös, the newly appointed Minister for Religion and Public Instruction. The notice contains among other things the following: 'The Minister of Public Instruction put to the directors of the different schools various questions as to the numbers of children in attendance, and as to whether there might be children in Pesth capable of receiving school instruction who nevertheless attended no school whatever. Mr. Rosenberg replied that at the opening of the girls' school at the beginning of last session they had been obliged, in consequence of the want of accommodation, to send many children away, who then either went to no school as all, or took refuge in the mission school. In consequence of this representation the Minister requested Mr. Rosenberg to prepare a memorial on the point, as with the help of the Jewish school fund, which was now very considerable, the evil could be remedied by the beginning of next session.'

"It is evident from the reference to our school on an occasion such as this, that those entrusted by the Jewish congregation with the education of the young are still bent on withdrawing our Jewish children from us if they possibly can, and intent on using every opportunity they may have of furthering the end they have in view.

"I am glad to be able to say, however, that although it frequently happens that children come to us for enrolment simply because they have not been able to find admission elsewhere, the mere fact that the Jewish schools are over-crowded does not by any means fully account for the crowding of our school. The thoroughness of the instruction given in the secular branches is so much prized by many parents who are not in any way favorably disposed towards Christianity, that they would not readily remove their children from us, whatever opportunities of education should be presented elsewhere.

"As to the present state of our work there are not wanting tokens of encouragement. We have one or two enquirers again who are receiving instruction with a view to baptism. I trust they may have grace to persevere, and to stand firm when the hour of trial comes.

"I may mention, also, that although we cannot report any real awakening among the children in the school, we are encouraged by observing that many are often interested, and to some extent impressed. While teaching myself recently in different classes during the illness and absence of teachers, I had special opportunities of observing this, and the accounts received from the teachers from time to time awaken hope.

"I have been for some time holding the English service every Sabbath afternoon in the hall where the German congregation meets. As I now advertise it occasionally, I have sometimes a pretty good attendance."

EXTRAORDINARY CASE.

Dr. Duff, in addressing the late General Assembly, gave the following singular narrative:—

"From every mission field, and every quarter of it, there are calls for an increase of men and means. God's providence, God's grace is opening up new ways to us. What does this signify? It signifies that God, in his providence, has gone greatly ahead of us, that he is vastly before us with the intimations of his providence, that he is inviting and alluring us to go forward. By not going forward, we are, as it were, resisting the influence of God's Holy Spirit. How can we expect this influence to be poured out upon us when there are palpable calls which we do not and will not meet?

"Let me refer to a case, which reached me the other day, as an illus-

tration of what I mean. It is reported in a newspaper which has reached me from Nagpore, and I have every reason to believe that the report is substantially correct, and it is something very affecting, very impressive. The statement, as given in the newspaper forwarded to me by Mr. Cooper, refers to a district in the eastern division of Nagpore, called Chuttisghur, or 'Thirty-six foris,' when translated into English. The inhabitants, some forty or fifty years ago, were upwards of half a million in number, and are now greatly more. The proprietors are Hindus of the higher castes, while the Brahmans are all powerful there,—the bulk of the population being Chumars or workers in leather, who are of a low caste, though chiefly employed as agriculturists, who were very much tyrannized over by those whom they had been taught to regard as a sort of demi-gods.

"At last one of their own number professed to be sent by heaven as a deliverer. A small number of followers gathered around him, to whom he expounded his opinions, and they became enthusiastic admirers. But this leader said to himself, I will get more influence over my followers if, like other holy men, I retire to the gloomy forests among the hills. I will go there for six months, and fast, meditate, and pray; in short, I will act out the grand law of Hindu asceticism, and after that I will return with my revelation to them—with my message from heaven. During his absence, his followers began to expound what he had been telling them to the rest of the people, and before the end of six months great expectations were raised. Upwards of 100,000 people assembled in a spacious plain near the village of Girode, watching for the advent of this new prophet; and when the day at last arrived that he came down from the wooded heights behind, and appeared among them, they were satisfied that he was sent as a prophet from heaven. He told them that his message to them was, that they were to throw off the oppressive Brahmanical yoke, to fling away their idols, to give up their superstitious worship, and were to worship the only one God, who created all things, and to worship him not by outward material symbols, but to worship him by meditating upon him and praying to him. The report is that thousands, if not tens of thousands, obeyed the summons.

"And if it turns out to be so, does it not seem to be a very remarkable movement in Providence? Does it not look like a challenge from the heathen world to come forth and give them the pure gospel instead of the idols which, for long ages, they and their fathers had worshipped? The only other case I know at all similar to this is that of the Sandwich Islands, where as you may remember, before a missionary had landed there at all, under a feeling of the intolerable restraints of the idolatrous *tabu* system they were suffering from, the people had resolved to demolish their temples and burn their idols, and at that very time our American brethren were preparing a mission to send to them, and in the course of the next forty years the Sandwich Islands had become at once civilized and Christianized.

"I know not what others feelings may be with regard to the case I have mentioned, but I wrote at once, on my own responsibility, to Mr. Cooper and Dr. Wilson, suggesting that they should at once send some competent parties, European or native, or both, to see what this movement really was, and to report upon it. Why not drop any regular work to watch such a movement as this? If I were in Calcutta I would not hesitate to throw aside any ordinary routine work and go thither to enquire, and if it turned out to be anything like the representation now given, what results might we not hope to witness! This region is within the proper circle of our missions, and there is no other mission but our own within reach of it. Therefore it is flung, as it were, by the providence of God

upon our Church to see and know whether we ought not to go and teach these idol-renouncing people the principles of a soul-saving Christianity. As to the means, I think I see before me to-night some half-dozen laymen who would be found ready to say, send you the men, we will give the money."

MISSIONS OF UNITED PRESBYTERIAN CHURCH.

OLD CALABAR—FIVE CONVERTS BAPTIZED.—The Rev. W. Goldie gives the following account of the baptism of five new converts, at Creek Town, Old Calabar :—

Monday, 1st April.—Usual meetings yesterday. In the afternoon addressed on the benefits of the ordinance of baptism from Matt. xxviii. 18-20, and administered the rite to five individuals, namely, a headman from the Esekko farm district, named Mbukpa Esien Eyo, a native of Mbegheti, which seems to be a district of Ekoí; Edau Akpa Abia, a young man, blind, a native of Ibibio; Ansa Esieh, an old woman, a native of Mbe, a tribe bordering on Mburukon; Eke Ansa, a native of Calabar, who came as a refugee into the Mission yard about four years ago; and Ekpa Aban, a native of Idua (Ekri Tobacco), the first from that tribe who has been received into the church. May they be all living stones built in God's temple! Mbukpa is the first-fruits of the evangelistic labours commenced in Esekko district by Mr. Robb and native assistants. May he be the earnest of much more. Eke the refugee belonged to a sister of the late King Eyo IV., who on the death of her daughter in 1860, determined to observe the old custom, and destroyed three of her people by the poison bean, and Eke was doomed to the same fate. She escaped into the bush, and lurking there made her way to the Mission House, where she has remained since. Her mistress made several attempts to sell her, as she could not get possession of her; but I determined to keep hold of the girl, in hope that the British Consul, in consideration of the circumstances, might be willing to declare her free:

Anniversary Services—Thursday 11th.—Held our anniversary services yesterday. We had divine service in the afternoon in the church, which Mr. Edgerley conducted. The congregational meeting was held in the evening in the school-house. From the report of the year ending 10th of the month, it appears that there have been during the year, 14 baptisms, of which 10 of adults; suspensions, 3; re-admissions, 6; death, 1; membership 53, of whom 46 are natives; catechumens, 28; marriages, 7. The census of all in any way connected with the congregation, children and adults in families of members and adherents, gives 260. Sabbath collections during the year, £18, 4s. 4d.; of which for poor, £4; and expenses, £2, 6s.; leaving £11, 18s. 4d. to be sent to Treasurer. In all those items there is an advance, though small, on last year's numbers, for which we desire to thank God and take courage. Two puncheons of oil have also been promised towards defraying the expense of the alteration of the church at present being made; and a third, which will probably be all that is required, will likely be likewise contributed.

General Religious Intelligence.

THE EVANGELICAL ALLIANCE.

The fifth general conference of the Evangelical Alliance was opened at Amsterdam on the 18th August, when sermons were preached in the Eng-

lish Episcopal Church, the French, Presbyterian, and National Churches. The attendance was large, many eminent ministers and laymen being present from Britain, Germany, Switzerland, France, Holland, Italy, Spain, Sweden, and the United States of America. Some were present from Canada, among others Principal Willis, although he was unable to remain for more than three days at the commencement of the proceedings.

At the opening of the Conference, Baron Van Wassenaar, President of the Alliance in Holland, took the chair, and, first in German, then in French, welcomed the brethren to Amsterdam. Papers were read on the religious state of Holland, Belgium, and Germany, and thereafter an address was delivered by the Rev. Canon Battersby, on the religious condition of the Church of England, another by Rev. J. H. Hinton, on the non-conformist churches, and another by Rev. W. Robertson on the condition of the Scottish Churches. Rev. Dr. Prime of New York referred to the organization of the Alliance, recently formed in America, and General Burrows spoke on behalf of Canada. On the second day a brilliant address was delivered by Dr. McCosh of Belfast, on "Moral Philosophy in Great Britain in relation to Theology," and various other papers were read, and addresses delivered. An interesting address was delivered by Rev. Mr. Bliss, of Constantinople, who brought the salutations of the Turkish branch of the alliance, and bade the assembly greeting in the name of the Christians of Macedonia, Bithynia, Galatia, Cappadocia, Mesopotamia, and of all Asia.

Interesting addresses were given at the dinner table, and at evening conversaciones. Various important subjects, including Sabbath observance, were discussed. To some of these subjects we may afterwards refer.

The meeting was brought to a close on the 27th. The closing addresses was by Dr. Prime, of the "New York Observer."

There is a probability that the next general meeting of the Alliance will be in New York.

ITEMS OF INTELLIGENCE.

ABYSSINIAN EXPEDITION.—Preparations are making in England for fitting out an expedition for the relief of the captives who have been so cruelly held in custody by the King of Abyssinia. These captives consist of an Ambassador, a consul, two or three missionaries, and several other persons. They have been kept in captivity for a considerable time, some of them for several years by Theodorus, King of Abyssinia. Much interest is excited in these unfortunate prisoners, and an invitation to special prayer in their behalf has been drawn up and issued by the Rev. Dr. Charles Brown, of Edinburgh.

REPORT ON RITUALISM.—The Commission recently appointed on the Ritual of the English Church have published their first report. The Report is decidedly adverse to the Ritualists on the question of vestments—the first subject which has received attention from the Commission, and recommends that congregations ought to have some simple mode of process against the excesses of ritualism. They do not, however, suggest how such a thing can be carried into effect. This will be the great difficulty.

SUCCESSOR TO PROFESSOR GIBSON.—The Rev. Mr. Wallace, of Londonderry, has been appointed Professor of Christian Ethics, at Belfast, in room of Professor Gibson, whose sad death has been so much lamented by all who knew him.

PERSECUTION IN EGYPT.—For a number of years there have been mis-

sionaries of the United Presbyterian Church of America laboring with great success in Egypt. These missionaries apparently had the approval of the Egyptian government for some time, and received as a free gift, a house in Cairo, valued at more than £8000 sterling. Recently, however, they have been informed that the government "has quite decided to take all proper measures to repress religious propagandism, whether secret or public, whoever may be engaged in it." It is supposed that the Patriarch of the Coptic Church has influenced the Egyptian government to adopt this course.

WESLEYAN CONFERENCE.—The Wesleyan Conference was held this year at Bristol. Sixty-one candidates for the ministry were ordained, and 28 ministers were reported as having died during the year. The day schools connected with the conference are 631, with 99,128 scholars on the roll. The Sunday Schools are, in number, 5,137, the scholars 556,502, and the teachers 100,000.

RELIGIOUS REVIVAL.—A series of interesting meetings has lately been held at Arndilly, Scotland, the seat of Mr. Macdowell Grant. The meetings extended over two days, and were attended by, from 1000 to 1500 people each day. Many visitors from a distance were present and addressed those present. Among these may be mentioned the Earl of Cavan, Mr. Brownlow North, Major Ross, Dr. Pirie of Aberdeen, Rev. D. Fraser, of Inverness, with most of the ministers of the neighborhood. The addresses had chiefly for their object the stirring up, and quickening of God's people for fresh activity and work.

MEXICO.—We rejoice to observe from the Monthly Reporter of the British and Foreign Bible Society, that Bible circulation is again allowed to go on in the country.

MEETING OF MISSION BOARD.—The Board of Commissioners for Foreign Missions has just held its anniversary meeting in Buffalo. We shall notice its proceedings in our next issue.

Home Ecclesiastical Intelligence.

PRESBYTERY OF BROCKVILLE.—The Rev. John Burton, Lyn P. O., is, for the present, Clerk of the Presbytery of Brockville.

REV. D. COUTTS, CHINGUACOUSY.—In connection with the resignation of the Rev. D. Coutts, referred to in the report of the proceedings of the Presbytery of Toronto, in the last number of the Record, it should have been mentioned that his resignation was occasioned by severe and continued indisposition.

ORO, WILLIS' CHURCH.—The Rev. W. A. Johnston was, on the 25th ult., ordained and inducted as Pastor of Willis' Church, Oro.

MONO.—We should have noticed, in an earlier issue, the induction of the Rev. W. M. Christie, as pastor of the congregations of Mono Centre and Mono West. The Rev. A. McFaul presided. The Rev. R. Knowles preached. The Rev. J. Greenfield addressed the people, and Mr. McFaul the Pastor.

SABBATH SCHOOL CONVENTION.—The Sabbath School Convention is to open on Tuesday the 8th. We doubt not many of the Sabbath Schools in the country will be represented at the convention. Such meetings are calculated to give an impulse to the good cause.

REV. NEWMAN HALL.—The Rev. Newman Hall, of Surrey Chapel, London, is at present on this continent. He spent some days in Hamilton, and preached more than once. He preached in Toronto on Thursday evening the 26th. All who have heard Mr. Hall speak in high terms of his pulpit power. He is accompanied by the Rev. Mr. Baggic, of Scarboro', England.

COMMENDABLE LIBERALITY.—We have received from George L. Beardmore, Esq., Toronto, one hundred and fifty dollars. Of this amount the sum of one hundred dollars is for two bursaries of \$50 each, for young men preparing for the ministry at Knox College, and the remaining sum of \$50 is for books for the library and for students. Mr. Beardmore has guaranteed \$100 per annum for six years for scholarships. We trust some will imitate Mr. Beardmore's liberality. There are few better or more useful ways of expending money.

RATHO.—It is not long since we had occasion to refer to the erection of a very commodious manse at Ratho, by the congregation of the Rev. F. McCuaig. We regret to state that, on the night of the 22nd August, it was completely burned down. The family of the Pastor had a very narrow escape, the children having been snatched from bed not three minutes before the bed was in flames. Mr. McCuaig succeeded in saving his library and a good deal of the furniture and clothing. There was an insurance of \$800 on the furniture, but none on the manse. Although the loss is a severe one, the congregation are acting with great spirit, and are taking active steps for the re-erection of the manse. (Trustees of church property should be particular in seeing that the property is insured. There is a tendency to be dilatory in this matter. In such a case as that referred to, a day's delay may occasion very serious loss. Editor.)

FIRST CANADA PRESBYTERIAN CONGREGATION OF WEST GWILLIMBURY.—A few days ago, Messrs. Cerswell and Wilson, elders in this congregation, waited on their pastor, the Rev. Mr. Fraser, of Bond Head, and handed him, on behalf of themselves and members of the church, and several other friends, the handsome sum of *one hundred and twenty-one dollars*, (\$121), with the special object of aiding the Rev. gentleman in furnishing himself with a horse, in order to facilitate the performance of pastoral duty over a widely scattered charge. The spirit of this small congregation is deserving of all commendation. While their regular contributions for congregational purposes, and for the schemes of the church, compare favorably with those of much larger societies, this is the third occasion, within a few years, on which they have shown their good-will to their minister, and their consideration for his comfort, in a similar way to that above mentioned. Once by the donation of \$187, (to which the congregation of Essa added \$132), and again by the gift of a valuable carriage and harness.

MCKILLOP, 2ND.—This congregation has built a neat and commodious church, capable of seating 350 persons, and will have the debt all paid in January next. The people determined to have a Soiree—before their missionary, Mr. J. Edgar Croly, returned to college. It was held on September 17th, and though early in the season for a rural district realized the handsome sum of seventy dollars.

DEATH OF JESSE KETCHUM, ESQUIRE.—We have to announce the death of the late Jesse Ketchum, Esquire, of Buffalo, formerly of Toronto, at the advanced age of 85. Mr. Ketchum resided for many years in Toronto, and never ceased to take a warm interest in it, and especially in every thing connected with the moral and spiritual progress of the place.

He contributed very freely of his substance for the advancement of benevolent and religious objects; and several of the religious institutions of this Province were large sharers in his liberality. He was the donor of the very valuable property belonging to Knox's Church, Toronto, and he made very valuable donations to the Bible and Tract Societies, giving them a perpetual lease of the site of their depository at a small annual rate, this too being payable in Bibles and religious books, for distribution among the children attending day schools and Sabbath Schools in the city. Mr. Ketchum was an ardent supporter of the cause of temperance, and availed himself frequently of opportunities of encouraging the young in habits of temperance and morality. He was a truly good man, and in Toronto as well as in Buffalo, his name will long be held in respectful and grateful remembrance. Mr. Ketchum was father-in-law to the Rev. J. Harris.

PARKHILL is a rising village on the Grand Trunk Railway, about forty miles from Sarnia, and thirty from London. Its increase and progress for the last year or more have been really remarkable. If it continues to grow in the same ratio, it will soon be a place of importance and influence. For the last three years it has been one of our Mission Stations, under the care of the Presbytery of London. By the commendable zeal and liberality of some of the Presbyterian Families there, the supply of the means of grace was kept up with tolerable regularity, even in its incipient state. About six months ago the station of Parkhill was united with McGillivray, and we now look hopefully forward to that desirable time when we shall pass out of the list of Mission Stations, and enjoy the stated means of grace by having a pastor amongst us. On the 22nd ultimo the frame of a new church was raised. The building, which is set on brick posts, and is to have a neat spire, will be capable of accommodating about 350 settlers. The laying of the corner stone was performed by Mr. John Murdoch, student of Princeton Seminary, who has been labouring as missionary there during the summer months. Mr. Murdoch gave a short and suitable service on the occasion, giving a brief address from the last clause of the 24th verse of the 20th chapter of Exodus. A tea meeting was given by the Parkhill congregation to Mr. Murdoch, prior to his removal to Princeton. The meeting was highly successful. Several ministers of various denominations were present, and delivered interesting and instructing addresses. The large attendance, the order, decorum, and happy feeling which apparently pervaded the audience, indicated plainly that all were well pleased with the proceedings of the evening. Mr. Murdoch, on behalf of Mrs. Murdoch, returned thanks to the ladies of the Parkhill congregation for their kindness in presenting her with a purse containing \$26. Mr. Murdoch carries with him the good will of many of this neighbourhood, and will, I doubt not, appreciate this manifestation of respect shewn to himself and partner.—*Communicated.*

DEATH OF REV. ALEX. MCGLASHAN.—We regret to announce the death of the late Rev. A. McGlashan, which took place after a short illness at St. Catharines on the 9th ult. Mr. McGlashan laboured for some time at North Pelham and other places in the Niagara District. Latterly he resided in New York, and was connected with the Seamen's Mission. He had recently returned to the Province, and was thinking of settling in it, when suddenly summoned hence. Mr. McGlashan's brother is now laboring at North Pelham. We deeply sympathize with his bereaved partner.

SCOTCH J. PRESBYTERIAN CHURCH, CHICAGO.—Within the short space of seven weeks the members and friends of this church have reared a goodly structure in a most central situation, and at a cost.

including the ground, of 8000 dollars. On Sabbath, September the 1st, the Lecture Room was opened for public worship. The services, which were highly appropriate, were conducted by the Rev. Dr. Burns, of Knox College, Toronto, father of the pastor, and by the Rev. G. D. Bradford, of the United Presbyterian Church in the city. On the evening of Tuesday following, a large and agreeable social meeting of the congregation and their friends, was held in the same place; and it was countenanced by persons of all denominations. Professor Elliot, of the North West Presbyterian Seminary (U. S.) prayed at the opening; and suitable addresses were delivered by the Rev. Messrs. McConnel, Macguire, and Swazey, of the Presbyterian Churches in the city; by General Mann, of the M. E. church; by Dr. Burns, of Toronto, and by the pastor. The speeches of the representatives of the various bodies in and around the city breathed a kindly and christian spirit. Dr. Marsh, of the M. E. church, with an excellent band and a powerful melodian loaned for the occasion by the celebrated firm of Messrs. Root and Cadey of the city, conducted the music. The church, when finished, promises to be commodious and elegant; it will be surmounted by a fine spire. The basement floor is several feet above the ground; of suitable height; every way commodious; and the Bible class-rooms communicate with it by folding doors. The church progresses very promisingly. Forty-five were added at last communion, and the next occasion of the kind in a few weeks will show a large addition. The Sabbath school and Bible classes will also be formed in the course of a week, and under favourable auspices. The collections for the building fund at all the commencement meetings will amount to a thousand dollars.

PROCEEDINGS OF PRESBYTERIES.

PRESBYTERY OF TORONTO.—This Presbytery met on the 11th of September.

Mr. Walter Wright was appointed to take charge of the mission in Muskoka for a time, and the Presbytery agreed to renew their recommendation to Sabbath Schools within the bounds, to contribute to the funds of that mission.

A call from the congregations of Barrie and Guthrie Church, Oro, to Mr. M. Fraser, Probationer, accompanied by a guarantee of a salary of \$800, was sustained and accepted. The Presbytery agreed to record their satisfaction with the liberal spirit evinced by these Congregations.

Mr. McFaul withdrew his resignation of the congregation of Munsies Corners.

The trials of Mr. Wm. A. Johnson for ordination were heard; and the Presbytery, being satisfied with these, appointed his ordination to take place at Willis Church, Oro, on Wednesday the 25th of September, when the trials of Mr. M. Fraser, for ordination will also be heard.

JAMES MITCHELL, *Presbytery Clerk.*

ONTARIO PRESBYTERY.—This Presbytery met at Prince Albert, on Tuesday, 10th September. The following are the principal items of the business then transacted:—

The Rev. W. C. Windel was chosen Moderator for the next term of office. The Presbytery had under consideration the re-arrangement of some of the Stations, and, in relation to these, passed the following motion—namely.—“That the Islay and Cambray stations be separated from Woodville and Lindsay respectively, and joined together in April, or earlier, should Lindsay call a Minister before that period.” The Clerk was instructed to certify Messrs. E. Vincent—belonging to the Clarke Congregation—and E. Panton—connected with the Oshawa one—to the Board of Examination, as Students of the preliminary Course to Knox College. Carrying out the prayer of the petition of the Congregation of Ashburn and Utica, the Presbytery appointed the Rev. J. Baird, M.A.,

to moderate in the call of a Minister at Ashburn, on a day convenient for the congregation. The Ashburn section of that congregation, promised to give \$800; and the Utica one, \$100, per annum towards stipend, at the same time requesting the Court, if possible, to secure a liberal supplement from the H. M. Committee. The Presbytery, in the circumstances agreed to urge that Committee to grant to them at least \$100 yearly. Concerning Missionary Meetings within their bounds, the Presbytery passed the following motion: namely,—“That the Ministers and Missionaries be sent two and two; that these shall on the previous Sabbath exchange pulpits; and that each pair shall, through the week, hold Missionary Meetings in the congregations which they visit.” The Rev. J. R. Scott was requested to draw out a plan of those proposed services. As Mr. J. Douglas had accepted of the call given to him by the Uxbridge and Leaskdale congregation, the Presbytery agreed to meet at Whitby, on Monday, the 30th September, at 11 o'clock A.M., to receive his trials for ordination.

GEORGE RIDDELL, *Presbytery Clerk.*

Communications.

NOTES OF TRAVEL IN EUROPE.

DEAR MR. EDITOR,—I cheerfully hand to you a few notes of travel, on my return from Europe, having visited France, Belgium, Germany, and Holland—in addition to a brief sojourn in our loved old country; perhaps I should rather say, having visited briefly the latter, in addition to the countries further off, which my plan on this occasion contemplated primarily.

It was my desire and prayer that while seeking recreation, I might have opportunities of serving the good and sacred cause of the Gospel, and I record my grateful sense of the Providential guidance vouchsafed to me and to mine, more remarkably, I thought, than in any other journey I ever undertook. Doors of usefulness opened to me most unexpectedly, if I should say so of what, having prayed for, I so far expected—at any rate then, beyond the measure of my expectations.

On the voyage, both outwards and inwards, my hand was called into use, in the way of preaching to considerable numbers in the cabin of the steamship; and I had opportunity, in addition of addressing on the deck, both cabin and steerage passengers, having for my colleague in the work, the Rev. Dr. Duncan, of London, who, as you know, spent last winter in Toronto. Both he and I were much gratified, also, in taking part on the fore-castle at a prayer meeting held on the evening of the second Sabbath we were at sea, as we were nearing England—the meeting being presided over by a worthy christian gentleman from Philadelphia, Judge Alison.—Those of your readers who have voyaged on the Atlantic, must have felt like us, how very pleasant are those opportunities for friendly intercourse between Americans and Britons which these days of common enjoyment and common peril afford. It should be our care, for patriotic as well as personal ends, to encourage what so much fosters the national unity, as well as gratifies the love of enlarged christian fellowship. Most cordially do I testify to the uniform readiness I have found on the part of our United States fellow christians to invite or second every measure having such tendencies. And on my return trip, I had, from an Episcopalian brother from Ohio, co-operation scarcely less cordial than from my friend Dr. Duncan himself, both in saloon and deck religious exercises.

After a few days of Liverpool, London and Brighton,—leaving Scotia

as a choice morsel for the last—we proceeded by Dieppe and Rouen to Paris. I care not much for mere sight seeing, but what merit would there be in feeling indifferent to the noble specimens of the world's industry and art which were attracting to the French capital men of all countries and of all ranks too, from crowned heads to hard working mechanics. I am glad to see by the latest newspaper reports, how the courtesy of the Emperor has not been withheld from those English workmen who went over as representatives of their brethren of the crafts, to see and learn, perhaps to teach also. School teachers, in like manner, and associations of every sort who sought the sight, with reference to material or moral and educational uses, were greeted even with imperial welcome. It must have been gratifying to every christian, at least every protestant, to see in not the least prominent compartment of the exposition, an open store for sale of Bibles and tracts—at the instance of British and American Societies. Not only Bibles, but parts of Bibles, Gospels and Epistles in French, German, English, &c., were there in every tempting form and colour. Besides some tracts for distribution, we bought a small French "John," and also a "Peter," which served during a large portion of our tour for a better purpose than for exercising in the language, though for that purpose also. I was pleased to learn from the Book agent that priests in considerable number had looked in, and had purchased or accepted copies of the Word, or portions of it.

A Paris Sabbath is too well known to be remote from what some call Presbyterian rigidity. I knew, by report, as others knew, how theatres and other places of amusement are open on the sacred day—they say, even more frequented. What I saw was, that workmen were busy at their stone and mortar, ascending and descending their temporary scaffolds, as on any week day. This sight met my eyes when I passed the great opera house in course of erection near the rue de Province, as I sought and returned from a Protestant place of worship in that street. This and one or two other French Protestant churches were kindly lent at certain hours for religious services in the English language, besides the churches generally in use by British and American residents in Paris.

Ministers from England, Scotland, Ireland and America were there—some sent by their respective churches, specially to preach during the Exhibition months. Principal Tulloch and the Rev. Mr. Burns, of Kirkliston represented the Scottish Presbyterians, and I took part with the latter in his work, by preaching for him one afternoon. I took the opportunity of waiting on in the same place at the French service—heard a very animated French discourse—and was delighted with the fervour and harmony with which a very considerable Protestant congregation joined in singing their Evangelic songs. I thought of the days of St. Bartholomew, and of the edict of Nantes as I looked on these representatives and descendants of the Huguenots. The plaintive airs—the grave countenances of the singers—seemed to befit those who had been familiar from childhood with the stories of their martyrs.

But now I pass at once—having mentioned the martyrs—to my reminiscences of Germany. When at Frankfort and Mayence—places memorable in connection with the invention of printing, and where Guttenburg and Schoeffer are duly monumented, I felt desirous, being so near to Worms and Spires, to see these scenes of Luther's labours—the very cradle, with Wittemberg, of our Protestantism. So to Worms and Spires we dedicated one day. We entered the large Cathedrals in those two towns—it was a Saturday—no service going on—and while waiting for the doorkeeper or guide, I had time to cast an eye at the tiles of the houses, and remembered Luther's undaunted reply to a message sent by his friend Spalatin—"Go

and tell your master, that even should there be as many devils in Worms as tiles on the house-tops, still I would enter it." "Never, perhaps, was Luther so sublime," remarks an historian. Well, tiles are there still; and devils too, or devil's work; but not without tokens of the breach made in his strong holds by the great Reformer. I examined the older parts of the cathedral—carved gothic work on which, I daresay, Luther had looked. I read with something, perhaps, of a heretical smile, an inscription in good Latin on a more modern part of the wall, in honor of a noble donor, at whose expense the edifice had been enlarged and embellished. His devotion to mother church is set in contrast with the conduct of the separatists who some time before had in such numbers forsaken the one true church, and so "cut themselves off from the body of Christ." On the whole, I rather felt proud to read in a document meant to be self-gratulatory this extorted homage to the Wittenberg martyr and his following. But I was prouder still when I was conducted a little after to the Luther "monument" proper—a building in course of erection, in honour of the Reformer and Melancthon, and the princes of Saxony and Hesse who had befriended them. You ascend by a few steps to a stone platform, enclosed by a low wall of granite, on which, at equal distances, are reserved pedestals for the four or five illustrious personages whose busts are to adorn it.

We had opportunity, at Worms, of entering a Protestant (Lutheran) church, where a marriage solemnity was going on. The Pastor addressed the twain who stood before him, and was certainly not perfunctory. We witnessed the procession of the well-attired bridal retinue, in their egress from the church, their path almost strewn with nosegays. This only divided my attention with a large picture—(the Lutherans display pictures on their church walls, though not images)—of Luther pleading his cause at the Diet before the Emperor. Spires interested us much. Its cathedral rivals that of Cologne, or that of Rouen, in its magnificent dimensions and its costly paintings, these depicting a vast variety of Scripture scenes. But the interest of Spires to me centred in the Diets held there in 1526 and 1529; I longed to see the building, if aught of it remained, where, at the latter of these dates, in presence of Ferdinand, brother to Charles V. and of the Pope's legate, the famous "Protest" against the decree of the Diet prohibiting all changes in the received worship, was solemnly taken by John of Saxony, George of Brandenburg, Philip of Hesse, and other princes of the Reformation, backed by no less than thirteen imperial towns. A piece of ruined wall is all that remains of the building where that memorable stand was made in defence of primitive truth, and in assertion of liberty of conscience. I was glad to learn, however, that the town is still largely Protestant.

After Germany, Holland was my object. We had been aware that a meeting of the Evangelical Alliance was to be held in Amsterdam; and though rather late in August to admit of my being present, except for a part of the time of its proposed sittings, I stretched a point and remained a fortnight longer on the continent than I originally intended, that I might enjoy the choice opportunity of seeing in that place many Protestant brethren of all lands.

Meanwhile, before reaching Holland, I providentially learned from a fellow passenger in the same train, of a meeting to take place in Brussels, similar in kind, though on a lesser scale than that appointed at Amsterdam. This was the meeting of the Evangelical Synod of Belgium, but having so far an ecumenical character, that representatives or deputies from the French and Swiss Churches were expected to be present. The respectable person who informed us of this convention, was himself a

leading lay-member of it, "Baron Prisse," one whom we soon found to be as high in the confidence of the church, as prominent in general society by his social position.

Encouraged by the Baron's kind offer of introduction to the Synod, I returned from Antwerp to Brussels, and soon found myself at home among warm hearted christians, who welcomed me and my partner in life to their private hospitality and their sacred communings. The business of the day or of the two days was followed up, on the evening of the second, by a public meeting of a devotional kind, varied by addresses from some of the French and Swiss deputies. The church, one of moderate size, was crowded by a deeply interested auditory. At the forenoon or afternoon meeting, I was introduced, as also was Dr. Guthrie from Edinburgh, and though not formally commissioned, for he like myself had heard of the Belgian Synod after reaching the continent, we were received very much on the footing of delegates. The brethren listened with interest to our speeches, and the moderator addressed us in connection with the formally commissioned deputies from the countries above named, requesting us to convey to the brethren in Scotland and in Canada their affectionate greetings. I should mention that the addresses by Dr. Guthrie and myself were given in English, but through the kindness of a member of the Synod, the eminent Pastor at Liege, were rendered into French, paragraph by paragraph as we proceeded.

Students will feel interested when I add that Mon. Durant kindly placed at my acceptance, for the College Library, a copy of his work against the Immaculate Conception.

My notes with reference to Holland must be reserved for next month.

M. W.

A VISIT TO HURON AND ILLINOIS.

BY DR. BURNS.

MR. EDITOR,—At your request I jot down a few particulars of my recent wanderings, partly within the lines of our own "Dominion;" and partly within those of the Northern-United States. In the Autumn of 1864 I had spent three weeks and as many Sabbaths in the parts of our Province which lie on the great Huron Lake, and although it was but a limited portion of that territory I could visit, I saw enough to fill me with astonishment at the great physical and moral changes on the district from 1847 when I first saw it as one unbroken forest, to the time when the same district rose to my view with its million of acres "all taken up;" Lowlanders and Celts in hundreds, yea thousands, settled peaceably and comfortably along road lines judiciously marked out; schools and Churches provided to an extent that augured well. My visits to my brethren and friends three years ago were fresh in my memory, and the names St. Helens, Kinloss, Kincardine, Tiverton, Greenock, Paisley, Southampton, Elgin, and North Bruce, had taken familiar and firm hold of me, and gathered around them; a multitude of sincere good wishes; when in the course of events a second opportunity of a visit opened to me. It was readily embraced; and with the exception of Paisley and Southampton, and St. Helens, the localities already named were re-visited, and successful progress marked. In particular, I found that Kincardine had obtained the services of an able minister in both tongues, Mr. Fraser, formerly of Thamesford; and that a number of excellent men, principally from our own college, have been added to the list of pious pastors. The celebration of Communion at Kincardine and

North Bruce with the rather, to me a lowlander, somewhat rare accompaniment of "the speaking to the question" on Friday, brought to heard mind what I had seen years ago in Glengarry, and what I had often of at home but never witnessed. At Kincardine the Church has been greatly enlarged since 1864, and the "grove" adjacent, were both occupied on the week-days and on the Sabbath of the solemn occasion. The number of attendants in all could not be much below 2,000. The tables spread, with their pure white coverings, under the canopy of heaven; the powerful appeals of men in real earnest, and which were conveyed to listening multitudes in a language which distance of removal from its native haunts, rendered even more touching; mingling too with the vocal strains of the wild but sweet Gaelic melodies; these all blended together could not but produce a deep and hallowed impression. It was a matter of deep regret to me that want of time and other causes put it out of my power to visit as I wished my friends at Paisley, Southampton, and Egmondville. My previously fixed visit to Illinois was pressing upon me; and the arrangements for it admitted of no change.

It was on Thursday, August 1st, we set out for Chicago by the Great Western Railway. We stopped that night at London, in the hospitable mansion of Mr. and Mrs. Chisholm, whose kind attentions now as before will never fade from our remembrance. From Detroit to Chicago the distance is 280 miles, and the "Michigan Central" with its comfortable "Pulman" dormitories, brought us in safety to that large and rapidly growing city. The surface of the prairies is peculiarly favourable to railway travelling, and all my journeys through Illinois, to and from Chicago, have been accomplished, through the kind Providence of God, without any untoward incident.

Till 1830, Chicago was known only as a depot for Indian furs, and as a military post for two companies of the American army. For fifteen years after it began its rapid rise, its position on the prairies of Illinois and at the Southern end of Lake Michigan was anything but inviting. Nevertheless, during twenty years past, it has grown with amazing rapidity till its inhabitants are estimated at 230,000. It is now the acknowledged metropolis of the vast North-West. It is the great thoroughfare of produce from all the seven prairie states, and particularly of corn and cattle of all kinds. Its streets are wide, well built, and paved. Its "Wabash" and "Madison" avenues, the former four miles in length, are superior to anything in the older cities of the Eastern States. Its manufactories in machinery of all kinds, clocks and watches, and in musical instruments of different names, are on a great scale. Its ingenious contrivance for obtaining an ample supply of pure water from the lake, has been executed within three years, and at the small expense of one million dollars. Its system of ordinary and Grammar School education is most complete; and its Colleges for the higher branches of education are established on the best principles. I had the pleasure of being present at the opening of the Presbyterian Seminary of Theology, on the fifth of September, when an excellent lecture was delivered by the Professor of Exegetics Dr. Halsey. The other Professors, Drs. Lord and Elliot are well associated with Dr. H. as men of learning, ability, and worth. This Seminary is the fourth institution of the kind belonging to the old school Presbyterian body; but the other branches of the Protestant Church, whether Presbyterian, Congregational, Methodist, or Baptist, are all provided with admirably appointed seminaries; and it was to my mind peculiarly refreshing to find all the larger distributors of knowledge, whether literary or religious, under a decidedly christian influence.

The population of the city, as already stated, is estimated at 230,000, and constantly increasing. The number of churches, including all the places that are set apart for the worship of God, and also four Jewish synagogues, amount to about 120. Of the christian denominations, the Methodists and Baptists, under varied modifying designations, are perhaps the largest in point of numbers; but Episcopalians, Presbyterians, and Congregationalists, have each a fair proportion of the inhabitants. Presbyterianism, embracing the old and new schools, the united Presbyterians, the Dutch Reformed, the Scotch and the Welsh churches, with a few European sects of the same type, claims twenty-four congregations of greater or less extent. All this looks favorably; but when we come to the question of actual attendance on the public worship of God, the report to be given is any thing but pleasing. I have heard the number of church attendants estimated at an average of seventeen thousand; and well-informed persons assured me that this was an estimate too high. There are large masses of citizens to whom the habit of regular churchgoing is a stranger. The German population exceeds sixty thousand, and among the professed adherents of both the Roman Catholic and Lutheran communions, the evidence is too marked and palpable that the day of the Lord is fearfully profaned. That sacred season seems to be given up by large multitudes to the varied forms of sinful indulgence and pleasurable amusement. The friends of the Sabbath in and around the city have lifted up a noble protest against prevalent abuses of this nature; but alas! the enemies of the Sabbath have congregated in larger assemblies on the other side, and secular interests of a local and political character stand greatly in the way of a faithful execution of the statutes of public law on this vitally important matter. It is, however, a favorable symptom that the friends of evangelical truth are becoming more and more united among themselves, and more generally alive to the necessity and duty of combined and prayerful effort on the side of truth and of godliness.

Amidst much that is flagrantly immoral and wicked in this great city, I believe that in regard to active, energetic, and united zeal and christian effort, Chicago will bear a favorable comparison with the other large cities of the union. The formation of moral and religious character in a rapidly increasing community, becomes a subject of befitting thought to all good men; and in this city the measure and the forms of christian energy are truly gratifying to the moral observer. A large and united branch of godly ministers; a well conducted religious press, though as yet on a limited scale; a compact and well-arranged system of Sabbath schools; young men's associations for the mental and spiritual benefit of that vital portion of the community; daily meetings for prayer and religious conference; these and similar agencies are all at work in a humble but determined spirit, and under judicious superintendence. Among leaders in such goodly undertakings, the name of Mr. Moody deserves honorable and grateful notice; he is surrounded by a goodly band of faithful coadjutors, both clerical and lay.

There are understood to be in Chicago at least ten thousand Scotchmen and Canadians, and so far as religion has any concern in the matter, they are more or less attached to the forms and usages of Presbyterianism. Earnest and untrammelled calvinistic preaching; the regular habit of pastoral household visitation; the simple celebration of the ordinance of the supper with accompanying week day services; standing in public prayer; vocal and congregational singing of the praises of God; and the regular though not exclusive use of the authorised metrical version of the Psalms; these are the understood features of Scottish Presbyterianism; and many pious persons in Chicago felt the want of such a thing; while

they also longed for a faithful ministerial superintendence that might gather in wanderers, and seek after those other Scotch and Irish Protestants for whose spiritual interests no one seemed to care. Hence originated "the first Scotch Church" in Chicago. On application to the Canada Presbyterian Church a supply of ministers has for some years past been regularly sent to them, chiefly through the kind offices of the Presbytery of London; and in March last, my son, formerly of Kingston and St. Catherines, was inducted into the charge. In July last a suitable piece of ground in a central part of the city was purchased; and within less than two months a goodly fabric has been reared, the first flat of which, raised six feet above the ground was so constructed as to make a commodious place of meeting for 500 persons. It was opened on the first Sabbath of September; when three public services were engaged in and all largely attended. It fell to me to take the larger portion of the work on the auspicious occasion; but the Rev. Mr. Bradford, of the United Presbyterian church, and the pastor himself, took part in the services; and on the Tuesday following a social religious meeting was held, when ministers of various denominations, and several distinguished citizens, made suitable addresses; the collections altogether, on occasion of the opening, being to the amount of one thousand dollars. It is expected that from the commendable liberality of the members and other friends, the church when finished will not labour under the burden of a heavy debt.

At the distance of 140 miles from Chicago, and at about 10 from Kawane, a rising business village on the Burlington railway, a scattered, but beautiful prairie settlement meets the eye. That is Elmira, where from 25 to 30 Scotch families reside; mostly from the Highlands and Islands of Scotland from 15 to 20 years ago; and the greater part understanding their native tongue far better than the acquired Saxon which only few have arrived at. For the sake of their children, however, and the neighboring settlers, English is as necessary as Gaelic in the minister who may be sent to them. They have asked and received acceptable supplies from the Canada Presbyterian Church, and mainly by the kind offices of the Presbytery of London. I spent nearly a week among these worthy settlers, having public worship for four days in succession largely attended; and on the intervening Lord's day the Holy Communion was dispensed to 40 communicants. The people are all in comfortable circumstances and well able to support a fixed ministry, but determined to have none, but from the Canada Presbyterian Church. I found here Mr. John Macnab, the worthy representative of a "regular apostolic succession" of pious Celtic brethren from our Church; and by this time he will be succeeded by Mr. Alexander Mackay of Tiverton, one of my esteemed Huron brethren. Of no other "living branch" of the original Celtic Church in the States could I hear; but several Gaelic families at a distance expressed to me their desire to choose Elmira as the place of their future abode, provided only they could there enjoy the glorious Gospel in the language which no distance of time or place renders less dear to their hearts. The good folks of Elmira have already built a nice church and manse, and the future occupant of these, presuming on his being a man of the "right kind," will soon find himself placed in a most desirable sphere of growing usefulness.

About sixty miles south of Elmira and within thirty of the great Mississippi I had the pleasure of spending two days with Dr. Wallace, the President of Monmouth College, a literary institution recently established in connexion with the United Presbyterian Church of the States, or at least under their superintendence, and attended by upwards of three hundred students; and, what is rather uncommon, both sexes are admitted to the

benefits of the prelections, under very judicious rules. There is also a theological seminary in the same place, and in the same connexion. From all I saw and heard of these institutions and of the men who have the charge of them, I am led to entertain a very high opinion of their literary and theological character. It is seventeen years since I became acquainted with Dr. Pressly, the venerable head of the older school of theology at Pittsburgh, in the same ecclesiastical connexion. Some things have recently occurred in their synodical proceedings and otherways, which lead me to hope that by some modifications that involve no sacrifice of principle, the way may be opened for a closer fellowship between us, and that elder branch of the once undivided Presbyterian Church of Scotland and of Ireland.

On my way back from Monmouth and Elmira, I stopped two nights on a visit of sympathy to the Rev. Mr. Ebbs, formerly of Paris, now of Aurora, a beautiful rising town of 12,000 inhabitants. Mr. Ebbs is a faithful and acceptable minister of the Congregational Church, and it has pleased God to visit him lately with a very distressing domestic trial in the loss of his only son who was drowned while bathing; a most promising young man. I also, when in the city, paid two visits to our worthy friend Mr. Duncan, formerly at Perth, now at Evanston, a peculiarly attractive sphere of pastoral usefulness, 12 miles from Chicago, on the banks of the Lake. In other instances, my visit to Chicago, and to the lovely prairies of Illinois, revived the acquaintanceships of other years, leaving my mind impressions salutary and sweet.

R. B.

THE LATE MR. W. LYNN.

Mr. William Lynn was a native of Ireland. At an early period of life he became a member of the Presbyterian congregation of Runnelstown and afterwards of Ballymena, and subsequently an elder. On his coming to Canada he settled for a time in the neighbourhood of St. Thomas, where he enjoyed the pastoral services of the late Rev. John McKinnon, of Beckwith, whose piety he highly appreciated and to whom he was strongly attached. From this neighbourhood he removed to that of Fingal, where he succeeded, by the blessing of God on his industry, care, and perseverance, to secure a comfortable home for himself and family. He also connected himself with the congregation, and soon after was chosen one of its Elders.

In all the relations of life Mr. Lynn endeavoured to be the christian. In his own house he aimed at making religion the life and happiness of his family. We have no hesitation in saying, his neighbours will long remember and miss him. And as a member and elder of the congregation he was highly esteemed and respected.

During the last years of his life he suffered much from bodily disease, which was of a spinal character, and attended with great pain; but he bore it with christian resignation and fortitude. At length the earthly tabernacle gave way, and he died on the 1st December, 1866, aged 67 years, in the hope of that immortality and eternal life which is by the grace of God through faith in Jesus Christ. "His latter end," as might be expected, "was peace," and we have no doubt "great gain."

"Take comfort christians when your friends
In Jesus fall asleep."

—Com.

MONEYS RECEIVED, UP TO 21ST SEPTEMBER.

SYNOD FUND.		Tiverton and Greenock	4 75
Galt, Knox's	\$19 20	WIDOWS' FUND. { Vaughan (less dis.) \$ 6 72 { Albion (less dis.) 3 84 Carrick 4 25 English Set., (less dis.) 7 80 Proof Line, (less dis.) 4 53 Guelph, 1st 10 00 Chippawa 2 52 Baltimore 9 05 Markham, Bro n's Cor., (less dis.) 5 16 Markham, Melville Ch., (less dis.) 3 57 Harrington 7 00 With rates from:—Rev. W Forest; Rev. R. Dewar. FOREIGN MISSION. Galt, Knox's S. S \$18 24 Carrick 7 13 KANKAKEE MISSION. E. F. \$ 1 00 Paris, Dumfries St. 60 00 Sarnia S. S 10 00 BRACHVILLE CHURCH DEBT. Galt, Knox's \$19 20 Rev. Joseph White 10 00 Rev. J. McMullen 4 00 Rev. A. Currie 2 00 Rev. N. Paterson 2 00 Rev. J. G. Murray 5 00 Rev. A. Grant, Oneida 5 00 Hamilton, McNab St 50 00 Napanee, per Rev. J. Scott 10 00	
Ancaster Village, (less dis.)	5 82		
Ancaster East, (less dis.)	4 51		
Ancaster West, (less dis.)	4 27		
Manilla	3 84		
Vroomanton	1 90		
Cannington	1 38		
Burns' Church, East Zorra	3 00		
Amherstburgh	4 00		
Peterboro	15 00		
Leeds	4 00		
Carrick	3 08		
Paris, Dumfries St.	12 00		
Tiverton and Greenock	4 50		
Oshawa, (less dis.)	8 50		
Ayr, Stanley St	11 57		
Fingal, (less dis.)	7 34		
Beaverton	11 80		
Hibbert	6 00		
Grimsby	\$2 79		
Beamsville	2 00		
Muir Set.	2 17		
Clinton	2 84		
Delaware	5 00		
Walkerton	5 00		
Baltimore	7 60		
Hamilton, McNab St	35 42		
Markham, Melville, (less dis.)	6 00		
Napanee	5 00		
HOME MISSION.			
E. F	\$ 1 00		
Carrick	9 21		
Carradoc, (less dis.)	12 52		
Walkerton	10 00		
KNOX COLLEGE.			
Galt, Knox's S. S.	\$18 24		

RECEIPTS FOR RECORD, UP TO 21ST SEPTEMBER.

Mr. B., Toronto, \$1.00; T. A., T. J., G. D., P. P., J. E., J. B., G. S., Marnock; T. A., R. J., J. W., J. G., D. McL., G. S., W. S., J. D., Belgrave; D. McA., Wallacetown, \$1.00; Rev. W. H., Glenlyon, \$2.00; P. R., A. McP., Campbellville; J. H., Egmondville; Mrs. S., Paris; R. D., Shakespeare, \$1.50; G. McV., W. J., G. S., T. and T., Paris; S. H. McK., Orangeville; J. S., Holland Landing; A. B., Arkona; J. C., Morrisburgh; Rev. A. McK., D. B., Tiverton; J. D., Woodstock, \$1.00; Rev. D. McA., Montgomery, N. Y., \$2.00; W. J. S., Seaforth.

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