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THE HOME & FOREIGN RECORD

OF THE

CANADA PRESBYTERIAN CHURCH.

No. 12.

OCTOBER, 1870.

Vol. IX.

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THE RECORD.—SPECIAL NOTICE.—According to the former plan of publication, the present number would be the last of the volume. But, in accordance with recommendations from various quarters, other two numbers will be issued, and then the new volume will commence with January. Many reasons might be assigned for this change. In the meantime, we earnestly ask ministers, agents in congregations, and others, to make up and forward new lists in time for the commencement of the new volume. We request, too, most urgently, that prompt payment be made, especially by those in arrears. Subscribers, who have been in the habit of paying at this season, will please send 70c, which will pay (including postage) up to the close of 1871. For the year, the rate will remain as formerly, viz: 60c. per annum, postage included; 55c. each, when three or more go in, one cover; packets of twelve to one address, \$5.60; fifty to one address, \$22.00.

ANNUAL COLLECTION FOR FRENCH EVANGELIZATION.

THIRD SABBATH IN OCTOBER.

The General Assembly, in June last, appointed a committee to carry on the work of Evangelization among French Roman Catholics in the Provinces of Quebec and Ontario, and directed a collection to be taken up at a convenient time in all the congregations of the Church for this purpose, and for the training of French students for the Ministry; the balance, after defraying these expenses, to be given to the French Canadian Missionary Society.

The Assembly having left the time for said collection undetermined, the Committee have agreed to call for it on Sabbath, the 16th October. They have special reasons for selecting this time, viz., that some of the Colporteurs employed during the past summer are yet unpaid, much to their inconvenience,—the salary of the French Professor and other current expenses require to be met at once, and the College Board cannot determine finally how many French students are to be allowed to enter classes until it is known how much this collection will yield. The Committee, therefore, respectfully submit the following considerations to ministers and office-bearers, with the request that the decision of the Assembly may be fully complied with, and the matter earnestly pressed upon the attention of members and adherents, as well as Bible Classes and Sabbath Schools:

1. There are now 12 young Frenchmen, of piety and suitable gifts, seeking to be recognized as students in our College at Montreal. These are all converts from the Church of Rome, and speak both French and English, and may, by the grace of God and proper training, become qualified to labor as Colporteurs, and to preach the gospel, in Mission stations and congregations requiring both languages. Six of them attended College last session, and it will depend upon the amount of this collection how many more can be admitted this winter. Shall we receive them all, or must we reject their urgent application through lack of means?

2. Four of these young men were employed during last summer as Colporteurs and Missionaries, and they have all reported to the committee gratifying success. Two of them, Messrs. E. Rivard and Charles Brouillette, labored in Nova Scotia and New Brunswick, and were paid by the Presbyterian Church of the Lower Provinces. The other two, Messrs. Pelletier and Teles Brouillette, labored in the regions of Vankleek Hill, L'Orignal, Roxborough, Finch, Indian Lands, Valleyfield, St. Louis De Gonzague and Farnham West. These are to be paid from the collection now asked, and it is manifest that they should receive as large remuneration as our English-speaking students, both because of the difficulty and trying nature of their work, and inasmuch as it is desirable that they should thus be able to support themselves during their attendance at College. It should also be remembered that a larger number of Missionaries will be ready for service next spring, and that the Committee cannot employ them unless this collection should prove sufficient to warrant such a step.

3. Many portions of the fields just named are in a most promising condition, and should not be left unoccupied during the winter. If the Committee are obliged, through lack of means, to suspend work in those regions during six months, the priests of Rome, who have ample resources in their hands, will do much to destroy the good accomplished during the summer. In one neighborhood ten families have abandoned Romanism, and ten

others are seeking their way out of darkness. During this summer 110 Romanists in Montreal have published their recantation in a letter to their Parish Priest. In a Parish near St. Hyacinthe and another near Murray Bay, important movements have taken place. Several male and female members of the R. C. Church have lately published their protests against the errors of Rome. Will the Canada Presbyterian Church, with all her wealth and missionary zeal, contribute the sum necessary to send some one to instruct and fortify these new disciples of the gospel and to lead inquirers to Jesus Christ?

4. It should be remembered, and distinctly explained from all our pulpits, that by the action of the General Assembly the collection now sought is the same as was in former years given to the French Canadian Missionary Society. And in order to enable the Committee to hand over a proper balance to that society, the sum of at least three thousand five hundred dollars should be realized. And this is but a trifle when spread over our entire Church. Surely a Church of over forty thousand members will not offer so little to the Lord for the overthrow of "the mystery of iniquity," which has done so much to blight our country and our world. Our Church is manifestly called, in the providence of God, to give the gospel to this people, and the French Canadian Missionary Society has, at this moment, special claims upon our liberality. In its Colportage work, which extends from Ottawa to Gaspé, the Society employs steadily ten Colporteurs, who circulated last year over 1300 copies of the Scriptures, and 15,000 religious tracts and books. In the Educational Department, including the schools at Pointe aux Trembles, eight teachers have been employed, and in the work of evangelization, besides the Rev. Mr. Chiniquy, two parties are engaged. In connection with this effort there are about 34 stations where Divine Worship is held at least once a month. The General Assembly agreed last June to transfer the Kankakee Mission to the Presbyterian Church of the United States, and Father Chiniquy now labors in Lower Canada in connection with the French Canadian Mission. The Committees anent this transfer are yet to meet, and it is earnestly hoped that their negotiations may prove successful. Let the response, therefore, to this appeal be such as will enable the Assembly's Committee to aid that French Canadian Mission in a becoming measure.

N. B.—Collections to be promptly forwarded to Warden King, Esq., Craig street, Montreal, or to Rev. W. Reid, Toronto, and to be carefully designated for "French Evangelization." In case anything should prevent the collection being taken up on the Sabbath named, it is earnestly requested that it be taken up as soon after as possible. ALL CONGREGATIONS, by decision of Assembly, are to take up this collection. Bible Classes and Sabbath Schools may remit as above.

R. F. BURNS, *Convener of Committee.*

THE RELIGIOUS ASPECTS OF THE EUROPEAN WAR.

All social convulsions, destitute as they may be in themselves of any religious character, exert an influence upon the religious world. It is not necessary that a war should be begun in a fervour of devotion, or that its end should be the means of procuring great ecclesiastical changes, in order to invest it with interest in the eyes of the Church. The watchman on the towers of Zion can look beyond the actions of men to the purpose of Him who directs all the affairs of the world. He may not see very clearly,

and his vision may be that of the shortsighted, yet he cannot fail to realize, although he may fail to recognize, a purpose of God worthy of its author. The Church and the world are intimately connected. The union is similar, in some respects, to that which subsists between the body and the soul. Antagonism and a struggle for the supremacy between the parties united are characteristic of each, but not less characteristic is the reciprocal influence exerted in either case by two widely differing elements. In the case, therefore, of a great disturbing cause, such as a war, on the side of the world, the Christian observer may expect to find an effect produced upon the Church which he may regard as the accomplishment of an important part of the Divine purpose.

It would be vain for us to speculate upon the particular Divine purpose in the European war at present raging. No great question of religion and humanity, as in the case of the Indian mutiny and the American civil struggle, presents itself before the mind in connection with its beginning or its progress. Doubtless there is a scourge here, and nations are suffering for national sins; but this is not peculiar to France and Germany. It may be well, therefore, simply to consider the state of religious feeling among the soldiers of the rival armies and the people of the hostile states; the works projected and accomplished by Christian men and women in connection with the troops in either land; and the immediate results of the contest, so far as it has gone, upon the religious world.

There was nothing in the origin of the war to excite religious feeling. An absence of all religion and high principle seems to characterize the men who presided in the Councils of the opposing powers, and by whose instrumentality war was brought about. Pretexts of the most insignificant character could not conceal the truth, that, in violation of every law, a disappointed schemer and his betrayer were willing to sacrifice the lives and the happiness of many thousands. No more damaging argument than the fact of this war has ever been presented to the Society of the friends of peace. Yet, spite of its unhallowed origin, the war spirit has become a religious one. The Frenchmen did not ask many questions when ordered to the frontier. The army set out on the path of battle and of death like a crowd of bacchanals returning from a feast. It did not ask for a word of prayer, or sound a single note of praise to God. Some Catholic priests, Protestant *Pasteurs* and Jewish rabbis, accompanied the troops as chaplains in imperial pay, and most of these, doubtless, possessed, in common with others taking the same wages, the religious indifference of their master. Their influence with those whose souls had been committed to their care was nothing or next to nothing. The feeling of the army was the feeling of the people. The nation had no worthy battle cry. "Liberty," "Fatherland," "Our Faith," are cries that have strengthened men's hearts and given nobility to their emotions at such a time as that through which the French people passed; but they dared not raise a single shout for either of these. They had never used them as rallying cries, save when intestine strife and civil war developed a party that sought to gain favour by their means. Their cry was one that had often stood them in good stead when there was no worthy motive to boast in connection with cruel warfare; it was the old Napoleonic *Glory*, re-echoed by feebler throats. It does not seem that the French soldier has changed much during the war, or that feelings which continued reverses have deepened have partaken of a religious character. But a change has come over the ignorant people of town and country. Their vengeful emotions have been aroused, and they

have sought to gratify them in the traditional style. They cannot defeat the German army, but they can maltreat German residents within their borders, and expel them from their coasts. They cannot beat the Prussians, but the Prussians are Protestants and they can beat Protestants. We hear rumours from different parts of France of a revival of the old spirit that revoked the Edict of Nantes, and bathed France in the blood of her best sons. La Vendée, that stood out so long for royalty in the days of the first Revolution, has been classing all that will not worship the Virgin with Prussians and Prussian spies. Its border lies near enough to La Rochelle for its inhabitants to know that Protestants who were good Frenchmen fought and died there, before there existed a Prussian Kingdom; but Roman Catholicism has left the people very ignorant. Another story, hailing from Nismes, a famous place in old Huguenot times, is that, on the Proclamation of the French Republic, the descendants of the martyred Cevenols sought the lives of the Bishop of Nismes and other Roman Catholics. In Alsace there is a large Protestant population that speaks German, and belongs principally to the Lutheran Church. It appears that, in the cause of humanity, the Lutheran Ministers of that Province, now comprising the departments of the Lower and Upper Rhine, have recently urged upon General Ulrich, himself of German descent, to surrender Strasburg to the Prussian forces bombarding its fortifications. This act is misinterpreted, and the motive assigned by Roman Catholics is treason to France, and friendship with Protestant Prussia. No doubt there is priestcraft in all this. It is an easy thing to excite an ignorant people, but their very ignorance is proof enough that they are not the cause of their own excitement. Designing men are at work, endeavouring to strengthen the Church of Rome by reviving a feeling of hostility to heretics that was fast dying out in France. It becomes all God's people fervently to pray that such a spirit may never have scope again, but that the great boon of liberty to worship according to conscience may remain with the French people in all its integrity.

* Passing from France to Germany, a totally different state of things appears. Whatever the crimes of those high in authority, by which the war was hastened, the people do not seem to have been responsible for them. The spirit of the Cabinet may have been as heathen as that of the Imperial Council Chamber; but that of King and people was, in all external aspects of it, Christian. It was hardly expected that the dead formality of Prussian State Churchism would suddenly bloom into vital religion. We do not know that it has; but allow a German to speak for his fellow-countrymen:—

“Let me then say that the war has been entered on, so far as I have been able to observe, in a religious spirit. There has been no idea in Germany that this was what we call a religious war, but there has been a deep sense that “in the name of the Lord of Hosts alone they could set up their banners.” The King of Prussia has expressed this as emphatically as any Prince ever did, even a Gustavus Adolphus. He had reminded his people that he had thus been bred up from his youth, and I doubt not that in his old age he feels it more deeply than ever. You will not read a message of his which does not bear reference to this his reliance. The solemn day of prayer before the opening of the war is also a testimony to the fact that the German people have not lost their old faith in God as the supreme Umpire—the God of battles. Everywhere the churches were thronged. The scene was indeed a contrast to what is too often witnessed in German

churches ; but it still indicates that if the Germans have sadly declined in their love for religious worship from Reformation days, there is yet in the country the holy seed remaining. Nor has there been only bodily attendance, but devout and deep feeling, such as I have seldom witnessed even in England. We may account for this in part by the fact that there is scarcely a German family to whom this war does not come deeply home. They are concerned for their strongest and bravest ones—the hope of their future. Affection thus may well have induced the deep emotion portrayed on so many faces, or finding even more marked expression, but still there was also a deep tone of religiousness. Let me say that the religious feeling of Germany was not mere sorrow for trials approaching, but that it was of a higher character. Sorrow, and yet not only resignation, but willingness, to give their dearest and their best for the Fatherland ; for loyalty is surely a christian virtue, and it has not died out either in the German or Anglo-Saxon heart.”

There was certainly a vast difference between the notes of the *Marseillaise*,—meaningless, save as a revolutionary song, with which the soldiers of the French army strove to stir their souls in view of renewed conflict with the enemy—and the strains of the grand old hymn of Rinkart's, that king and princes, pastors and people, soldiers and civilians, gratefully poured forth with hearts full of praise for victory to the God whose hand they recognized. It was the same hymn that Gustavus Adolphus, bare-headed among his blue-coated Swedes on the field of Leipsic, sang while Tilly's great army, broken and routed, fled in dismay :—

“ Now let all praise the Lord
With heart, and mouth, and hand,
Who mighty wonders works,
Here, and in every land !

* * * * *

“ Praise the eternal God,
The Father and the Son,
And praise the Holy Ghost
Upon high Heaven's throne.

“ Our holy three-one God
Is now, as erst of yore,
Unchanging, great and good ;
Praise ye Him evermore !”

Such deeds as this act of national thanksgiving may be an index of revived trust in the God of the Reformation ; they may be the natural expression of pious, simple hearts whom abounding infidelity has not deprived of their faith ; or they may be a mere empty sound, a pleasing traditional form of worship, and nothing more. Let us hope that they are the first, or at least the second of these, and not the last.

Turning to Christian work in connection with the rival armies, we find that both in France and in Germany labourers have not been wanting. In Paris a relief committee, wholly Protestant, was formed, under the Presidency of General de Chabaud Latour, and with this, a ladies' committee united, the whole acting in harmony with the Protestant chaplains. The Deaconesses of Strasbourg and other places threw themselves into the same

work. From all quarters of France evangelists and colporteurs were sent forward to the frontier, or among the soldiers of the various corps of the army stationed nearer the centres. The Bible Society instructed M. de Pressensé, its agent in Paris, to reduce the prices of Bibles and Testaments, so that every soldier might possess a copy of the Word. All of these agencies have been actively engaged in the discharge of their several functions. Many a bed of suffering has been made less painful by the ministrations of the Protestant Sisters of Charity, who have spoken words of peace and comfort, coming from the highest source, to the sinning and suffering. Many young soldiers and old veterans have been found on the field of battle with the colporteur's testament next the heart under the blood-stained uniform. And loving mothers, far from their sons, have blessed the noble Christian friends that have devoted time, and energies, and means to the physical and spiritual welfare of those so dear to them.

Nor has the Protestantism of Germany been less mindful of those that fight their country's battles. A large benevolent society, with Prince Karl, the King's brother, at its head, cares for the wounded and the sick. The far-famed Deaconesses of Kaiserwerth do for the German army what those of Strasburg perform for the French. Numbers of young men, theological students, and others, have pressed into the field of the soldiers' missionary, and add the care of the body to that of the soul. The Bible Society has engaged a special corps of colporteurs to accompany the German army and to distribute among its members that weapon of the Christian soldier, which the apostle Paul calls the sword of the spirit. The Evangelical Society of Geneva aids in the good work, with men and means.

The immediate results of the war upon the religious world have been sufficiently striking to command attention. The war was ushered in with the withdrawal of the French troops from Rome. This was a bait to Italy, that has accomplished little for France, but which may be of great service to the cause of Christ in the Italian kingdom. Spite of this, however, France has not been deserted by the Church of Rome, or Cardinal Cullen would not have dared to command the faithful in Ireland to offer special prayers for the French Emperor and people, and for the success of their arms. In Bavaria, the strong Catholic element could not hinder German feeling. Napoleon thought to gain his co-religionists there over to his side, but Ultramontanism has been baffled, and the voice of liberty and patriotism has been heard in the Bavarian Parliament, while Bavarian valour has shone conspicuous on many a hard fought field. The Catholics of Germany are tired of Rome. They are on the side of the nation. A free German Catholic Church, purified of many of the errors of Rome, may yet be found as a result of the present war. But the war is in one sense a good thing for Rome. The Pope has become infallible at the right time, for men's minds are too much occupied to permit their disputing the character he has assumed. Yet this is a poor consolation for one who, with the proclamation of the new dogma, is deprived of his support, beholds his friend a fallen man and a prisoner, and finds himself stripped of his own temporal sovereignty.

We cannot see into the future. There may be darker clouds in store for God's cause and people, or this may be the breaking of the day. All is in His hands; and, whatever the end may be, we have the blessed assurance that all will be well; that wars, with all other scourges and afflictions, shall work together for good to them that are His—the called according to His eternal purpose.

Missionary Intelligence.

NOTES OF A MISSIONARY VISIT TO SAULT STE. MARIE, AND BRUCE MINES.

For some years past, the Students' Missionary Society, of Knox College, have, with praiseworthy liberality, supplied with missionary services, several remote and destitute places otherwise unsupplied with the means of grace. Among the places thus supplied during the present summer, we may mention Sault Ste. Marie, Bruce Mines, and Fort William. The two first mentioned places were supplied by Mr. D. McKerracher, who divided his time between the two, so as to give to each station a good many weeks' service. Partly in fulfilment of a promise given to Mr McKerracher, when he set out on his distant mission, and partly at the urgent request of the Convener of the Home Mission Committee, the writer, after getting out of hand the large amount of office work arising out of the meeting of the General Assembly, made arrangements to pay a visit to Sault Ste Marie and Bruce Mines, with the view of spending at least one Sabbath at each place, and doing something to encourage and second the work of the Missionary. I left Toronto on the morning of the 10th August, and sailed from Collingwood the same afternoon, on board the fine Steamer *Chicora*. After calling at Owen Sound, we had a most delightful sail up the Georgian Bay, arriving at Bruce Mines about noon the next day, and at Sault Ste Marie about 6 o'clock p. m. The scenery from Killarney, and especially from the Bruce Mines to the Sault, is most delightful, presenting all the variety of the Thousand Islands of the St. Lawrence, but on a larger scale and with more grandeur. It so happened that, in this trip, the Steamer carried no less than three governors,—the Governor General of the Dominion with Lady Young, Lieutenant Governor Howland and Mrs. Howland, and Lieutenant Governor Archibald of Manitoba, who was on his way to his new Province. At most of the stopping places demonstrations of loyalty, on a greater or less scale, were made, and I believe all must have been impressed not only with the loyalty of the people, but also with the extent and varied resources of this important portion of British North America.

Mr. McKerracher came on board the steamer at the Bruce Mines, and accompanied us to the Sault. On the Friday and Saturday I saw a good many of the people and found them all most grateful for the services which they had enjoyed, and most hearty and united in their high appreciation of the Missionary. On Sabbath 14th I preached in the morning and afternoon, in the school house, in which, at present, all the Protestant services are held. Large congregations were present on both occasions. In the evening, in accordance with a request made, I crossed the Ste. Marie River, and preached in the Presbyterian Church on the American side,—the only Protestant place of worship, the Rev. Mr. Easterdy, the Missionary, being absent. On Tuesday, 16th, I went, accompanied by Mr. McKerracher and another friend, to a settlement in the Township of Korah, about seven miles from the Sault, where, in the house of a settler, we had a short service in connection with the ordinance of Baptism. In this Township there are a considerable number of settlers, most of them doing well on their farms. The greater part of them are warmly interested in the maintenance of ordinances in connection with the Presbyterian Church. On

the evening of Monday, 15th, I had met a considerable number of the Korah people at a meeting of a committee formed by the Presbyterian settlers at the Sault. At this meeting the prospects of supply in connection with the Presbyterian Church were talked over, and the expediency of proceeding to erect a place of worship. Several sites are, I believe, offered, and I trust that, before long, steps may be taken to erect a church. At present a Wesleyan church is being erected, and also one in connection with the Episcopal Church.

On Thursday, 18th, I went down to the Bruce Mines. Before the Sabbath I had seen a number of the Presbyterians at present at the Mines. There are, so far as I could ascertain, about 20 or 24 families out of about 280, or about 100 persons out of a population of about 1,400. Two years ago the number of Presbyterians was considerably larger than it is now. The greater proportion of the Miners are from Cornwall, England, and belong either to the Wesleyan Church, or the Primitive Methodist Church. There is a Minister of each branch settled here. At the invitation of the Minister of the Primitive Methodist Church, I preached in his church on the morning of the 21st., and in the evening in the Union Church, where the Wesleyan services are held in the morning, and in which the Presbyterians and the Episcopalians have the right of holding services when they have Ministers. The congregations were good on both occasions. In the afternoon I held a short service in the house of one of the people, and baptised three children. As I was not sure that I should be still there on the Monday evening, I asked the Presbyterians to remain for a short time after service in the evening, for conference on their position and prospects. The Steamer did not call till Tuesday evening. After a voyage of varied incidents, we reached Collingwood in safety on the morning of Thursday, 25th.

I conclude with the following observations, embodying my impressions and views as to these places :—

1. I decidedly think that there is urgent need for a Presbyterian Minister or Missionary being stationed at the Sault Ste. Marie. It cannot indeed be said that the people are utterly destitute of the means of grace. There is a resident Wesleyan Minister; there is occasional service by the Church of England Missionary stationed at Garden River, about 12 miles below; and there is a Minister of the American Presbyterian Church on the American side. Still it is most desirable that there should be a Minister resident at the Sault. A very considerable proportion of the people are Presbyterians, many of them most anxious to have a supply of ordinances. I am satisfied that a devoted, judicious Minister or Missionary would soon exert a most salutary influence at this point, which is destined, I believe, to be a far more important place than it has yet been.

2. Were there a Minister here, he could give occasional visits in the meantime to the Bruce Mines, and look after the members of our Church there. This would be quite easy in summer, and I believe that an energetic, active labourer, (and no other should be sent to such a field,) would not find it impossible in winter. He could attend to the Township already referred to, and other townships now filling up, and even visit occasionally some of the settlements and posts on Lake Superior.

3. Although I cannot say precisely what amount would be raised in the places themselves for the support of ordinances, I feel assured that the people both at the Sault and at the Mines would act liberally, and do all that could be reasonably expected of them in the meantime. They have contributed liberally to the funds of the Students' Missionary Society,

through Mr. McKerracher. Most probably an application from the Sault will be forwarded to the Home Mission Committee, and I trust they will feel themselves in a position to offer substantial encouragement, and send a Missionary, even before the present season closes.

4. I am happy to bear testimony to the efficiency, zeal, and prudence of the Missionary whom the students have sent to these places for the summer. Not only our own people, but others spoke in the most decided terms of his services. At the Sault a great impetus was also given to our cause by James Brown, Esq., of Toronto, a well-known Elder of our Church, who, when on a visit to his brother there, did much to encourage the people, and to assist and direct them in their endeavours to obtain stated supply from the Presbyterian Church.

5. In conclusion, I feel it my duty to bear testimony to the courteous brotherly spirit in which I was received by the Ministers of the Wesleyan Church at both places, and the Primitive Methodist Minister at the Bruce Mines. They all manifested the utmost willingness to give every facility in the way of meeting with our people, giving up their own services if necessary. I am also happy to bear testimony to the efficiency of their labours, and to the effect produced, as evidenced by the morality and orderly conduct of the people. During the time of my residence at the Mines, I was particularly struck with the quiet, orderly, industrious aspect of the place. The great majority of the people profess and practice strict temperance principles. In this aspect there has been, I believe, a great improvement in the course of a few years.

W. R.

MISSIONARY TRIP TO FORT WILLIAM.

TO THE EDITOR OF THE RECORD:

MY DEAR SIR—Having had the request made to me, on the part of the Convener of the Home Mission Committee, that I would visit Fort William, with a view to the formation of a mission station in the meantime in that locality, and having complied with the request, in the interests of the Church, I deem it right to communicate, through you, the result of this visit, in so far as its immediate purpose is concerned.

The district to which I was thus invited, lies at the head of navigation on the north shore of Lake Superior. The lake stretches here towards the south, and at its southern point there has sprung up the rapidly increasing town of Duluth, from which a railroad has just been built to St. Paul's. Along the Southern shore of Lake Superior, (*i.e.*) the American shore, there are extensive mining operations, and, consequently, a large coasting trade is carried on. As an evidence thereof, I may mention, that at the time the steamer in which I was, passed through the canal at Sault Ste. Marie, there were nine vessels also going through it, all American, and some of them of four hundred or five hundred tons burden.

The Northern shore is said to be equally rich, or more so, in minerals, silver, copper, iron, lead, etc. Mining works of the same nature may soon be established there in different places. I allude to this in order to show the importance of that district, and the necessity of occupying it with a supply of divine ordinances to such as are already residing there.

Hitherto little has been done in that direction. The families settled there have been without any public recognition of the Lord's Day, in the form of religious service, with the exception of an occasional service by

any minister who might be seeking to recruit his strength amidst the healthful breezes of the Upper Lakes, and the pure, invigorating air of that elevated and romantic, and, in some respects, beautiful region. For two or three months of the past summer, one of our students, Mr. Vincent, was sent up by the Students' Missionary Society. His labors were highly appreciated, and met with great acceptance. He had been obliged to return before I arrived.

Leaving Toronto on the morning of the 30th August, and sailing in the "Chicora" from Collingwood on the afternoon of that day, I reached Fort William on the evening of Friday, the 2nd September. I was cordially welcomed, and hospitably entertained during my visit by John McIntyre, Esq., of the Hudson's Bay Company, and by his family. I take this opportunity of acknowledging their great kindness, shown, no doubt, because of the object for which I was there, and also the facility which they afforded me in carrying out that object. The weather was very fine all the time, so that there was no difficulty in calling upon the various families, and in sailing across the bay to hold service, after preaching in Fort William, on both Sabbaths, in the afternoon, at Prince Arthur's Landing. This latter place is about five or six miles from Fort William, on the shore of the magnificent bay called Thunder Bay. It is the starting point of the road to Red River, the place where the troops were encamped on the way to the North-west Territory. Mr. Clark, Mr. Blackwood, and several other zealous friends, are residing there, and, in all probability, a village or town will spring up, if "Dawson's Road," as it is called, shall continue to be the means of communication between Canada and the Province of Manitoba.

Besides the want of divine ordinances, the people in the locality labor under this great disadvantage, that they have no provision for the education of their children. There are several families in that condition. They speak with much anxiety on the subject: and they would be glad, if any preacher coming amongst them might, in the meantime, do something to supply the want of a regular teacher.

An American Company have commenced operations on a silver mine at Thunder Cape. During the winter there may be from forty to fifty persons employed. It is about twelve miles across the bay; and for two months a preacher could cross in a sleigh on the ice, to conduct service with the miners.

The Protestant families at Fort William, and on the Kaministiquia River, and at Prince Arthur's Landing, are almost all Presbyterian. But those belonging to other denominations concurred heartily in the desire to have religious ordinances at our hands, and promised their liberal support. And as the families (who are not numerous altogether) have agreed to raise from \$100 to \$150 for the purpose of securing a supply of divine ordinances for the winter, I hope the Home Mission Committee will add what more is necessary, that a preacher may be sent to them before the close of navigation, in the end of October.

I have to express my thanks to the Home Mission Committee for requesting me to undertake this service. The visitation of our back settlements, and new Townships, and destitute localities, for two or three weeks during summer or autumn, would do much to strengthen our Church in these places, and to promote the interests of true religion. And I feel assured that any of our ministers in cities or towns, going forth thus, in the midst of a change of scene, and in such new circumstances, to do their

Master's work, and to encourage the hearts of our people in their difficulties and privations, would not only be refreshed and benefited themselves, but would be contributing, through the blessing of God, to build up the walls of our Jerusalem.

I am,

Yours very sincerely,

ALEXANDER TOPP.

TORONTO, 22nd September, 1870.

LETTER FROM REV. JAMES NISBET.

June, 1870.

To the Sabbath Schools of the Canada Presbyterian Church.

MY DEAR YOUNG FRIENDS:—Two months ago I wrote a letter to you, which I hope has reached the Sabbath Schools by this time. I then told you of the classes I had during winter for the teaching of Cree and English, the younger scholars in the morning, and about fourteen older boys and girls in the evening. With opening spring, nearly all the Indians pitched off, and so our evening class was discontinued. A great many came to visit us during seed time, a number of whom had come from the plains—a distance of perhaps two hundred miles or more. It is possible that some of you may read in the RECORD, before this reaches you, about the baptism of a man and woman, a boy about eleven years old, a girl about eight years old, and two infants. These were all from the plains. The man and the woman seem to be seeking sincerely to follow Christ. Help us to pray for them, that they may be consistent to their profession, and honor the Saviour among the heathen. The boy who was baptized is one of those who are to be left at the Mission, but as his cousins (who are also to be brought) were not here, it was thought best that he should not be left till they also came, lest he should think it long, and be inclined to desert. I am not certain whether I told you of the baptism of a young woman who had, from time to time, been attending our services and Sabbath School. She was baptized on the 3rd April. You would be sorry to learn from the letter I have referred to that the boy and girl who had been left with us on the 27th of September last were dragged away from the Mission by the infatuated mother. We all feel very much for the girl, who was greatly attached to us; and nothing but the fear of her mother, who threatened to take her life if she would not yield, took her away from this place. The very evening that that little girl was forcibly dragged away from the Mission, another, about the same age, was left here by her widowed mother. She is a wild little thing, and has effectually learned all the juvenile vices common in Indian camps. Great patience and faith are required, to deal with such children. You must pray that God will give us these in large measure.

Now, I must tell you about a singular character who, with a number of his followers, visited us at seed-time. I once met with him at Carlton, but was then only a few minutes in his company. He is known by a name that in English means "*the four souls*." Perhaps the name is intended to indicate how much superior to ordinary men he is thought to be; and doubtless his followers consider him to be something far above common. He is a great Indian orator, and reads in the Cree Syllabic very fluently. He pretends that he got the power to read directly from God. Of course I doubted that statement, and I fished out of him that this miraculous ability had a very ordinary origin, for he acknowledged to me that there was a man

teaching him to read for ten days, but that at the end of that time the man was killed; then he prayed to God to enable him to read, and all at once he got an answer to his prayer, and he has been able to read ever since. Even ten days' teaching might suffice to give a man of his ability a start in the reading of Cree Syllabic; it is so simple—every character having its own definite sound—he would only require to get acquainted with the forms of these characters; practice would do the rest.

To a certain extent, the man knows the Christian religion, and to a certain degree he seems to have embraced it; so far, at least, as abandoning the common superstitions of the heathen, professing to worship the one true God in the persons of the Father, the Son, and the Holy Spirit, and inculcating many of the principles of morality. He may be called *almost* a Christian; but I fear there is much he must give up before he can be regarded as a Christian indeed.

On the day after he and his party arrived here, he told us he wished his people to have a meeting with us; so, after dinner, they mustered in regular procession at the tents, headed by the great man himself, armed with his pipe of peace, with flat wooden stem about three feet long, profusely decorated with silk ribbons, strips of ermine skins, and little bells, such as you see on babies' rattles. The boys fired a salute with their guns, then the whole company marched in solemn procession to our house; when before the door, they drew up in a long line, and other *three* salutes were fired; then the procession marched into the house, filling the dining room and hall. Of course, the first business on our part was to make them an offering of tobacco, the established pledge of peace among Indians; then there was the formal filling and lighting of the pipe of peace, after the great man had gone through the usual Indian manoeuvres with it—pointing it upwards and downwards, to the east, west, north, south, &c.; then, taking a few puffs himself, he marched round the company with it, the men taking a puff or two, and the women stroking the top of the stem with the hand and then stroking their heads.

Then came an explanation of the coloured figures on the flat wooden stem of the peace pipe. At the top was a carved figure to represent God the Father, next was one to represent the Son, Jesus Christ, next was one to represent the Holy Spirit; then there was one to represent man, and, last of all, one to represent the devil as put under God and man: and all intended to set forth that peace should exist among all people. Then the pipe was placed in my hands, and I had to hold it all the time of the great man's oration, which, in fact, had very little in it beyond a statement of what he had heard about this place, and of the kindness of the missionary and his people to the Indians; that he hoped he and his people would share a little of that kindness, and that they would get a taste of the things that grow out of the ground; that Indians and white people should always be friendly; that he was always friendly with the whites, and he taught all his followers to be the same, &c., &c. He did not enter into anything like an explanation of his religious principles and belief, but only stated that he teaches his people all that he knows himself, and that he wishes to learn more, so that he may be able to teach them more.

In my reply I spoke about the figures on the peace pipe, and said I hoped they were not intended as objects of worship; for God has commanded us not to make any likeness of Him or of any object to worship. Then I took the Bible, and read and commented on the ten commandments; from them I showed how sinful all people are, and how much they need a

Saviour, and what a precious Saviour has been provided for us; telling them what the Lord Jesus Christ has done and suffered for us, and how willing He is to save Indians as well as white people; and I urged them to accept of Him at once as their Saviour, and learn to live according to the rules of His sacred book. When the talking was over, we gave them something to eat *that had grown out of the ground*, and they dispersed apparently well pleased. I gave the great man himself some books in Cree that may teach him the way of God more perfectly.

Now, dear children, you must help us to pray for this man and his followers. If he only knew and felt the truth more fully, he might be of great use on the plains, and his people might have influence with other bands of Indians; and you must help the Church to send another missionary or two here, so that I may be able to visit such people as these in their own camps on the plains, that they may have more frequent opportunities of hearing the word of life.

But this is enough for one letter, so for the present I must wish you and your schools the rich blessing of God, and say farewell.

Your sincere friend,

JAMES NISBET.

FREE CHURCH MISSIONS.

The Calcutta Educational Institution of the Free Church, founded by Dr. Duff in 1839, flourishes under the superintendence of Dr. Murray Mitchell. On the occasion of the annual distribution of prizes in this institution, Sir Richard Temple occupied the chair, and delivered to the pupils a long and striking address, in which he bore testimony to the great worth and value of the labours of the Free Church Missionaries who had been among them, or whose names were familiar to them. Among others he instanced "Hislop at Nagpore, a lamented friend of mine, who was a man of varied accomplishments, a philologist, a botanist and a geologist; John Wilson, a man of much learning, famed throughout Western India, and recently selected by Government for the Vice-Chancellorship of the Bombay University; and Dr. Murray Mitchell, who, having long served with distinction on the Bombay side, has come over to this side of India to superintend the institution here."

Mr. Miller continues in the *F. C. Record* his account of the Madras Mission with which he is connected. The institution in which he labours prepares students to enter the University of Madras. The University, originated in 1857, is purely undenominational, although under Government influence to a great extent, and in December, 1869, showed 1250 candidates for matriculation, and 600 for the first year's examination in Arts. In the curriculum of the Madras University, the English language and literature take the place of the Greek and Latin languages and classics, but otherwise there is nothing that might not be found in the course of any other educational institute of similar character. One advantage derived from the substitution of English for Greek and Latin authors is that the influence of Christianity is continually present in the studies of the native aspirants after academic honours.

Dr. Paterson, whose labours as a missionary of the Free Church and an employé of the Edinburgh Medical Mission have been so signally blessed in Madras and the surrounding country, has been compelled, by ill health, to leave his young fellow-workers and former pupils to themselves, and to

seek restoration in his native land. Some interesting facts connected with the Chingleput station of the Madras mission are communicated by Mr. Metzger, the European Missionary, who is assisted by three native Christians, a teacher, a catechist, and a colporteur. In his school he has 139 boys studying English, and 33 girls who have not got any further than Tamil. Mr. Metzger has been itinerating, preaching the gospel where its trumpet never sounded before, disputing with Brahmins, and distributing tracts to crowds summoned by the voice of the catechist singing loudly Christian words to native melodies. The people of all castes, Brahmins, Sudras, and especially the outcast Pariahs, seem to have little confidence in their own creed.

UNITED PRESBYTERIAN MISSIONS.

The famine in Rajpootana has not been followed by the peace and plenty expected, and the U. P. Church is called upon to make a fresh effort on behalf of the thousands of impoverished natives who are laboring at the mission famine works for what barely suffices to support life. The Rev. Mr. Martin, who superintended the works at Ashapura, is in Scotland endeavoring to meet the expenditure caused by the continuance of the famine scourge. 47,000 dollars have already been subscribed by this liberal Church for the famine workers and orphans of Rajpootana. The harvest that will yet be reaped in the conversion of souls promises to be one of the largest ever seen in India.

Old Calabar sends the sad news of the death of Mr. Timson, a devoted missionary, whose activity in the cause aggravated the disease which carried him off. Mrs. Timson remains with her three children in the capacity of teacher, a position which she held before her marriage.

The Rev. John Sclater, from Paterson, Transkeian Territory, Caffraria, sends an account of the death by drowning of Dick, the chief of the Mbulukweza, a Christian Caffre, who had been very helpful to the Mission, and whose loss will long be deeply felt among his people and in the native church. The Rev. Peter Davidson, of Adelaide, South Africa, records the death of a young Caffre girl, the child of heathen parents. His words are, "O that thousands in the Church of Christ for years, and who have enjoyed thousands of more advantages than she had, were as clearly saved and as well assured of their salvation."

ENGLISH PRESBYTERIAN MISSIONS.

The Rev. W. S. Swanson, of Amoy, had a congregation of over 300 persons on the occasion of the communion being held at Khiboy in June last. About 100 were candidates for baptism. They began to arrive on Saturday, and remained throughout the Sabbath services, dining in the open air, and listening with the greatest attention to the missionaries preaching, with the thermometer above 95°. The Rev. George Smith, of Swatow, speaks of the time of China's distractions as pre-eminently the season for winning it to the gospel, and fears that, with the thorough re-establishment of imperial power, there will be a disposition to oppose the progress of the truth. Dr. Maxwell, of Takao, in Formosa, acquaints us with the reception into the Church by Mr. Ritchie, at Baksa, of eighteen men and one woman. He regrets the proposal of Sir R. Alcock to withdraw the British Consulate from Formosa, as this would involve the withdrawal of the Mission.

General Religious Intelligence.

ENGLAND.—The amount which the Church of England draws from the public revenues,—which is quite separate from the income arising from properties, including buildings for educational and ecclesiastical purposes—is rather more than five millions and three quarters sterling, or twenty-eight millions seven hundred and fifty thousand dollars.

It appears that the Church of England is greatly in the minority in Wales, so that the motion, some time ago, of Mr. Watkin Williams to disestablish that Church in the principality, had right on its side. The other religious denominations are to the Established Church as at least five to one.

The *Church Review* cries out loudly against the Bible Revision Committee, and, in doing so, thus exhibits the smallness of mind and heart for which its supporters are proverbial. "What is required for a revision of the Word of God," so far says the *Review* with great truth, "is the Holy Spirit of God. He must take of the things of Christ and show them to us." "Now," and here comes the peculiar spirit of the *Review*, "far be it from me to deny the Bible to Dissenters, or to define what portion of illumination He may not condescend to give them, who ever has compassion upon human infirmity and ignorance. This, however, I do say, that the Bible is the book of the Church alone, and the promise of the blessed gift, to enable us to understand its truths or communicate them to others, belongs exclusively to the several branches of the Church Catholic." The several branches of the Church Catholic are, no doubt, the Roman, Greek, and English Churches: a goodly trio!

Mr. Bennett, Vicar of Frome, was recently tried in the Court of Arches for using language consistent only with belief in the doctrine of Transubstantiation. Sir Robert Phillimore acquitted him, owing to a modified expression of his opinions and a certain liberty the law allows. At St. Michael's, Swanmore, however, the Vicar "offered the great sacrifice of the blessed Sacrament as an act of thanksgiving for the judgment delivered in the Court of Arches in the Bennett case." Rome can hardly go beyond this.

The Methodists are prospering in England. Sir Francis Lycett offered to give \$250,000, to be expended in building new Methodist chapels in London, provided an equal amount could be obtained from the connexion at large. The Conference in July took this offer into consideration, but we have not heard of the result of their committee's labours in regard to it.

The Rev. T. R. Birks, a well known writer of religious works, and a member of the Council of the Evangelical Alliance, holds in regard to future punishment the theory of ultimate annihilation much in vogue among a certain class of thinkers; and, as the Council of the Alliance has refused to take action in the matter, the doctrine in question being opposed to the eighth article of the doctrinal basis of that body, Dr. Candlish, Hon. A. Kinnaird, and others, have resigned their connection with it.

In London, the parks are still open to the Sunday afternoon bands, but are closed against all addresses of a religious character. All Sabbath services and meetings for religious purposes are strictly forbidden within their precincts.

SCOTLAND.—The Scotch correspondent of *Christian Work* is responsible for the following:—"Dr. Buchanan, convener of the Sustenance Fund

Committee, and one of the most influential ministers of the Free Church, has given notice of an *overture in the Presbytery of Glasgow*, the general purport of which will probably be adopted by those throughout the Church in favour of union. As it will therefore be an important historical document, we quote it at length. It is as follows :—

“ I. That in agreeing to comply with this call of the Assembly as to the particular point in question, the Presbytery desire to be understood as doing so on the footing set forth in the Assembly’s own resolution, that, apart from the consideration of principle, the entire question of the propriety or expediency of the union contemplated, as well as the time or manner of effecting it, is and must be held to be reserved ; and that, among the considerations of propriety or expediency so reserved, an important place must be understood to belong to the character and amount of agreement or disagreement in the Church upon the subject.

“ II. That while recognizing with great satisfaction the large amount of agreement shown by the reports of the Union Committee to exist among the negotiating Churches with respect to the many important matters relating to their constitution and administration, which the reports embrace, the Presbytery deem it to be unnecessary at present to pronounce any judgment either upon the reports as a whole, or upon any of their details ; and reserve their judgment on these matters till the mind of the Church has been ascertained on the question of principle which the Assembly has submitted.

“ III. That on the understanding, and with the reservations thus stated, the Presbytery, having considered the subject in the light of the information submitted to them, and contained in the reports of the Joint Union Committee, find as follows:—1. That the several Churches adopt the (Westminster) Confession, and require subscription to it in the same entire good faith. 2. That in the particular statements of the Confession as to man’s fallen state, as to Christ the Mediator, and as to the application of redemption, the negotiating Churches were entirely at one as to the views which the Confession gives of the teachings of the word of God. 3. That the negotiating Churches hold in common the great Scripture principles—that the Lord Jesus Christ, the only King and Head of the Church, hath therein appointed a government in the hands of Church officers, distinct from and not subordinate, in its own province, to civil government ; that nations and their rulers are under obligation to submit themselves to Christ and his Word, to favour the cause, and to hold sacred the rights and liberties of his Church. 4. That, while differences exist in regard to the application of the foregoing principles as sanctioning Civil Establishments of religion, none of the Churches make opposition to that application of these principles as part of its public Church-profession, and that they all agree in rejecting persecuting and intolerant principles in religion. 5. That on the view of the representations contained in the reports of the Joint Union Committee, sent down by last General Assembly, the Presbytery are of opinion that there is no objection in principle to the formation of an incorporating union among the negotiating Churches, on the footing of a basis of the Westminster Confession of Faith, as at present accepted by the negotiating Churches.”

FRANCE.—The British and Foreign Bible Society has distributed over 90,000 copies of the Scriptures in France during the year.

Much information concerning religion in France will be found in the article on “The Religious aspects of the European War.”

GERMANY.—Austria has given notice to the Pope of the entire withdrawal of every part of the Concordat, an account of the decree of Infallibility, and it is stated that a large section of Roman Catholics have made up their minds to secede to Protestantism, unless Cardinal Rauscher repudiates the Dogma.

The Rev. Canon Liddon, of London, has had an interview with Professor Dollinger at Munich; the influence of the newly created Dogma on German Catholics and English Churchmen was discussed, and plans sketched for combined action between the Churches.

The Carmelites in Bavaria have chosen as General, Father Ambrosius, one of the boldest opponents of Infallibility.

An attempt is being made under the leadership of Professor Schwicker to form an Independent National Hungarian Church, separate from Roman unity and corruption. Bohemia is even more ready than Hungary for such a movement.

The Jews held a Synod recently at Leipsic, and agreed to revise their prayer book. It was resolved that no bitter or hard expression should be retained in the prayers under revision, or to be newly composed, that the contents should embrace all human beings in the universe, and that nothing should be said therein with regard to the chosen people which might in the least offend their brethren of another creed.

About the same time a conference on Jewish missions was held at Berlin. Dr. Delitzsch proposed that a professorship of Jewish literature and history should be established at one of the German Universities. The Talmud came in for much remark, and one missionary said: "I am no Talmudist, but so much is known to me of the Talmud that I can affirm that there is no Christian doctrine, the basis of which we may not find in the Jewish system. The sufferings of the Messias, the doctrines of atonement and justification through the sufferings and death of Christ, lie all in the background."

SWITZERLAND.—The Sabbath Observance Society of Geneva has succeeded in getting the railway authorities of the Canton to consent to the entire cessation of all goods trains on the Sabbath.

At Lausanne thirteen young Spaniards are already studying with a view to the Christian Ministry among their fellow countrymen, and more are expected this month.

ITALY.—Attention is again called to the Waldensian Church by an article from its devoted friend, Dr. Stewart, to the *F. C. Record* describing its late Synod. He gives the following mission statistics:—It has in Italy 35 mission stations, supplied by 21 ordained Ministers and 15 licentiates and lay evangelists. The teachers are 54 in number; the number of scholars attending day schools, 1,589; attending Sabbath schools, 969; the adherents, half of whom are converts from Popery, are 3,335, and the communicants, 1,910. The valleys themselves are divided into sixteen parishes, and in them more than a fourth of the whole population, or 4,520 scholars attended the schools of the Waldensian Church. It is worthy of note that there is at Rosario Oriental, on the River Plata, in South America, a Waldensian Colony in connection with the Home Synod.

Gavazzi is in England. He stated recently that there existed in Italy 33 Protestant Evangelical Free Churches, and was confident that in a few years their number would be largely increased.

The *Societa Emancipatrice*, established some time ago to protest against the temporal power of the Pope, the celibacy of the clergy, the performance of the church services in an unknown tongue, and to ask the Bible for the people, still exists in a somewhat feeble way in Florence and Naples. In one of the last numbers of its organ, *L'Emancipatore Catolico*, its members memorialized the Roman Council, threatening to leave the Church and protest if reform were not introduced. They can hardly call Infallibility reform.

The great thunder-storm in the heavens above at mid-day on the 18th of July, when the Pope read the decree of Infallibility by the light of a taper, was significant of great commotions attended with gloom on the earth beneath.

SPAIN.—In Valladolid, Guadalajara, Avila and Segovia, the Gospel has been winging its way with amazing rapidity and success. Antonio Aguayo, a Romish priest at Madrid, of somewhat advanced, yet not very clear evangelical views, has agreed with some friends in the establishment of a national free Christian Church, with a creed based on the Holy Scriptures, the Apostles, the Nicene and the Athanasian creeds, and the acts of the first four Councils. The form of this new Church is Presbyterian. Many priests, and those in particular at Avila, having left Rome, are engaged on the side of truth. The opposition of the old Catholics is strong, and infamous falsehoods are framed for the purpose of exciting the people against their Protestant teachers. The Bishop of Gibraltar was recently met at Jerez by a deputation from 1,200 Spaniards, who asked for a Protestant minister, determining never to return to Rome. That Protestant clergyman informed them that proselytism from Rome was not desired by him, and that he could do nothing to aid them.

INDIA.—At Simla there is a Union Church, consisting of members of the Scottish Establishment, Free, United Presbyterian, Irish Presbyterian, Independent, Wesleyan and Baptist Churches, with a large number of evangelical members of the Church of England, forming fully one-half of the congregation.

The Brahmos of Bombay recently entertained to dinner a native lawyer, a Protestant connected with the Church of England. He was set off at the end of a table by himself, for fear of ceremonial defilement to the brave Brahmos; and even then, when some conservative Hindoos sat on the proceeding, it was found that both host and guests had broken caste. They had, therefore, in spite of their liberal pretensions, to drink water that had been poured over an idol in order to retain caste. Very humiliating for Baboo Keshub Chunder Sen.

CHINA.—The action of the French, English and Russian Governments in demanding the punishment of the murderers of the French and Russian missionaries and others, and compensation for the injuries inflicted by the rioters upon the mission cause and the French Consulate, will, doubtless, have a beneficial influence upon Chinese missions in general. The Celestials have been some time without a show of European force, and it appears that nothing short of the terrors of bombardment will bring their dislike to foreigners and foreign influence into a passive state. It is matter of great regret that incapable plenipotentiaries, possessing little regard for religion, both on the side of the Chinese and the European powers, should have given encouragement to the lawless spirit that has been exhibited with such fatal results.

Home Ecclesiastical Intelligence.

CALLS, &c.

ANCASTER AND BARTON CHURCH.—The Rev. J. P. Baikie has accepted a call to Ancaster and Barton Church.

PARIS, DUMFRIES ST. CHURCH.—The congregation of Dumfries Street Church, Paris, have called the Rev. William Inglis, of Toronto.

SCOTCH CHURCH, CHICAGO.—The congregation of the Scotch Church, Chicago, have agreed to call the Rev. G. M. Milligan, B. A., of Detroit.

CHELTENHAM AND MT. PLEASANT.—The congregations of Cheltenham and Mt. Pleasant have agreed to call the Rev. W. A. McKay.

M McNAB.—The Rev. J. A. G. Calder has declined the call to McNab.

RATHO AND INNERKIP.—The Rev. J. Aull, of Knox Church, Brampton, and Malton, has been called by the congregations of Ratho and Innerkip.

KNOX'S CHURCH, GALT.—The new church recently erected by the congregation of Knox's Church, Galt, was opened for public worship on Sabbath, 11th ult. The Rev. Dr. Thompson, of New York, formerly pastor of the congregation, preached in the morning; the Rev. J. K. Smith, the pastor, in the afternoon; and the Rev. D. Inglis, of Hamilton, in the evening. The church, which is, if not the largest, one of the largest churches connected with the Canada Presbyterian Church, was filled to its utmost extent. The services were appropriate and the collections liberal. The Sabbath collections, with the proceeds of the social meeting on the Monday evening, amounted to about \$1,500. We regret to learn that, in consequence of the state of health of Mrs. Smith, it is necessary for Mr. Smith to leave Canada for the winter.

LIFE OF LATE REV. DR. BURNS.—The Rev. R. F. Burns, D. D., of Montreal, is now preparing materials for a life of his father. He will be glad to hear from any parties who may be able to communicate any interesting incidents or information bearing upon the labours of the late revered father of the Church.

VERULAM.—In the Financial Report lately issued, for the two small congregations in Verulam, Presbytery of Cobourg, the amount contributed during the past year should have been stated at \$770, instead of \$448, the sums paid for the purchase of a new horse to the minister and to the fund for erecting a new church, having been, through oversight, omitted.

C. P. CHURCH, METIS, QUE.—A bazaar was held on the 16th and 17th of August in a building adjoining the church. Besides members and adherents of the congregation, a large number of visitors to the sea-side attended, and, by their purchases, cleared the tables of many of the articles exposed on them for sale. The amount raised by sales and donations together, amounted to over \$70, and is to be devoted to repairs on the manse.

DEATH OF REV. R. CHRISTIE.—We regret to notice the death of the Rev. R. Christie, of Flamboro', one of the oldest fathers of the Church. A short memoir of the deceased will appear in our next issue.

DEATH OF REV. DR. GEORGE, OF STRATFORD.—We observe with regret and sorrow the death of Rev. J. George, D. D., minister at Stratford of the Presbyterian Church of Canada in connection with the Church of

Scotland. Dr. George was a man of great natural endowments, of good scholarship, and of great energy and force of character. His funeral sermon, in accordance with his own expressed wishes, was preached by the Rev. R. Ure, of Goderich.

DISRUPTION MINISTERS.—Our attention is called to the fact that, in the Report on Statistics presented to the late General Assembly, and printed in the appendix to the minutes, the names of Rev. W. Smart, now retired from the active duties of the ministry, and Rev. Alex. McLean, now of Nairn Church, Flamboro', have been accidentally omitted.

KANKAKEE MISSION.—By appointment of the General Assembly, the collections in aid of the Kankakee Mission will be made in the various congregations of the Church on the first Sabbath of November. A circular will be issued by the committee in due time.

DAY OF THANKSGIVING.—It is stated that a day of Thanksgiving will be recommended by the Government. No official notice has, however, been yet given.

KNOX CHURCH, INGERSOLL.—On Monday evening, the 19th ult., a large and interesting meeting of the congregation was held in this church. The resignation of the Rev. Mr. Straith having been accepted by the Presbytery, and the pastoral tie having been dissolved, the Congregation desired an opportunity of expressing their warm regards for Mr. Straith, and of bearing testimony to the faithfulness, zeal and energy with which he has laboured among them for the past ten years. Along with the address there was a parting gift of a purse of money, amounting to somewhat over two hundred dollars. Mr. Straith having replied in appropriate terms, addresses were delivered by Rev. D. McRuer of Ayr, and Rev. W. T. McMullen of Woodstock, and a very interesting meeting was closed with the customary devotional exercises.

Proceedings of Presbyteries.

PRESBYTERY OF STRATFORD.—This Presbytery met, *pro re nata*, at Stratford, on the 9th August, Mr. R. Renwick, Moderator. His circular, calling the meeting, was read in the terms following:—A *pro re nata* meeting of Presbytery will be held within Norman Street Church, Stratford, on Tuesday, the 9th day of August next, at 11 o'clock A. M., to take action in reference to the Rev. Wm. Meldrum's resignation of the pastoral charge of the Harrington congregation. Mr. Meldrum's letter, requesting the meeting of Presbytery, was read, in which he stated that circumstances had occurred since last meeting which compelled him to tender his resignation. Being requested, he made a statement of these circumstances, and answered questions proposed to him. It was agreed to hold a special meeting at Harrington on the 23rd inst. to consider the case, and to cite the congregation then to appear for its interests. Dr. Waters was appointed to preach on the occasion.

The Presbytery met accordingly on the 23rd August. Dr. Waters preached from, "For we preach not ourselves," etc., and acted as Moderator, *pro tem*. Mr. Meldrum again, at the request of Presbytery, made a statement of the causes which induced him to tender his resignation, and answered questions proposed to him. Thereafter, members of the Session and of the Managing Committee, as also members and adherents of the congregation, were called upon to express their minds on the resignation of Mr. Meldrum, and answered questions put to them, by which means it became evident that the great majority of

the congregation were anxious that he should continue their pastor. It was agreed, after careful and mature consideration, and with extreme reluctance, to accept Mr. Meldrum's resignation of his pastoral charge, and his pastoral relation to Harrington was accordingly dissolved. Mr. Findlay was appointed, on the following Sabbath, to declare the church vacant. A committee was appointed to prepare a minute on Mr. Meldrum's resignation, and Dr. Waters was appointed Moderator, *ad interim*, of the Session of Harrington.

JOHN FOTHERINGHAM, *Clerk*.

PRESBYTERY OF PARIS.—The Presbytery of Paris held an adjourned meeting within Erskine Church, Ingersoll, on Tuesday, the 23rd day of August. There was a good attendance of Ministers and Elders.

The Rev. Mr. White, of the Irish Presbyterian Church, and Messrs. King, of Toronto, Cross, of Newcastle, McDonald, of Thamesford, and J. B. Duncan, being present, were asked to sit as corresponding members.

Mr. McMullen reported that he had preached and moderated in a call for a minister to the vacant congregations of Ratho and Innerkip, and laid upon the table said call, unanimous and largely signed, in favor of the Rev. John Aull, of Brantford. Messrs. Hart and Craig, commissioners from the congregations of Ratho and Innerkip, were heard in support of the call. Mr. McMullen's conduct having been sustained, the Presbytery unanimously sustained the call, and instructed the clerk to forward it to the clerk of the Toronto Presbytery, to be proceeded with according to the laws of the Church. Mr. Craig was appointed to represent the congregation of Innerkip, Mr. McMullen that of Ratho, and Mr. Cochrane to represent the Presbytery of Paris, at the meeting of the Toronto Presbytery.

The Clerk read minutes of a congregational meeting of Dumfries St. Church, Paris, at which it was agreed, by a majority, to ask the Presbytery to appoint one of their number to moderate in a call for a minister at an early date.—Messrs. Finlayson and Penman were heard in support of the same. After discussion the request was granted, and Mr. Cochrane appointed to preach and moderate in a call for a minister to said church, on Tuesday, the 6th day of September, at 11 o'clock, forenoon.

The Presbytery then proceeded to hear the trial discourses of Mr. Peter Wright, Minister elect of Erskine Church, Ingersoll. He was also examined at length in the various branches of theology, history and the languages, after which, the Presbytery having taken a conjunct view of the whole, agreed unanimously to express their satisfaction therewith, and to proceed with his ordination and induction at 7 p. m.

In the evening, the induction services were proceeded with before a large congregation. The Moderator, the Rev. Mr. Hume, presided, Mr. Robertson, of Norwich, preached the sermon, Mr. Inglis, of Ayr, addressed the newly ordained minister, and Mr. McQuarrie, of Blenheim, the congregation.

The Presbytery then proceeded to consider Mr. Straith's resignation of the pastoral charge of Knox's Church, Ingersoll. The commission appointed at last meeting of Presbytery—Messrs. McKuer, Lowry and Cochrane—gave in their report, which was read by Mr. Lowry.

On motion made and seconded, the report was received, and the commissioners thanked for their diligence. The report concluded by stating, that nothing was said at the congregational meeting that cast the least reflection upon the consistency, devotedness or faithfulness of Mr. Straith as a Gospel minister; but that, on the other hand, much testimony was borne to the value of his ministrations amongst them; but that the commissioners, having taken a full view of all the circumstances of the case, and having duly considered all the interests involved, regret that they cannot advise the Presbytery to refuse accepting Mr. Straith's resignation.

Messrs. Davidson and Leeper appeared for the majority of the congregation,

and Mr. Straith for himself. Parties having been heard, Mr. Straith intimated that he still adhered to his resignation.

Mr. Lowry having engaged in prayer at the request of the Moderator, the Presbytery then proceeded to give judgment.

It was moved by Mr. McRuer, seconded, and unanimously agreed, that the Presbytery having heard the report of the commissioners in this case—having heard the commissioners from the congregation, and having also heard Mr. Straith—and finding that notwithstanding the action of the congregation (which, by a majority, asked the Presbytery not to receive the resignation) Mr. Straith still adheres to and presses earnestly his resignation—the Presbytery agree to accept the same, and hereby do accept his resignation in view of all the circumstances of the case. The Presbytery, however, cannot do so without expressing deep regret at the removal of one who stands so high in the esteem of his brethren, and who has all along during his residence among us maintained a course that has commended him to their confidence and love. The Presbytery follow him with their earnest prayers for his future usefulness and comfort.

It was agreed that the dissolution of the pastoral tie should take effect on and after the 11th September, and that Mr. McRuer should preach the church vacant on the 18th day of the same month. Mr. McMullen was appointed Moderator of session during the vacancy.

The Clerk intimated that he had duly cited Mr. Stitt to appear at this meeting of Presbytery, when his application for admission to the Canada Presbyterian Church should be finally considered, and that he had received in reply a letter marked "private and confidential," giving reasons for his non-appearance at the meeting, and other statements bearing upon the case. In view of the fact that the letter seemed private and not intended for the Presbytery, the final consideration of the case was deferred until the regular meeting of the Presbytery in October. The Clerk was instructed to write Mr. Stitt in reference to the letter sent, and to cite him again to appear for his interests at next meeting of Presbytery.

The committee appointed to examine into the necessity for a preaching station at McKay's School House, under the care of the Presbytery of Stratford, gave in a report, recommending that should said Presbytery see fit to establish a station at the place referred to, the Presbytery of Paris should offer no opposition. The report of the committee was accepted, and the Clerk instructed to inform the Stratford Presbytery in accordance therewith. The committee was thanked for diligence in the matter.

The Presbytery then adjourned, to hold its next regular meeting at Paris, and within River Street Church there, on Thursday, the 6th day of October next, at 11 a. m.

WM. COCHRANE, *Presbytery Clerk.*

PRESBYTERY OF DURHAM.—This Presbytery held their ordinary quarterly meeting at Durham on 12th July, Mr. McMillan, Moderator. There were present six ministers and two elders.

There was not much business of general interest before the Presbytery.

Mr. Knowles excused his absence from the two recent meetings on the ground of family affliction. The excuse was sustained, the Presbytery expressing their sympathy with Mr. Knowles in the bereavement he has suffered.

Application was made by Osprey congregation for additional aid from the Central Fund, to the amount of \$100 for one year. The grounds of this application were the failure of the crops of last year, and the consequent difficulties and discouragements the congregation have had to contend with. It was agreed to recommend said congregation to the Home Mission Committee accordingly.

Mr. McMillan gave in a report on Home Mission affairs, the consideration of which engaged the attention of the Presbytery.

Those congregations not having paid the Clerk's fee for the past year, were required to do so to Mr. Moffat, treasurer, at next meeting.

WM. PARK, *Pres. Clerk*

PRESBYTERY OF DURHAM.—This Presbytery held their ordinary quarterly meeting at Durham on Sept. 13th; Mr. McMillan, Moderator. There were present all the ministers and four elders.

The Moderator expressed to Mr. Greig the pleasure the Presbytery had in seeing him again after his return from the old country, and on finding his health so much improved.

The subject of arrears of stipend due by certain congregations having been taken up, it was moved and carried that an adjourned meeting of Presbytery be held at Durham on Sept. 20th, at 11 o'clock, when the subject should be taken up.

A letter was received from the Clerk of Simcoe Presbytery, notifying the fact that Mr. Walter Wright, M. A., minister without charge in Muskoka District, had, at his request, been declared by said Presbytery to be no longer a minister or member of the Canada Presbyterian Church.

A letter was read from Mr. David Winters, requesting a certificate of his being a theological student and of his having laboured as a missionary within the bounds of the Presbytery during the summer, it being his intention to enrol himself as a student in Princeton College, U. S., for the present session. The Clerk was instructed to furnish Mr. Winters with such certificate.

Mr. John Hislip, South Elderslie, being present, begged leave to ask the Presbytery whether they had any claim to South Elderslie Church property, and if so, whether they meant to take any action in asserting such claim. Mr. Hislip was answered in the following motion, made by Mr. Moffat and carried,—"That, inasmuch as no legal transfer was ever made by Mr. John Hislip to this Presbytery, or to any Presbytery of the Canada Presbyterian Church, so far as known to this Presbytery, of any property in the Township of Elderslie, this Presbytery therefore find that they can take no action regarding such property." Mr. Hislip craved extracts, which were granted!

Mr. McMillan gave in a report on Home Mission business, which was received, and the several items of the report were duly considered.

Application was made by Mr. Manly, Proton and Osprey congregations, for aid from the Home Mission Committee, and they were recommended to said Committee accordingly.

Mr. McMillan was appointed corresponding member of the Foreign Mission Committee.

A circular was read from the Burns Memorial Fund Committee, when it was moved and carried that Messrs. Greig, Crozier, and McMillan, ministers, and Mr. Martin, elder, be appointed a Committee to consider the best way of bringing this matter before the congregations of the Presbytery, and report at next meeting. Mr. McMillan, Convener.

On motion made by Mr. McMillan, the following resolution was adopted:—"That, in view of visiting all the Mission Stations and congregations within the bounds during the ensuing winter, a Committee be appointed, consisting of Messrs. Moffat and Duff, ministers, and Mr. McNally, elder, to prepare questions to be put to congregations and Mission Stations, in order to fully ascertain their present state and to distribute the work of visitation among the members of the Presbytery, and report at next regular meeting. Mr. Moffat, Convener.

Messrs. Cameron and Crozier, having been appointed a Committee to examine students, gave in a report that they had examined Messrs. Samuel Acheson, student of the second year, and Mr. Stewart Acheson, student of the first year, and found their progress and attainments very satisfactory, and the Clerk was instructed to grant said students certificates in terms thereof.

WM. PARK,
Pres. Clerk.

THE WORK OF THE CHURCH IN 1869-70.

In the August number of the *Record* we published in full the Report of the Committee on Statistics, together with the Financial and Statistical Tables. The Report of Committee in connection with the Tables would enable the careful reader to form a pretty good idea of the work done by the Church and of the progress made. At the same time we should have wished to publish in full, in the *Record*, as they have been published in the Minutes, all the Reports of the Standing Committees, that all might see what has been doing. Our space is too limited for this; but we think it right to give a synopsis or summary of these reports, and we shall begin with the most extensive and important Scheme—

THE HOME MISSION.

The Home Mission Scheme, as hitherto worked, contemplates two objects:—
1. The nourishing and building up of Mission Stations where they are too weak to stand as regular congregations. 2. To aid weak congregations in localities where it is of importance to have congregations, but where there is not the ability to sustain ordinances without some measure of aid. The following extract from the Report will show what has been done in both departments:—

Connected with the Committee or otherwise cultivated in connection with the Church, there are—mission fields, 90; preaching stations, 165; families, 2,791; communicants, 2,657. Supplemented congregations, 64; with churches, 52; families, 3,378; communicants, 4,500; or distinct fields, 154; places where worship is celebrated, 245; having 6,169 families connected with the Church, and 7,157 communicants; and the average attendance, 19,309; allowing for the stations above referred to, whose statistics are not given, we may safely say that more than 20,000 souls on an average hear the gospel, while more than 6,000 families receive more or less the pastoral oversight of the Church in its Home Mission work. These mission stations and supplemented congregations received from the central fund about \$9,586, while they contributed, besides the board of missionaries, \$27,828; that is, three-fourths of the support of the ministers and missionaries came from the people among whom they laboured, and one-fourth was paid from the Central Fund. The amount reported for building in mission stations is \$3,591, but this is very far short of the real expenditure, as many Presbyteries have given no report on this point. As compared with last year, we have an increase of 13 mission fields, a decrease in families of 53, in communicants of 20, and in average attendance of 304. As already explained, the decrease is only apparent, for if the stations not reported were included there would seem to be a real increase. On the other hand, the apparent large increase in the number of mission fields does not indicate advance in every respect, as four or five of these were at one time recognised as settled charges. It is pleasing again to note, that of the stations on the list last year, four have become settled charges; and four have, this year, been added to the list in consequence of the division of prosperous charges.

The supplemented congregations are in all 61—as against 64 last year. During the year 9 have been removed from the list, and 6 have been added. Of the nine removed, three have become mission stations, four have become self-sustaining, and two have been joined with an adjoining station or congregation. This, on the whole, shows progress. Nine of the supplemented congregations have not ministers at present, and, considering the large number of self-sustaining vacancies that are now in the Church, this is to be expected. Still the Committee wishes Presbyteries to feel the importance of obtaining a fixed pastorate at many points, where, though our cause is meanwhile weak, there is ample field for earnest labour and good promise of ultimate success. The congregations added to the list are, with one exception, the result of progress, as stations have become congregations, or charges have been divided. It seems, however, advisable to direct attention to a danger which may arise from dividing charges, and so multiplying our supplemented congregations. The result of such action will be

to withdraw our men from the more destitute localities for the supply of small charges on a most inadequate salary. During the year very satisfactory action has been taken by two Presbyteries to abate this evil, and to consolidate our interests by connecting weak congregations in one charge where practicable.

The Committee is happy to say that, owing to the efforts put forth by some Presbyteries in eliciting the liberality of the people, the grants have been reduced, in ten instances, to the amount of \$255 per annum, and in some cases have been discontinued; also, that a general desire seems to be felt to equalize the salary of supplemented congregations. However desirable it may be to secure the service of ministers in certain localities, the evils resulting from supplementing one or two favoured localities to an extent that makes the salary greater than that of some self-sustaining congregations, is fraught with danger. There seems also reason to fear that some congregations are allowed to expect a continuance of the supplement from year to year, while no effort is made to increase their contributions as they advance in temporal wealth and comfort.

The Committee has pleasure in referring to the work done by the Students' Missionary Society in several localities. They maintain some of their number as missionaries in different and necessitous districts, and are greatly aiding in the good work; and, with the approval of the Assembly, the Committee will request a statement of these operations to be presented along with the Annual Report to the Assembly, so that all her mission operations may be before the Church at once.

II. FUNDS.

The present state of the Fund is:—

Balance from last year	\$ 1,306.75
Congregational contributions.....	10,781.41
Grant from Church in Ireland.....	485.55
Sundry donations.....	187.54
	\$12,761.25

EXPENDITURE.

Paid to Presbyteries	\$11,179.19
Other expenses.....	594.52
Balance on hand.....	987.54
	\$12,761.25

Besides this there has been received during the month of May \$211.47, showing in the Treasury \$1,199.01 to meet the expenses of the summer half year. Thus the fund, as compared with last year, shows a decrease of balance on hand of \$117.74, that is, an excess of expenditure over income of \$117.74. This continued deficit must be considered by the Assembly.

As most intimately connected with all our Missionary work, both Home and Foreign, we shall next notice the Reports of our Theological Halls.

KNOX COLLEGE AND THE MONTREAL PRESBYTERIAN COLLEGE.

At Knox College, the attendance was in all 70, viz: In the Theological department 30, and in the Preparatory 40. Besides these, about 20 are attending University College. The classes in Theology were conducted by Principal Willis, Professor Caven, and the Rev. J. J. A. Proudfoot. The studies of the Students in the Preparatory Department were superintended by Rev. G. P. Young, now again a Professor on the staff of the College. Fifteen Scholarships and Bursaries were awarded, besides ten to students in the University College who have avowed their purpose to study for the Ministry. The students were, as usual, called upon for a certain amount of Missionary services during the Session. The receipts for the Ordinary Fund were \$6,636.53, and the payments \$6,804.29, leaving a balance at Dr. of \$167.76. The total debt on the ordinary fund was at date of report \$998.79, being \$1,010.46 less than it was a year before. For

the Endowment Fund, there is an amount of \$5,040 on hand. For the Scholarship and Bursary Fund, the receipts from all sources were \$3,385.95, and the expenditure \$2,857.81

At the College in Montreal there was an attendance of twenty-five, six of those being French Canadian Students. There were also seven attending literary classes in McGill College. The work of instruction was conducted by Dr. McVicar, Professor of Systematic Theology and Apologetics, Rev. J. M. Gibson, M. A., Lecturer in Exegetics, Rev. D. Coussirat, M. A., B. D. Lecturer in French Literature and Theology, and Rev. A. de Sola, Lecturer in Hebrew and Oriental Literature.

Fifteen Scholarships were awarded, beside Bursaries to Students requiring such aid. To the Library 564 volumes were added during the Session.

The amount paid and invested for the Endowment Fund is \$19,326.07, and the amount invested for the Scholarships is \$925.24. The receipts from all sources were, for the Ordinary Fund \$3,221.75, the expenditure being \$2,613.96; for the Scholarship Fund \$1,590.45, the expenditure being \$1,575.24; for the Bursary Fund, \$144.00; for the Library, \$160; for the French Canadian Department, \$1,879.64.

FOREIGN MISSION COMMITTEE.

In connection with the Foreign Mission Scheme, operations have been carried on at British Columbia, at Red River, and at Prince Albert, in the Saskatchewan. The Rev. R. Jamieson and Rev. W. Aitken labour in British Columbia, including Vancouver Island; Rev. J. Black, Rev. W. Fletcher, Rev. J. McNab, with Mr. R. Whimster as teacher and missionary, are at Red River; the missionary work on the Saskatchewan is under the charge of Mr. Nisbet, with necessary assistants. The Assembly, in June, transferred the work at Red River from the Foreign to the Home Mission Department.

Messrs. Aitken and Jamieson laboured chiefly at Nanaimo and New Westminster, with the stations in the neighbourhood respectively. The Churches are not numerically strong, still it is considered very desirable, or rather necessary, to supply them with ordinances. The people are striving to assist in supporting ordinances, New Westminster promising to give \$700 per annum, and Nanaimo \$400. The report states further that Rev. W. Aitken has generously offered to reduce the expense by giving up \$400 per annum of the salary offered him.

At Red River, Mr. Black has occupied his old post at Kildonan; Rev. W. Fletcher (who has been for some months in Canada) has laboured at Portage La Prairie, High Bluff, and Poplar Point; while Rev. Mr. McNabb has made Little Britain his headquarters. Mr. Whimster devotes his attention almost exclusively to the School, which, under his superintendence, has attained a high degree of prosperity. The work at Red River has been greatly hindered during the last year by the unsettled state of affairs there. We trust that now the Church, as well as the community, will have times of peace and prosperity.

With reference to Mr. Nisbet's work, the Foreign Mission Report says:—"Rev. James Nisbet has been prosecuting his work among the Red Indians on the Saskatchewan with his wonted energy and zeal, and, although there are no very remarkable spiritual results to report, there is good evidence that an important preliminary work has been accomplished in removing prejudices from the minds of the natives, and in leavening the understandings of many of the Indians with the truths of the Gospel.

In summing up the work already accomplished, Mr. Nisbet, in a paper which has been widely circulated in the Church, says, "As the practical results of our three and a half years' mission work, I may state that six adult Indians have been baptised (three men and three women), and thirty-six children, (fourteen being Indians); two of the men and three of the children have since died; five

Indians have been admitted to the table of the Lord, while several others, who were formerly connected with the Church of England, are on our Communion Roll. On the Communion Roll there are 23 names; of these, 8 are Indians, 10 partly Indian, and 5 Scotch. One marriage between Indians has been celebrated with Christian rites. These are small results for the time spent, and yet we may not despise the day of small things. God may have greater things in store for us, if we are only faithful to the work. Both with old and young it is up-hill work, and in this aspect of it we have no greater obstacle to contend with than the liquor traffic, by which we are every now and then annoyed. It is something to be alarmed at to have a lot of drunken Indians pushing their way into every room in one's house, but we are thankful that most of them have sense enough to keep away from our house when they get liquor. When will the Canadian Government be able to protect us from this evil?

"The children are for the most part quick tempered and impatient of correction; at home they are under no control, for Indians think it the height of cruelty to correct a child. Our only confidence in the work is that God can remove mountains of difficulty, and make His cause to prosper amidst every sort of hindrance."

REPORT OF SABBATH SCHOOL COMMITTEE.

The Report states that returns had been received this year from 301 Sabbath Schools instead of 250 last year. These, however, represent the Sabbath Schools of only 170 of our charges out of about 300. On the roll of these schools there were 22,102 scholars, the average attendance being 15,734. The teachers were 2,335, of whom were members of the Church 2,077. The number attending Bible classes were 5,582, and the additions to the Church from the Bible classes and Sabbath Schools were 460. The Libraries contain 53,072 volumes, and there had been contributed for Missioary purposes \$1,907.75.

The report refers to the subject of Hymn-books, and to the subject of Sabbath School Literature, and concludes with several recommendations, of which the Assembly adopted the following:—

1. That the Report of the Sabbath School Committee be printed in the Appendix to the Minutes of the Assembly.
2. That the preaching of occasional sermons to the young be strongly recommended.
3. That Ministers and Kirk Sessions, in all their dealings with the young, keep prominently in view that the children of professing believers are members of the visible Church.

The Report on the State of Religion, and Abstracts of other Reports, will appear in the next number.

Communications.

THE LATE MR. ANDREW TULLY.

Mr. Tully was born in the Parish of Hutton, Berwickshire, Scotland¹ August, 1780. In 1829 he emigrated to Canada, and took up his abode about two miles from Peterboro', then a small and recently settled village. By patient and successful industry, Mr. Tully soon found himself in comfortable circumstances, and in due time saw his numerous family all well settled in life. Four of his sons occupy well cultivated farms in close proximity to the paternal home. Two are settled as Ministers of the Presbyterian Church in the United States; one of them, the Rev. D. Tully, was deputy from that Church to our first General Assembly, and his presence amongst us was highly satisfactory.

Mr. Tully was an old and honoured member of the Presbyterian Church at Peterboro'. At its first organization, he was elected and ordained an elder, and for years faithfully discharged the duties of that office. Until about three months before his death, his place was rarely vacant at the public services of the Church. By his fellow members in the Church and by all who knew him, he was highly respected and esteemed as a man of sterling character, unswerving integrity, and unobtrusive but deep piety. He died on the 5th July, at the age of 90, and on the Wednesday following, his funeral took place, attended by many who had known and esteemed him while in life. He has gone like a shock of corn, fully ripe, but his memory and the influence of his consistent christian example still live. Of his sons still settled near Peterboro', one is a useful and much respected Elder, and another a Deacon in the church. One by one the pioneers of the country are passing away, and we are all, young and old, daily drawing nearer to eternity. May we all live in the exercise of faith in the Lord Jesus, and in the steadfast maintenance of a christian life, so that at last we may finish our course with joy.

R.

DEATH OF AN ELDER.

The late William Mackay, of Ingersoll, was a native of Scotland. He came to Canada in the year 1830, with a wife and family, and settled in the Township of North Oxford, at that time nearly all woods. By persevering industry and strict integrity, he soon made for himself and family a comfortable home, where he remained until the spring of 1866. Having rented his farm that season, he removed to Ingersoll with his wife and two daughters, intending to spend the remainder of his days away from the toils of the farm, on a lovely spot near the west end of the town. He did not enjoy his new home long, for the messenger of death entered his dwelling and snatched away his beloved companion. But even in this severe stroke, he was heard to exclaim, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

Oh! how happy the Christian's lot who can see the goodness of God in every dispensation of providence towards him, while travelling down this vale of tears.

During the last few years of his life he enjoyed much of the fellowship of the people of God, with whom he always delighted to associate. Nothing pleased him better, when in company with the young, than to speak to them about Jesus. "Remember now thy Creator in the days of thy youth," was his favorite advice to them. It appeared to be his desire, by the grace of God, to be instrumental in promoting the interests of the kingdom of Christ. He always considered it a privilege as well as a duty to frequent the dwellings of the sick, and try to comfort and cheer them during their long and weary hours of affliction; and often has he, "through Christ strengthening him," been the means of furthering their spiritual welfare. He was a powerful man, if I may so speak, in prayer. Often while listening to his fervent and impressive prayers in the house of God, as well as in other places, have I seen tears flow from many eyes. Christian reader, cease not to plead at the throne of grace for more and more praying men who will take a stand for Jesus, and shine as brilliant—yea, more so—than those who are leaving the Church on earth to join the Church triumphant.

He was ordained as Elder in the Zorra congregation 36 years ago; and even after he had removed to Ingersoll (a distance of 10 or 12 miles from

Embro Church) his seat would be seldom vacant, either on Sabbath or during the monthly meetings. He had a love for the house of God. Many of the fruits of the Spirit were exhibited in his walk and conversation. The words of the 92nd Psalm were truly verified in his case :

“And in old age, when others fade,
They fruit still forth shall bring,
They shall be fat and full of sap,
And aye be flourishing.”

He was called away suddenly to his eternal home, on the evening of July 21st, while working in his garden, in the 80th year of his age. His sudden removal is a loud call to all who hear of it, but especially to his family. God has been visiting them with breach upon breach; and the last, no doubt, is the heaviest stroke. His fervent prayers for them, his affectionate, pious and faithful counsels, they shall no more hear; but let them remember his instructions, and trust continually in Him who hath promised to be a father to the fatherless. • And although he was called away in a moment, as it were, without being able to utter a word of advice or admonition, yet God spake the word, saying, “Be ye also ready.”

W.

SABBATH SCHOOLS.

To Ministers, Superintendents, Teachers, and others interested in the Sabbath Schools of the Canada Presbyterian Church.

CHRISTIAN FRIENDS:

The variety of Sabbath School Papers, Teachers' Magazines, Books, Object Lessons, Programmes of Study, and other requisites of foreign issue, now used in our Sabbath Schools, is a strong argument that, within the community of the Canada Presbyterian Church, we are quite able to sustain an agency for the supply of all Sabbath School necessaries, under our own auspices, instead of being dependent on miscellaneous and foreign sources.

If properly conducted, a Presbyterian Repository for this Dominion would prove of immense advantage to our Sabbath School work.

At present, there is much inconvenience and loss suffered in procuring the various Sabbath School requisites, and in selecting a library, of any considerable size, of approved works. The book trade, of course, keep almost everything in stock, but it is not desirable that *every* book should be placed in the hands of our children. Then in small schools that keep no catalogue of books it is difficult, when procuring new books, to avoid repeating the same book, that had been read only a short time before. Now, if we had an establishment of our own, libraries of approved books might be carefully selected and numbered, so that they could be ordered in rotation; besides, all other useful and attractive school requisites could be provided at the lowest possible cost. Such an establishment, in a central locality, would be convenient and accessible to all our schools.

In commerce we see the various branches of trade systematically arranged, and everything, of a particular line, carefully kept in its own department. So it should be in our Sabbath School department.

And in these days of Sabbath School Conventions, and when so much prominence is given to this department of Christian work, a work certainly deserving of all the attention that can be bestowed, it is high time that some united effort were made to provide the Presbyterian Sabbath Schools in Canada with every convenient requisite, including periodicals for the

teacher as well as the scholar, such as are issued in other countries, and even in our own land by *other* denominations.

To accomplish this important work, private enterprise is not likely soon to undertake; but our Sabbath Schools throughout the land ought to be interested in the success of such an undertaking. I am therefore induced to appeal to our Sessions and Sabbath School Teachers to take this matter ourselves in hand, and by forming an association under the provisions of the Statute respecting Joint Stock Companies, we could easily raise sufficient capital to organize and successfully carry on the work referred to. By each Sabbath School taking at least *one share of ten dollars*, and with the assistance of members in almost every congregation, an aggregate of five or six thousand dollars might be obtained to commence operations with.

This scheme is undoubtedly deserving of a trial. Having had some fourteen years' experience in the Sabbath School work, I am fully convinced of the importance and advantage of such an institution, and would earnestly commend the formation of an association to provide the necessary requisites and approved literature for our schools.

If our influential friends approve of such a scheme, and would give us their assistance, a great inconvenience would soon be removed, and a work inaugurated that would stimulate and encourage all connected with the religious instruction of our children.

In order that the scheme proposed may be fairly considered, I would respectfully suggest that the teachers of each school, and members of their sessions, have a meeting at an early day, and communicate the result to me by post; and, should the scheme meet with general approval, steps will be taken to organize such an association.

Your fellow laborer,

W. N. HOSSIE.

Brampton, 10th August, 1870.

MONEYS RECEIVED UP TO 21st SEPTEMBER.

ASSEMBLY FUND.

Kingston, Chalmers.....	\$ 6 00	Ingersoll, Knox's.....	18 00
Streetsville.....	6 00	Perth.....	8 00
Eramosa 1st.....	8 00	Oshawa.....	7 00
Winslow.....	2 00	Warrensville and Frankestown.	8 33
S. Keppel.....	3 00	Woodville.....	12 00
West's Corners and N. Morn- ington.....	7 00	McKillop, No. 2.....	5 00
Chalmers' Ch., Dunwich.....	5 00	Mt. Pleasant.....	2 75
Wyoming.....	2 30	Wakefield.....	4 31
Roxboro' and Finch.....	9 50	Innisfil.....	8 25
Yorkmills.....	2 00	Cote des Neiges.....	4 75
Markham, Brown's Corners.....	3 50	Biddulph 1st.....	3 18
{ Vaughan.....	6 25	Columbus and Brooklyn.....	10 00
{ Albion.....	4 00	{ Vroomanton.....	2 00
{ St. Helen's.....	4 60	{ Cannington.....	2 42
{ E. Kinloss.....	2 40	Williamstown.....	3 07
Scarboro'.....	20 00	Culross.....	4 62
Dumbarton, &c.....	8 00	Nairn Church.....	2 60
Bradford.....	4 00	Brant, North.....	2 00
{ Thamesville.....	3 00	" West.....	2 00
{ Botany.....	3 00	Norwood.....	4 00
		Oneida.....	5 00

KNOX COLLEGE.

Dumbarton, &c.....	13 00
Culross.....	11 00

FRENCH CANADIAN MISSION.

Wakefield.....	29 10
J. Easterbrook, Nassagaweya...	1 00
Fidelis, Toronto.....	1 00
{ Tarbolton.....	6 50
{ Fitzroy Harbour.....	4 50
Portion of "The Tenth".....	7 00
H. McPherson, Pugwash, N. S.	1 19
Drummondville, per Rev. J. T. Byrne.....	23 00
Williamstown.....	4 23
W. Urie, Carluke.....	1 00

FOREIGN MISSION.

Biddulph 1st.....	4 66
Portion of "The Tenth," Mr. N.'s mission..	3 00
Bequest of late Mr. J. Ross Williams.....	50 00
Thamesford.....	32 00
Culross.....	4 65
Brant N., S. S., for Mr. N.....	2 50

KANKAKEE MISSION.

Wakefield.....	24 70
J. Easterbrook, Nassagaweya...	1 00
W. —, Quebec.....	25 00
G. Sterret, Aberarder.....	1 00
A. M. Boosy, Woodstock.....	1 00

HOME MISSION.

Biddulph 1st.....	4 66
Culross.....	8 50

WIDOWS' FUND.

Norwood.....	4 00
Jarvis.....	6 00
Thamesford.....	10 55
Culross.....	4 55
Boston Church.....	12 56
Nairn Ch., Flamboro'.....	5 40
Waddington (Am. Cy.).....	17 30
{ Vaughan.....	8 00
{ Albion.....	5 00

BURNS' MEMORIAL FUND.

Madoc, St. Columbia.....	1 18
" St. Peter's, &c.....	4 00
W. Heron, Esq., Dalmore, Ashburn.....	400 00

MUSKOKA MISSION.

Biddulph 1st, S. S.....	5 00
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The following sums have been received by Warden King, Treasurer, Montreal.

COLLEGE ENDOWMENT FUND.

R. A. Becket.....	\$ 10 00
A. Stevenson.....	12 00
P. Redpath.....	300 00
A. Walker.....	100 00
S. J. Hall.....	10 00
Jas. Court.....	50 00
John Stirling.....	100 00
L. Paton.....	50 00
W. Yuile.....	10 00
D. Yuile.....	10 00

Jas. Walker.....	39 12
Jas. R. Lowden.....	5 00

ORDINARY REVENUE.

P. Redpath.....	21 00
Jas. Walker.....	2 73
Jas. Court.....	7 00

FRENCH CANADIAN M. SOCIETY.

Erskine Church.....	101 67
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RECEIPTS FOR RECORD UP TO 21st SEPTEMBER.

A. G., Hawtry; A. F., Longwood; W. McA., Belleville, \$1; W. L., D. McL.; Mr. P., H. E., Mr. D., Scarboro'; H. R., Hastings, \$1 10; C. H., J. H., K. McL., A. H., J. R., J. D., T. W., W. S., G. McK., J. G., A. McK., Ulster; A. McG., Montreal, \$1; D. D. W., Seaforth, 60c (\$5 previously paid); W. D. McL., Montreal, \$25; H. L., Tottenham; D. McF., F. N., J. R., Rev. J. T., Fitzroy Harbour; J. M., Upton, \$3; J. McA., Nithburgh, \$1; Rev. G. O., Toronto, \$24; T. S., \$1 50; Rev. W. McC., \$1, Orangeville; W. S., Pine Grove; A. McL., J. McD., J. T., J. U., J. M., G. McC., Tiverton.