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THE HOME & FOREIGN RECORD

OF THE
CANADA PRESBYTERIAN CHURCH.

No. 12.

DECEMBER, 1871.

Vol. X.

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"LET US DRAW NEAR WITH A TRUE HEART."

Lord, from Thy high and holy place
 Pour out the promised blessing;
 Sustain us with sufficient grace,
 Our sins and faults confessing,
 That, henceforth, from Thine own true way,
 Our wandering feet no more may stray,
 Thy holy law transgressing.

Our minds, O Lord, are filled alone
 With guile and self-deceiving;
 Thou know'st our sinful hearts, as stone,
 Are hard, and unbelieving.
 Too oft an evil conscience lies
 Between Thine ear and our weak sighs,
 Thy Holy Spirit grieving.

Change Thou our false, deceitful hearts;
 In truth let us adore Thee;
 The confidence, that faith imparts,
 Lord, give, to come before Thee;
 An evil conscience take away,
 Grant us right spirits to obey,
 And glorify Thee, day by day,
 For Thou alone art worthy.

GENERAL ASSEMBLY—ADJOURNED MEETING.

According to the adjournment, agreed to at Quebec in June, the General Assembly met in Knox's Church, Toronto, on the evening of Tuesday, 7th Nov.

After the Assembly had been opened with prayer, praise, and the reading of a portion of Scripture, followed by an appropriate and excellent address by the Moderator, the roll was called, and the attendance marked.

The attendance was very considerable, there being in all 76 ministers and 43 elders. Had all been present, there would have been 101 ministers and the same number of elders.

The Assembly then called for the report of the Union Committee, which was given in by the Rev. Dr. Topp. The report consisted of the minutes of the Joint Committee on Union, which met at Montreal, 26 Sept.—2nd October, and embodied the following Basis of Union, and accompanying resolutions.

BASIS.

1. That the Scriptures of the Old and New Testaments, being the word of God, are the only infallible rule of faith and manners.

2. That the Westminster Confession of Faith shall form the subordinate Standard of this Church, that the Larger and Shorter Catechisms shall be adopted by the Church, and appointed to be used for the instruction of the people; it being distinctly understood that nothing contained in the aforesaid Confession or Catechisms regarding the power and duty of the civil magistrate shall be held to sanction any principles or views inconsistent with full liberty of conscience in matters of religion.

3. That the government and worship of this Church shall be in accordance with the recognized principles and practice of Presbyterian Churches, as laid down generally in the "Form of Presbyterian Church Government," and in the "Directory for the public worship of God."

4. That this Church, while cherishing Christian affection towards the whole Church of God, and desiring to hold fraternal intercourse with it in its several branches, as opportunity offers, shall, at the same time, regard itself as being in such ecclesiastical relations to churches holding the same doctrine, government, and discipline with itself, as that ministers and probationers from these Churches shall be received into this Church, subject to such regulations as shall from time to time be adopted.

RESOLUTIONS ANENT COLLEGIATE EDUCATION.

"That the negotiating Churches shall enter into union with the Theological and Literary Institutions which they now have; and that application be made to Parliament for such legislation as will bring Queen's University and College, Knox College, the Presbyterian College, Montreal, Morrin College, and the Theological Hall, at Halifax; into relations to the United Church similar to those which they now hold to their respective Churches, and to preserve their corporate existence, government and functions, on terms and conditions like to those under which they now exist."

The subject was reconsidered by the Committee, and the following resolutions were substituted.

1. That inasmuch as the Canada Presbyterian Church has resolved to raise two hundred and fifty thousand dollars for the endowment of its Theological Institutions, it be recommended to the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, to provide such further endowment to the Faculty of Arts in Queen's College as it may appear necessary or desirable.

2. That Tutorial work in relation to the Literary and Scientific studies of students for the ministry be not carried on in connection with the Theological Institutions of the United Church in Ontario and Quebec; but that provision be made by the United Church for such work in Queen's College, Kingston, and in Morrin College, Quebec.

3. That the Theological department of Queen's College and that of Morrin College, and the Presbyterian College, Montreal, shall be united into one College, situated at Montreal.

4. That the Theological College thus formed at Montreal shall be governed in general accordance with the provisions of the charter of the Presbyterian College, Montreal.

5. That the three Theological Colleges of the United Church, viz.: at Halifax, Montreal and Toronto, shall be affiliated with Queen's College, so as to be represented in the University Senate.

1. For conferring degrees in Divinity.

2. For taking such share in the government of the University as may be proper in relation to the preparatory training of students for the ministry.

6. That the present Principal of Morrin College shall be invited by the General Assembly of the United Church to be the first Principal of the Theological College at Montreal, that another Theological Professor shall be so invited from Queen's College, and that in the event of his declining the invitation, such Professor shall be nominated by the Presbyterian Church of Canada in connection with the Church of Scotland.

7. That the legislation necessary to effect the foregoing changes shall be sought, and that application be made to Parliament for such legislation, in conformity with the said changes, as will bring Queen's University and College, Knox College, The Presbyterian College, Montreal, Morrin College, and the Theological Hall, at Halifax, into relations to the United Church, similar to those which they now hold to their respective Churches, and to preserve their corporate existence, government and functions, on terms and conditions like to those under which they now exist.

TEMPORALITIES FUND.

In regard to a Sustentation Fund for the United Church, and the distribution of the Temporalities Fund belonging to the Presbyterian Church of Canada in connection with the Church of Scotland, brought up by extract minutes of the Synod of said Church, it was resolved:—

“That the Committee regard with much satisfaction and approval the proposed distribution of the Temporalities Fund, as one which may largely promote the interests of certain important Schemes of the Church, but are of opinion that the object recommended by the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, as to the payment of a sum of two hundred dollars per annum to every minister on the Synod roll, to whom the benefit of the Temporalities Fund does not yet extend, may be as efficiently and conveniently carried out by said Synod in another way acceptable to all parties.”

WORSHIP.

“That with regard to modes of worship, the practice followed by congregations in the matter of worship shall be allowed, and that further action in connection therewith be left to the legislation of the United Church.”

WIDOWS' FUND.

“The Committee further agreed to recommend the establishment of an efficient Widows' and Orphans' Fund, for the United Church, to which all ministers and congregations will be expected to contribute; and that in the meantime, a committee consisting of Mr. Croil, Convener, Hon. J. McMurrich, and Mr. D. McKay, be appointed to employ an Actuary to value the different Funds now in existence, and submit to this committee an equitable plan for the establishment and future management of the Fund.”

MISSIONARY AND BENEVOLENT OPERATIONS.

The Committee further agreed to express their confident expectation that the United Church will heartily take up and prosecute the Home and Foreign Mis-

sionary and benevolent operations of the several Churches, according to their respective claims, and that with regard to the practical work of the Church, and the prosecution of its Schemes, whilst, of course, the General Assembly shall have the supervision and control of all the work of the Church, and be the final Court of Appeal, yet the Committee recommend that the United Church shall have due regard to such arrangements, through Synods and local committees, as shall tend most effectually to unite in Christian love and sympathy the various sections of the Church, and at the same time to draw forth the resources and energies of the people in behalf of the work of Christ in the Dominion and throughout the world.

NAME.

It was resolved that the name of the United Church shall be "The Presbyterian Church of British North America."

At the 2nd sederunt on Wednesday morning, it was agreed to take up the consideration of the Articles of the Basis.

The First Article was read and agreed to as it stood in the Committee's report.

The Second Article having been read, it was moved by Dr. Topp, seconded by Mr. McPherson, That the former portion of the Article down to the words "for the instruction of the people," be adopted as read. It was moved, in amendment by Mr. McTavish, seconded by Mr. King, That the Article be not adopted, but be recommitted, so as to secure the place for the Larger and Shorter Catechisms, as Standards, which they presently hold in this Church. It was moved in further amendment by Prof. Inglis, seconded by Mr. J. Ross, That the second resolution be remitted to the Committee with a view to the following amendment, viz.,—Omit the words down to "for the instruction of the people," and substitute the following: "that the Confession of Faith and the Larger and Shorter Catechisms, are the Confession and Catechisms of this Church, and contain the authorized exhibition of the sense in which we understand the Holy Scriptures." Mr. McTavish withdrew his motion, and a vote was taken, when the motion of Dr. Topp was carried by a large majority. Mr. Ross dissented from the decision.

Dr. Topp, seconded by Hon. J. McMurrich, moved, that the latter part of the Article be adopted in the report of the Committee. Mr. McTavish, seconded by Mr. C. C. Stewart, moved that the following be substituted for the latter part of the Article: "That no interpretation or reception of such portion of any of these documents as regards the duties of the civil magistrate in matters of religion, is held by this Church, which sanctions persecution." On a division the motion of Dr. Topp was carried by a large majority.

At the sederunt at 3 p. m., on Wednesday, 5th, the Assembly proceeded to consider the Third Article in the Basis. The Article having been read, Dr. Topp, seconded by Mr. McPherson, moved its adoption. The motion was agreed to. The Fourth Article was unanimously agreed to.

Mr. J. Ross, seconded by Mr. McTavish, moved that the following Article be added to the Basis of Union: "That the Lord Jesus Christ is the only King and Head of this Church; that He has made her free from all external or secular authority in the administration of her affairs, and that she is bound to assert and defend this liberty to the utmost, and ought not to enter into such engagements with any party as would be prejudicial thereto." It was moved in amendment by Dr. Topp, and seconded, that the Four Articles already agreed to be adopted as a whole, and shall form the Basis of Union for the United Churches. It was moved in further amendment by Hon. A. Vidal, seconded by Mr. J. A. Thomson, "While the Assembly most cordially approves of and adheres to the statements embodied in Mr. Ross's resolution, it does not consider it expedient to add that resolution to the Basis of Union. A division was taken, when Dr. Topp's amendment was carried successively over the amendment of

Mr. Vidal, and the motion of Mr. Ross. The yeas and nays were called for, when there voted—yea, 60, and nay, 22.

The following members entered their dissent: Messrs. McTavish, A. Young, D. B. Cameron, J. Middlemiss, D. Gordon, D. Cameron—ministers; M. Douglass, W. Kerr, George Barron—elders.

At the evening sederunt, the Assembly entered on the consideration of the Committee's resolutions on Collegiate Education. The resolutions were read, both that adopted on 29th Sept., and the resolutions substituted afterwards. The following motion was moved by Dr. Proudfoot: "That the negotiating Churches shall enter into union with the Theological and Literary Institutions which they now have; and that application be made to Parliament for such legislation as will bring Queen's University College, Knox College, the Presbyterian College, Montreal, Morrin College, and the Theological Hall, at Halifax, into relations to the United Church similar to those which they now hold to their respective Churches, and to preserve their corporate existence, government, and functions, on terms and conditions like to those under which they now exist.

That, inasmuch as the Canada Presbyterian Church has resolved to make an effort to raise \$250,000 for the endowment of its Theological Institutions within three years, it is expected that the Synod of the Presbyterian Church in connection with the Church of Scotland, will complete during the same period the endowment of Queen's College, so that neither it nor the Theological Institutions referred to may be a burden to the United Church, or interfere with the prosecution of its Home and Foreign Missions.

Further, it is understood that all other matters pertaining to the College be left for adjustment to the United Church."

Dr. Proudfoot subsequently prefixed, with leave of the House, to his resolution the following words: "That the recommendations of the Joint Committee be not adopted, but that the following resolution be substituted for them."

On the morning of Thursday, 9th, the discussion was resumed. The following amendment to Dr. Proudfoot's motion was proposed by Prof. Young, seconded by Dr. Waters: "The Assembly disapprove of the resolutions on Collegiate Education agreed to by the Joint Committee, particularly in so far as these provide for the reception of certain Literary and Scientific Colleges into the same relations to the United Church as they now hold to the Presbyterian Church of Canada in connection with the Church of Scotland." It was moved in further amendment by Prof. Inglis, seconded by W. Cochrane: "That, in view of the proposed efforts to endow the various colleges connected with two of the negotiating Churches, and of the impossibility of completing the Union satisfactorily to all parties until the results of these efforts are ascertained, it is not expedient to come to any decision in reference to collegiate arrangements at the present stage of the negotiations; nevertheless the Assembly desire to declare, that inasmuch as a large number of the office-bearers and members of the Church are opposed, in the present circumstances of the country, to undertaking any general classical or philosophical teaching as a part of the Church's work, it would, therefore, be greatly preferable that the Faculties in Arts, in Queen's College and Morrin College, should be placed on such a basis, as, while preserving them in all their efficiency, would at the same time remove them from under the direct control of the Church; without its being implied that a non-compliance with this suggestion will be a positive bar to Union."

Mr. Laing, seconded by Mr. W. Burns, proposed another amendment, namely, That the following be added to the resolution of Dr. Proudfoot; "In the opinion of this Assembly, it is indispensable to harmony in the United Church, if not to union altogether, that a change be made in the constitution and direction of Queen's College, which will relieve the Church Courts of all responsibility as regards that Institution, and prevent unnecessary interference with the non-sectarian character of National Education now happily established amongst us."

At this stage Dr. Proudfoot, with the leave of the Assembly, proposed the following addition to his motion; "And further, the Assembly re-appoint their

Committee on Union, and instruct them in bringing this resolution under the notice of the Committees of the other negotiating Churches, and seeking their approval thereof, to inform them that this Church still adheres to its repeatedly expressed opposition to State Grants to denominational colleges in these Provinces, and further instruct their Committee to ascertain whether there is a definite prospect of harmonious action in the United Church in this matter." On this addition to the original motion being proposed, objection was taken to its competency. The Assembly, however, agreed to grant leave to make the proposed addition. From this finding Mr. Laing dissented. Mr. Laing then, with leave of the house, withdrew his amendment. Mr. Gregg, seconded by Mr. McPherson, then proposed the adoption of the first resolution adopted by the committee, on the 29th Sep. After full discussion, a division took place, when Mr. Gregg's amendment was carried successively over the amendments of Prof. Inglis and Prof. Young. Dr. Proudfoot's motion was then carried over that of Mr. Gregg. The yeas and nays were called for by a show of hands, when there appeared to be 49 yeas, and 14 nays. The roll was called, when there voted—yeas, 64, nays, 11, 10 declining to vote. Dr. Proudfoot's motion was then declared to be the decision of the Assembly. Dr. Waters entered his dissent. With the special permission of the Assembly, Prof. Young, who was necessarily absent when the vote was taken, was allowed to record his dissent.

The Assembly then proceeded to take up the other resolutions of the Committee.

NAME OF CHURCH.

Two names were proposed, the first, "The Presbyterian Church of Canada;" and the second, "The Presbyterian Church of British North America." It was agreed, however, that the name be not now decided.

WORSHIP.

It was moved by Mr. McPherson, seconded by Mr. McCrae, that the Article be adopted as it stands in the report. It was moved in amendment by Mr. Ross, and duly seconded, that the Article be not adopted. It was moved in further amendment by Mr. McLaren, seconded by Mr. McMillan; "That the Article before the Assembly be remitted to the Committee on Union, to bring it before the Committees of the negotiating Churches, to consider whether, in present circumstances, such an Article is necessary." This last amendment was carried.

WIDOWS' FUND.

The resolution on the subject of a Ministers', Widows' and Orphans' Fund was adopted in the following terms:—

The Assembly agree to approve of the recommendation to establish an efficient Ministers', Widows' and Orphans' Fund.

TEMPORALITIES.

The following resolution on the motion of Prof. Caven, was adopted: "The Assembly have satisfaction in expressing generally its approval of the proposed final application of the Temporalities Fund to the endowment of an Aged Ministers', Widows' Fund, and to purposes of Theological Education." The latter part of the resolution, proposed by the Union Committee on the subject, was adopted on motion of Dr. Topp.

HOME AND FOREIGN MISSIONS, &c.

The resolution having been read, the Assembly agreed to express its concurrence in the views embodied in it.

REMIT.

It was then, on motion of Mr. McPherson, agreed to by the Assembly: That the Basis of Union in the resolution on the subject of Union, as a whole, be

sent down to Presbyteries, sessions and congregations, for their mature consideration, and to report to next Assembly.

COLLEGE ENDOWMENT.

The Union question being thus disposed of, the Assembly next proceeded to consider an interim report from the Endowment Committee.

The report was in the following terms:—

The Assembly's Endowment Committee reports the following recommendations bearing on the work entrusted to it, for adoption by the Assembly at this meeting.

I. The Committee, having read the resolutions of the General Assembly relating to the effort to be made to raise \$250,000, and understanding that it contemplated that the amounts already received and invested towards the Endowment of the two colleges, should be thrown into the General Endowment Fund in connection with the effort to raise the amount specified, and with a view to its equal division between the two colleges, is of opinion that the movement in its present form to endow the colleges can only be successful by adhering to and acting on this understanding, and recommends it to be prosecuted on this distinct principle.

II. The Committee is of opinion that there should be at the very earliest period in each college, not less than four Professorships for the following subjects, viz.: Systematic Theology, Exegetical Theology and Biblical Criticism, Apologetics, Church History, Homiletics, Pastoral Theology and Church Government.

III. The Committee recommends that the subscriptions should be made payable in three equal annual instalments or six semi-annual instalments, and that no payment shall be called for until \$200,000, including the amounts on hand, be subscribed.

IV. (a) The Committee is further of opinion that it would contribute to the success of the movement if a special trust was constituted by the General Assembly for the purpose of holding and investing the Endowment Fund, and of distributing the proceeds to the Boards of Management of Knox College, Toronto, and of the Presbyterian College, Montreal, in such proportions, that, including in the estimate the proceeds of the moneys already invested by the Board of the respective Colleges for ordinary College purposes, the Colleges shall be possessed of the same revenue from these sources, and would recommend that the General Assembly should take action at the appropriate period, with a view to the creation of such a trust.

(b) The Committee recommends that the Trust should consist of five persons elected by the General Assembly, two of whom should retire each year, and be ineligible for re-election until a year thereafter.

(c) The Committee recommends that the money should be invested in unquestionable securities, such as Government and County Debentures, more with a view to absolute security than a high rate of interest.

(d) The Committee further recommends that a professional accountant should be appointed to audit the accounts and report to the General Assembly from year to year.

V. The Committee is of opinion that it should be an understanding that the Capital Fund of the Endowment should not be infringed upon for any purpose, and that no part of the annual income therefrom be applied to any other purpose than to the payment of the salaries of the Professors and Officers of the Colleges at Toronto and Montreal, or to the increase of the Capital Fund, and that the General Assembly should enact accordingly.

VI. The Committee has invited the Rev. Mr. Laing, of Cobourg, to act as Superintendent and General Secretary of the Endowment movement, at a salary of \$1600, with travelling expenses, and now asks the General Assembly to give its sanction to this step, and to instruct the Presbytery of Cobourg to release Mr. Laing from his charge.

VII. The Committee recommends that the following sub-committees should be constituted in Montreal and Toronto to carry on, along with Mr. Laing, and in co-operation with the Presbyteries of the Church, and with members of the General Committee in their respective localities, the work of forming plans and raising moneys.

The sub-committee for Toronto, Dr. Topp, (Convener), Prof. Inglis, J. M. King, Ministers, and Hon. Geo. Brown, James Brown, Hon. J. McMurrich and Mr. Kerr.

The sub-committee for Montreal, Dr. McVicar, (Convener), A. Young, J. M. Gibson, and Messrs. Sterling, Watson, Morrice and Dr. Dawson.

VIII. The Committee request the sanction of the Assembly to the addition of several names to the General Committee.

Hon. J. McMurrich having stated that he declined being nominated on the Committee, W. B. McMurrich, Esq., was substituted.

On motion of Dr. Topp, the Assembly received and adopted the report. In terms of the report, the Moderator announced to the Rev. John Laing his appointment as the Agent of the Church for the purpose of promoting the Scheme of Endowment, at a salary of \$1600 per annum, with travelling expenses. Mr. Laing intimated his acceptance of the appointment.

It was moved by Dr. Waters, seconded by Prof. Inglis, and agreed to; "That the Presbytery of Cobourg be instructed to take all necessary steps in order that Mr. Laing be loosed from his charge, and that Mr. Laing's name be continued on the roll of the Presbytery of Cobourg, or on the roll of any Presbytery with which he may be connected.

It was moved by Prof. Inglis, seconded by Mr. McMillan, and agreed to: "That the Committee on Endowment be instructed to take steps for the preparation of a Trust Deed in terms of the report of the committee, and to report at the next meeting of the General Assembly."

The Assembly thereafter disposed of several other matters specially left over for its consideration, remitting to the committee, in order to be revised, &c., the report of the committee appointed to elucidate the scriptural basis of the law in regard to marriage with the sister of a deceased wife; appointing a special committee to inquire into a case at Lucknow, and giving authority to receive certain ministers who have recently come from the Parent Churches.

The Assembly finished its business at about 2 p.m. on Friday the 10th, and was then declared by the Moderator to be dissolved. Another Assembly was indicted, to meet in Hamilton in June, 1872.

Missionary Intelligence.

FREE CHURCH MISSIONS.

A committee appointed to visit Amsterdam, in connection with the mission to the Jews, which has been established by the Free Church in that city, reports among other matters, that the Dutch National Church is losing its thoroughly Rationalistic character, that mission work among the Jews is being carried on harmoniously by various societies, and that the large number of sixty proselytes are the results of the labors of Mr. Meyer and other Free Church Missionaries.

From three widely distant places appeals have been sent to the Free Church Colonial Committee for supply of ordinances and aid; these are Rangoon, in Farther India, Wellington, New Zealand, and Surinam, in Dutch Guiana.

Another interesting case of reception into the Church in India, following those which have taken place recently in Calcutta, Nagpore, Puna,

and Bombay, is reported by the Rev. I. Bhattacharjya, of Mahanad, Bengal. A young man belonging to a respectable native family, named Sharat Chandra Muchtaphi, acquired the rudiments of education in the Balagore Government Aided School, and that of the Maharaja, in Burdwan, and afterwards went to the mission school at Lahore, where the study of the Scriptures and Dr. J. M. Mitchell's "Letters on Evidences" convinced him of the truth of Christianity. Conversation with Babu Koilas Chandra Banergee, the vernacular preacher, confirmed him, and after a period of probation, he made a public profession of faith by receiving the ordinance of baptism. Since then he has returned to his parents and friends, who promised not to interfere with his religion, and the prayers of the Church rise to God continually that strength may be given him to withstand temptations and hold fast his profession.

Mr. Robertson, of Lovedale, Caffraria, reports satisfactory progress in the work of education in the Lovedale Institution, and the building of a new church, one of the largest and best of the native churches on the frontier. He also communicates the gratifying intelligence that in April last thirteen candidates, of whom three were young men, had been admitted to the fellowship of the Church.

The Continental Committee has had cheering reports from Stettin, Interlaken, Lucerne, Lisbon, where a native Protestant Church with twelve members, ten of whom are recent converts from Popery, has been established, and where on the day of their admission in the Spanish Protestant Church, a Spanish priest was baptized; and Cadiz, where the Lord's Supper has for the first time in connection with the Free Church Mission been dispensed to eight members. Dr. Stewart, the active friend of the Waldensian Church, has raised among some twelve British and American Presbyterians about \$32,000, for the purchase of a house in Rome, large enough to accommodate within its walls a church, schools, pastor's and teachers' apartments, and a shop for a bible colporteur.

UNITED PRESBYTERIAN MISSIONS.

The Foreign Missions Committee is again calling for missionaries for Caffraria, Trinidad, India and China, also for two ordained, two unordained and a medical missionary for Old Calabar. The Church has sustained great loss in the recent death of the Rev. Tiyo Soga, a native missionary who has done great things for the cause of Christ.

Messrs. Anderson and Goldie continue their interesting journals of missionary life in old Calabar, in the *U. P. Record*. King Eyo VI., of Creek Town, died on the 26th of June last, and King Archibong of Duke Town is very ill. They have both been obstacles to the progress of the gospel. In spite of many discouragements, the missionaries are able to rejoice in hopeful conversions and in some deaths glorifying to God.

From Adelaide, Caffraria, the Rev. Peter Davidson writes, telling of the death of Jacob Taka, who nine years ago was brought to a knowledge of the truth by a woman who is now his wife, who could read the New Testament, although at the time an unbeliever. He was ordained an elder two years after his admission to the Church, and seems to have given his whole heart to the work of the Lord. Another convert, Andreis, Mr. Davidson's first interpreter, left the place where he was living when the missionary arrived, and came to live in the village, that he might be useful in Christ's cause. Mr. Davidson thus speaks of him and of his recent death:

"When I was preaching through him, the truth came with very great power upon his own heart, and a decided change in his voice often revealed the deep emotion within. But on one occasion the voice stopped altogether, and for a few minutes I had no interpreter but the wet eyes. I was describing the love of the Lord Jesus for us in his patient sufferings during His trial, condemnation, and crucifixion. Andries was deeply impressed, and put much feeling into every sentence he uttered. At last followed the deeper and more powerful eloquence of silence, as he stood before the congregation with his handkerchief and both his hands on his face. The effect on the congregation you can easily conceive. It was a moment of deep, solemn, but quiet sorrow; for no one sought to break the silence till he who had brought us into it was prepared to lead us out of it. It was the most eloquent passage in the service of that day—perhaps of any service the congregation has ever attended. Such an argument no enemy could answer, and no hardened heart could resist. He and his wife sat down with us at the communion table in the English church before the native church was formed. They sat in his master's pew, and received the bread and the cup from the hands of his master and mistress—a sight I have never seen elsewhere in the colony.

His name stood first on the communion roll of the native church. He remained with me till he saw the membership rise from four to more than thirty, and then was taken from me in the following mysterious and deplorable manner. He came to me one day and said he felt his health was failing him, and he had a desire to go to Emgwali and ascertain whether he could not get a piece of ground there, and settle down on that mission station with his family. He left Adelaide to carry out this plan, accompanied by a boy, never to see us again. We heard from the boy who went with him, that they left Emgwali, and were overtaken by a very chilling wind and rain. After riding several hours they came upon a thick bush, where they resolved to seek shelter from the piercing cold. The boy proceeded to unsaddle the horses, while Andries entered the bush to make a fire. In a few minutes the boy went after him, but could not find him after long and painful searching. He then rode to a farmhouse in sight. The people on the farm kindly came and searched for him diligently, but found him not. Some said, 'A lion or a tiger has devoured him'; others, 'He very likely fell over a precipice and was killed'; while a third opinion was, that he had crept into a cave, shivering as he was, and was never able to speak or move more. The cause of his death none can tell. Poor Andries! Nay, he is not poor. We have reason to believe that he passed that day from the bitter cold and that thick bush, to the possession of durable riches in the many mansions of his Father's house."

Mr. Shoolbred gives an interesting account of a days work at the Orphanage in Beawr. Many of the orphans are giving promise of becoming worthy followers of the Saviour, especially among the girls. The change in the condition of those poor children from their state two years ago has been one from misery to happiness, and it is hoped in many cases from Satan to God.

The girls' school in Chefoo, China, begun in 1867, has been conducted for some time by Dr. and Mrs. Williamson with much success.

"The elder girls can all read and understand any ordinary Chinese book which may be put into their hands; can write their characters, use their own native abacus, and keep accounts. They do all their own cooking and washing, and make and mend their own clothes and shoes. The little girls sew the plain seams and the elder ones finish them."

The Rev. A. Benoliel of Cadiz, with his band of converts, was in danger from the mob which congregated to do honor to the Pope's anniversary, and which had been stirred up to attack the Protestants. But the Reformers put on a bold face, which with municipal peace arrangements cowed the would-be rioters, and Mr. Benoliel lectured on the lives of the Popes to an audience of more than a thousand.

ENGLISH PRESBYTERIAN MISSIONS.

Mr. Meyer, formerly missionary of the Free Church to the Jews of Amsterdam, has succeeded Dr. Schwartz in the same work in London, in connection with the English Presbyterian Church.

The Chinese in the neighborhood of the English Presbyterian Mission Stations are still greatly excited in regard to the poisonous pills reported to have been distributed by the Christians. Spite of the influence of the Consul at Amoy, the Government made no effort to check the strong feeling of the people, not only against the missionaries, but all foreigners.

Dr. Matthew Dickson of Taiwanfoo, Formosa, writes as follows :

July 21st, 1871.—Three weeks ago we had our quarterly communion in Taiwanfoo. The ordinance was dispensed by Mr. Ritchie. Four men were on the same day received into the Church by baptism. It may interest you to know a few particulars regarding the way in which these men were led to embrace the truth as it is in Jesus. Concerning two of them I can say but little, except that they found their way to the chapel, and were in course of time so much impressed with the truth of what they heard as to apply for baptism.

STORY OF A CONVERSION.

The third is an interesting and instructive case. This man had been a worshipper of God for many weeks before he became acquainted with our services. His instructor was a young man with whom he lived. This man had been several times at our chapel, and had become so far alive to the truth as to forsake his idols and commence praying to God. To his friend he represented the idols as nothing, and requested him to unite with him in praying to the true God. For some time this continued, until the original mover in this matter became lukewarm, and finally left off praying altogether. Not so, however, with our convert. His conscience had been awakened, so he determined to find out our place of meeting and hear more concerning this new doctrine. This brought him into our midst. Since then he has been an earnest and consistent worshipper with us, and promises well to be a useful member of the Church. The other man was brought to a knowledge of the truth while under treatment in the hospital.

THE WORK IN THE HILL COUNTRY.

The work among the Aborigines is still as interesting as ever. The numbers gradually increase. The members are consistent, with but few exceptions. The inquirers are diligent in mastering the rudiments of Christian doctrine: There are instances of persecution, however, even among the Loans. The old enemy is loth to give up possession where he has had undisputed reign so long. But these persecutions have resulted in good rather than evil. It has tried the faith and helped to develop the Christian character of the people. The gentle, forgiving spirit which the dear people have been enabled by God to manifest in time of severe

trial has often put heathenism to shame, and led many to inquire concerning the doctrine for themselves. At Kongana the mandarin was for long a sad grievance to the little company of believers there. He annoyed them on every possible occasion, and even went so far as to bring false accusations against them to the Tontai at Taiwanfoo. Thank God, this man has within the last month given himself to the Lord, and now seeks to preach the faith which he once destroyed.

There are four stations in Formosa. The missionaries are Dr. Maxwell, and the Rev. H. Ritchie, with five native evangelists.

The English Presbyterian *Messenger* alludes to the action of our Church in regard to the China Mission, and the alliance proposed with their own Foreign Mission Committees.

IRISH PRESBYTERIAN MISSIONS.

An important work is being carried on in colportage and direct dealing by missionaries among the Roman Catholics in the south and west of Ireland. The Presbyterian Church occupies a very important position in relation to this work.

Mr. Moore, the missionary in Spain, reports an attendance of upwards of two hundred children in the mission school.

Dr. Hunter, of the New Chwang mission in China, gives the following statement of the work of a medical missionary.

"Towards the beginning of winter I ceased to regret the absence of patients. Domestic affliction, for a season, made me forget mission work. Indeed, if patients had come in numbers, I would have been under the necessity of leaving them to the care of my assistant and pupil. About the beginning of the present year a man was carried and laid at my door, in the twilight of a Sabbath evening. When my eye fell on him I thought he was dead. The day had been intensely cold, and this man, who had been injured in a collision between carts at one of the gates, had been left by his companions lying at the roadside. By forcing his teeth apart, I managed to get a few drops of hot brandy and water down his throat, and made his friends use the same remedy, at intervals, during the night. In a few days he left for his home, eighteen hundred Chinese miles off. As he was at an inn, during the few days I had him under observation, the case was known to many; and, as I undoubtedly saved his life, it must have brought the mission some credit.

"Shortly after this a boy was brought, who had managed to upset a cart he was driving. His leg was broken and torn, and his arm mangled in such a way that I am at a loss to understand how the injury was inflicted. As I could not leave my own house, the father of the boy got quarters for him in a Chinese house, next door. The friends considered my treatment of the case so satisfactory that they sent to apprise me of their intention to present me with a tablet. I did not want to take it, but it was thought that it might do the mission good to have it. On the appointed day, four men, carrying the tablet, marched from the gate of the town, eastward, as, I suppose, they had marched from the boy's home in the country, preceded by four musicians, and followed by the father and son. They deposited the tablet at my door, and the musicians drew up in front of the house, where they played for about half-an-hour. I may mention that the tablet is a heavy slab of wood, about seven feet long and three broad. The names of the parties and the complimentary sentence are in gilt letters, on a blue ground.

"The next case of note was that of a man, two of whose fingers, and a bone in the palm of his hand, were so shattered, by the bursting of a gun, that it was necessary to take away the injured parts. His home is four hundred Chinese miles away. A while ago he came to thank me. He had been to his home, and, as the removal of a part of the body is a strange thing in the eyes of Chinamen, his wife and others laughed when they saw his hand. They all agreed that but for the foreigner he must have died. A book he took with him was so well liked, that he took with him, the second time, about fifty of the same sort. His home is about twenty miles beyond the capital of this province. Who can tell but that, when we shall be in the dust, those books may be found bringing forth fruit unto eternal life."

Christian villages have been established with great success in Borsud, and Shahwadi, in India, and now it is proposed to establish such a Christian colony somewhere near Gogo, a mission station of the Irish Presbyterian Church.

LETTER FROM REV. J. NISBET.

CARLTON HOUSE, SASKATCHEWAN,

October 6th, 1871.

To the Editor of the RECORD.

My Dear Friend,

As I may not have another opportunity of sending letters to Red River until the time of the winter packet in January next, I must forward a few lines for the readers of the RECORD.

I am happy to say that through the mercy of God our friends have been restored to us in comparative health, and at last we have received about one-half of the goods that have been on the way since the beginning of May last, and some of them since April or May, 1870. So much for U. S. despatch in the forwarding business. Our friends may be sure that our wardrobes were pretty well cleaned out, as not an article had been received for more than two years. On the 8th of last month we suddenly passed, (in true Indian style,) from a *fast* to a *feast*. Many old scores were speedily paid off with the goods that were then received, the children have been made somewhat decent, and a few pounds' worth besides have been sold to the settlers, for we never make presents to people who have any means of paying for what they require. I cannot speak of *all* the donations of goods that have been made to the mission, as only part have yet been received, (the remainder are daily expected,) but those that have come to hand are very suitable and useful.

No list of the congregations that have been kind enough to make up packages for the mission has been sent to me, but all such have my most hearty thanks, and they may rest assured that I shall make the best use I possibly can of their liberality.

We have been permitted to gather a tolerable harvest, considering that the fields were visited by the fag end of a terrible hail storm, when the grain was in ear; the stones averaged one inch in diameter. That was the only storm of the kind that we have witnessed in this quarter, this being our sixth summer in the district. We also had slight frost on two mornings early in August that did some damage; in past years, the 10th of September was the earliest frost. Altogether the season just closed has been a remarkable one—we have not had any really hot weather, and for

more than three months we had rain on an average every second day. The river was fully higher than we ever saw it before, and it kept longer high than in any previous year of our residence in these parts.

We have had a good many Indians camped at the mission for the last three months, allured more, I fear, by the casual advantages arising from the wheat, barley, turnip and potato fields, than by the religious instruction they might obtain at the mission. I am sorry to say that very few seem to have been much impressed by the remarkable deliverance wrought for them last year.

The children of the neighborhood are beginning to return to school since haying and harvesting have been completed. The attendance at the Sabbath services is very encouraging, and will compel us to exert ourselves to get the little meeting house erected that has been in contemplation for a year past; and this reminds me that I saw something about a bell for the mission in a No of the RECORD some time ago. I hope the appeal of the kind friends in Malton has been responded to, and that we shall soon be gladdened by the sound of the "Church-going bell."

I am thankful to learn from the RECORD that it has now at length been decided to send out a second Missionary. I hope and pray that a suitable person will soon be found, and that we may be able to carry out the various objects of the mission more fully and satisfactorily than hitherto. For these ends permit me to crave an interest in the prayers of every reader of the RECORD.

Yours most sincerely,

JAMES NISBET.

General Religious Intelligence.

ENGLAND.—The *Messenger* of the Presbyterian Church in England, has the following

"We have peculiar satisfaction in recording the very decided step towards Union in England, which was taken by the English United Presbyterian Synod at its recent meeting in London. It was considered nearly certain that the Synod would decide to make no advance meanwhile, pending the further evolution of the negotiations in Scotland. And delay on this ground was urged, temperately but earnestly, by Dr. Cairns and other leading members of Synod. Notwithstanding the weight of the considerations adduced, and the influence of the men who presented them, the Union spirit of the Synod generally had become so earnest, that a motion pointing to immediate action with a view to an early Union in England, was carried by a majority of thirty-eight to twenty-eight. Dr. Cairns evidently welcomed the strong Union feeling that had swamped his own motion, and with characteristic magnanimity said after the vote, 'For myself, and I dare say the other brethren in the minority, I acquiesce in this judgment, and I trust the minority will come forward with earnestness to assist in accomplishing the end which the majority have decided to be right and proper.'"

The English Church Congress met this year in Nottingham, under the presidency of the Bishop of the diocese. The first question discussed was, "What is the present duty of the Church in relation to the State?" Canon Gregory urged the Church's spiritual independence. He said, "The State undertook the defence of the Church's interests upon the condition that the Church should lie passively in her hands. Miserable and pernicious have been

the fruits of the unhallowed bargain to both Church and State ; but surely, now that the State has totally repudiated her share in it, the least it can do is to restore to the Church that freedom of which such protection was the price ; for there can be no other way to peace and prosperity for the Church in this or any other land, than for her to exercise those powers which Christ her Lord has entrusted to her." The Rev. J. C. Ryle, on the other hand, defended the Establishment—" Rather than that the country should renounce all formal acknowledgment of God, I would prefer to see a Methodist or a Baptist Establishment." The Bishop of Manchester strongly condemned Canon Gregory's paper, and was guilty of the following unworthy argument against it :—" As for those who refused obedience to the Court of Appeal, let him remind them that Christ Himself submitted to a secular judge, and that St. Paul appealed to a civil court from that ecclesiastical tribunal which had bidden him to be smitten on the cheek uncondemned." On the question of Church Unity, opened by Bishop Claughton, the Rev. C. F. Lowder said, " he had always looked forward to the day when the Council of Trent and the Thirty-nine Articles might be reconciled." The Bishop of Sydney, on the other hand, did not believe that any approximation to Unity could be made by anything that tended towards Rome ; and if he were at Geneva, he would rather worship with the Presbyterians there than with the Roman Catholics. He would rather stand with Howe and Baxter, Ghalmers, the Wesleys and Whitfield, than with any Greek or Latin divine that had arisen since the separation of the East and West."

SCOTLAND—" Bishop Wilberforce and Archbishop Thomson have both been conducting Presbyterian services at Glengarry, in the Established Kirk of Scotland, this autumn, and the performances of the latter, who preached and conducted the service there last Sunday, are celebrated in a letter by a vigilant observer, who evidently held it to be obligatory on him to subordinate his duties as a Christian to his duties as a correspondent. He records how Dr. Thomson began in the orthodox fashion, with ' Let us begin the worship of God by singing to His praise the hundredth psalm ;' how he substituted for the ' unpremeditated' prayer of the Scotch clergy, one compiled from the English Liturgy, by the simple expedient of putting ' Deliver us' before instead of after the catalogue of sins and evils from which deliverance is prayed ; but how even here, ' his Grace vigorously tried to repeat the words without looking at the book, but was now and again forced to cast furtive glances at the printed page ;' and how he concluded the service by uttering a prayer of his own composition, ' but tried to conceal the fact that he was forced to aid his memory by occasional glances at the paper.' The correspondent himself makes no effort to conceal the fact that he must have been closely watching the most reverend prelate through his fingers. The letter concludes with a friendly assurance to the Archbishop, that if he would join the Kirk he would probably rise to the highest place in her ministry.

IRELAND.—In the charges of the Archbishops of Armagh and Dublin there is a deploring of lay assemblies, prayer book revision, and other matters that the majority in the Irish Episcopal Church is seeking to secure and retain.

A Lay Conference of the Irish Presbyterian Church was held in Londonderry on the 5th of October, for the furtherance of the Sustentation Scheme. Advantage was taken of the presence of so many deputies to present a very handsome testimonial of nearly \$5000 to the present convener of the fund, the Rev. Professor Smyth, D. D., in whose moderatorship disestablishment occurred, and who signally contributed to bind the Church together in its present temper and concord. A similar testimony is also to be borne to the long and patient services of the previous convener, whose devotion to his work hastened his death. The subscriptions will be funded for the benefit of his children.

New ecclesiastical structures are rising up in both the Churches, and it was noticeable that the Episcopal clergymen took part in the laying of the founda-

tion stone of a new Presbyterian church in Strabane, and that Presbyterian clergymen were present the same week at the laying of the foundation stone of a church in Derry by the Bishop. Such amity, carried a step or two further, may have important consequences.

GERMANY.—The Catholic Congress met in Munich on the 23rd of September. Professor Von Schulte of Prague was elected President. Among those present were Counsellors Windscheid, Keller, and Von Wulfen, Dr. Von Dollinger, Professors Huber, Reinckens, Schwicker, Cornelius, Stumpff, Michelis, Bauer, Von Schulte and others, who took part in the general discussion of the programme of the New Church; Deputies De Liano from Spain, Anton from Austria, Schneicken from Hungary, Munginger from Switzerland, Van Tuyn from Holland, and Hyacinthe from France. The character of the meeting and the nature of the constitution passed may be inferred from the following reforms proposed by one of its prominent members, the representative of Austria, and accepted at a large and important meeting at Heidelberg:

1. Each community shall have the right to choose its own priest; and priests are no longer to be named by the bishops.

2. Priests must be sufficiently paid by the community to enable them to live respectably.

3. Compulsory celibacy must cease. Priests shall be allowed to marry, as in the early times of Christianity.

4. The Chapters shall be dissolved.

5. Masses and the service of the Church must be spoken and read in German, or in the common language of the province.

6. There shall be no separate payments for masses at burials, baptisms, &c. The priest's salary shall be sufficient to enable him to live without charging additional fees.

7. Inequalities between the burials of rich and of poor must cease. There shall be no pomp or extra ceremony. One priest only shall officiate on such occasions.

8. Auricular confession must cease.

9. Pilgrimages, processions, and begging missions must cease.

10. The worship of pictures, statues, and images must cease.

11. The traffic in relics must be discontinued, and be proceeded against by the State.

In the original language the eleventh article is couched in much stronger terms, the expression used being not the "traffic in relics," but "the relic swindle."

POLYNESIA.—The supplement to *The Friend*, of Honolulu, for July, has come to hand, and brings a full and interesting account of the eighth annual meeting of the Hawaiian Evangelical Association, of which Rev. Titus Coan, D. D., is president, and Rev. H. F. Pogue is secretary. This is the Home and Foreign Missionary Society of the Sandwich Islands. The meeting, with sixty-eight delegates present, lasted some ten days; with reports, discussions, sermons, and other public exercises filling up the time. There are now fifty-six church organizations in the Sandwich islands, in a population of 60,000, and about 120 church edifices, built by themselves. A quarter of a million of dollars would not replace the sanctuaries which this people have erected since they came out of their idolatrous heathenism. They have schools also, and a college, female academies, and a theological seminary. As large a proportion of the population are readers as in any one of the most favoured states of our own land. All but three of their churches have native pastors settled over them, some of them being men of decided ability and real eloquence.

Home Ecclesiastical Intelligence.

CALLS, &c.

Rev. N. McKinnon has received a call from the congregation of *Glamis* (Greenock); Rev. Adam McKay has received and accepted a call to *Middle River, Cape Breton, N. S.*; Rev. J. Marples has accepted a call from the congregation of *Beamsville, &c.*; Rev. W. A. Johnson has received a call from the congregation of *Rockburn, &c.*; Rev. G. F. Steven has received a call from the congregation of *Widder, &c.*; Rev. J. McTavish has declined the calls from *Chalmers' Church, Woodstock, and Zorra*, and remains at *Woodville*.

INDUCTIONS.

Rev. A. Milne at *Wellington Square and Wallacetown*; Rev. T. McKee at *First Essa and Carluke*; Rev. J. Thomson at *Ayr, Knox's Church*; Rev. J. Gallagher at *Glenville and Harrowsmith*; Rev. J. M. Cameron at *Toronto, in East Church*.

PETROLIA AND WYOMING.—The Rev. W. M. Roger, M. A., having accepted the appointment (for a time) of Agent for the French Canadian Missionary Society in Britain, has resigned the charge of Petrolia and Wyoming, and proceeded to Edinburgh. Before leaving, Mr. Roger received very gratifying expressions of attachment and affection from the people formerly under his charge.

CHURCHES OPENED.

ENGLISH RIVER.—The church recently erected by the congregation of English River, under the charge of Rev. C. M. McKeracher, was opened for public worship on Sabbath, 5th Nov. The services throughout the day were conducted by the Pastor, Mr. McIntyre, of the Presbyterian College, Montreal, and Rev. J. Watson, M.A., of Huntingdon. Rev. Dr. Muir, of South Georgetown, took part in the devotional exercises. The services were impressive, and the audiences large. The building, which is the second erected under the same pastoral charge within the last two years, is 40 feet by 60 feet, and is substantial and tasteful.

SCOTCH CHURCH, DETROIT.—The congregation in Detroit, connected with the Presbytery of Chatham, and of which the Rev. Mr. Milligan is minister, have recently erected a large and beautiful church, which was opened for public worship on the 5th of November. The old church, erected more than a quarter of a century ago, and which was capable of seating about six hundred persons, has been for some time overcrowded. The new church is erected on the site of the old one; it is built of red brick, with white brick faces in the early Norman style, with a square tower at one corner, surmounted by the old Scotch crown, similar to the one on St. Giles' Church, Edinburgh. The basement is beautifully fitted up with school-rooms, a pastor's room, and the vestry. The audience room is finished in the chaste and comfortable style usually found in American churches, and will accommodate about 1,000 persons. The opening services were largely attended. The Rev. Prof. Inglis, of Toronto, preached in the forenoon, the Rev. Prof. Kemp, of Olivet, in the afternoon, and the Rev. Dr. Burns, of Montreal, in the evening. We congratulate Mr. Milli-

gan on the prospects of enlarged usefulness which are before him, and trust that the new church may gather round it many hallowed memories of God's grace.

REV. G. L. MCKAY.—Letters have been received from Rev. G. L. McKay, dated "San Francisco, 31st Oct." After describing his journey across the continent, he says: "On Sabbath I went to the Chinese Mission, and passed the time most delightfully. First the Chinamen were taught in English, which many of them could read well. After reading and repeating passages of Scripture, &c., in English, Mr. Loomis conducted services in Chinese, after which several of the converts came to me and asked me if I would remain with them for their own services: I gladly consented, and enjoyed myself with them till six o'clock. About 45 young men assembled in the basement of the chapel, and, after singing and prayer, two of them spoke at length in Chinese, and closed with singing, prayer, and the benediction. They sang with great spirit and earnestness such hymns as—"Come to Jesus," "Am I a soldier?" "Just as I am," &c. Two of the converts go out in the vessel with me. An Episcopalian missionary, wife and family, and perhaps a Congregationalist, will be on board. I anticipate a pleasant and profitable time on board, if God will help me."

REV. G. BRYCE, M.A.—Rev. Mr. Bryce has arrived safely in Manitoba, and has entered on his duties in the College, and also in supplying Winnipeg on the Sabbath. Mr. Black is to give assistance in the College. It is hoped that success from the very beginning will attend this interesting institution. The Presbytery earnestly call for *at least other two labourers*. We trust some will be ready to volunteer.

MONTREAL COLLEGE.—At the annual meeting of the Students' Missionary Society of the Presbyterian College, Montreal, held Oct. 14th, in Erskine Church, the following gentlemen were elected officers for the ensuing year:—President, Mr. J. Macalister, B.A.; Vice-President, Mr. T. Bruillette; Recording Secretary, Mr. W. J. Dey, B.A.; Corresponding Secretary, Mr. Wm. M. McKibbin; Treasurer, Mr. James Wellwood; General Committee, Messrs. G. Munro, B.A., D. H. McLennan, B.A., J. McIntyre R. Whillans, and M. R. Paradis. Very interesting and encouraging reports were received from the Society's missionaries. The report of the Treasurer gave much satisfaction by its statement of a degree of financial success which surpassed expectation. A summary of the Treasurer's report will be given in a future number of the RECORD.

MUSKOKA MISSION.—Rev. D. B. Cameron acknowledges receipt of \$8.25 from Columbus Sabbath School, per Rev. J. B. Edmondson, for the Muskoka Mission.

ACKNOWLEDGMENT.—Rev. W. F. White, of Westport, Ireland, desires to give grateful thanks for the kind aid given to his missionary work in Connaught, by friends in Ottawa, Kingston, Belleville, Port Hope, Peterboro', Toronto, Galt, Stratford, and other places in Canada, where he collected \$1008.00.

DEATH OF REV. DR. GIBSON, OF GLASGOW.—We notice with regret the death of Rev. Dr. Gibson, of the Free College, Glasgow. Dr. Gibson held strongly his own principles and views, and was often engaged in controversy. But all gave him credit for thorough honesty and conscientiousness. In private he was much beloved.

WEEK OF PRAYER.

The Evangelical Alliance has issued an invitation to engage again in a week of prayer at the new year. The invitation bears the signatures of the officers of all the branches of the Alliance.

The following topics are suggested as suitable for exhortation and prayer on the successive days of meeting:—

Sunday, Jan. 7.—SERMONS: Subject: The faith once delivered to the saints, a universal and everlasting bond of union in the Christian Church. The duty of its defence and extension binding on all believers.

Monday, Jan. 8.—THANKSGIVING: God's "unspeakable gift;" for mercies, personal and relative; for national mercies; for the maintenance and restoration of peace, and for preservation from famine and other national calamities; for mercies to the Christian Church; for the progress of Christ's Kingdom, and the usefulness of the Christian ministry.

Tuesday, Jan. 9.—HUMILIATION: For personal and national sins, weakness of faith, disobedience and worldliness in the Church. Acknowledgments of Divine judgments, confession of unfaithfulness, and prayer for the revival of religion as in past times.

Wednesday, Jan. 10.—PRAYER (intercessory): For families; for the sons and daughters of Christian parents at home and in other lands: also for those at school, at colleges, and universities; and for all entering upon commercial or professional duties; for the increase of spiritual life in those who confess Christ; for the conversion of the unconverted; and for the sanctifying of affliction both to parents and children.

Thursday, Jan. 11.—PRAYER (intercessory): For kings and all in authority; for nations, especially those recently visited with the calamities of war; for the prevalence of peace in the counsels of statesmen; for righteousness, harmony, and goodwill among all classes; for the spread of sound knowledge, and for God's blessing upon special efforts to resist the progress of infidelity, superstition, intemperance, and other kinds of immorality.

Friday, Jan. 12.—PRAYER (intercessory): For the Christian Church; for bishops, presbyters, pastors, and missionaries; for translators of the Holy Scriptures into various tongues; for office-bearers, and for committees, societies, and authors engaged in Christian work.

Saturday, Jan. 13.—PRAYER: For a larger outpouring of the Holy Spirit; for the increase of Christian love and holy zeal, and the union of believers in prayer and effort for God's glory.

Sunday, Jan. 14.—SERMONS: "Thy kingdom come, Thy will be done on earth as it is done in heaven." (Matt. vi. 10.)

HOME MISSION WORK.

The following plain statement in connection with the Home Mission Work of the Church is submitted for the consideration of the Christian people, that they may be able intelligently to aid in the great work in which the Church is engaged.

In the eastern parts of the Church, including the Presbyteries of Montreal, Ottawa, and Brockville, there are at present thirty-two congregations or groups of stations where supply is afforded. Many of these are wide and destitute fields, while others are important points, where it is the duty of the Church to maintain Gospel light amid Popish darkness. A new and most important opening is now presented at River du Loup.

In Central Canada, including all the country east of Toronto to some distance beyond Kingston, are thirty-eight congregations and groups of stations. Besides some difficult fields in older settlements, large and important new districts, extending from the Ottawa River to the Georgian Bay, are calling for aid, in which it seems indispensable that ordained missionaries should be sent. The people are very poor, and unable to do anything without aid. In the western part of Ontario, the stations are very quickly increasing and passing into settled charges; but a new work of an important kind is springing up, and several Presbyteries are desirous to undertake fields which have long been neglected. Sixty-four congregations and mission groups are here receiving attention. With an increase of means and men, the mission work can be indefinitely increased over this widely-extended and rapidly-improving section of country.

The Home Mission Committee have had missionaries at Sault Ste. Marie and Fort William, and most promising openings are before the Church with loud calls for help.

The new province of Manitoba, besides the self-sustaining congregation of Kildonan, has a number of important stations, with new settlements fast forming over a very wide area beside the rivers and water courses. Already three missionaries are employed, and several more are asked for. A college has been established at Kildonan, where young men may receive a classical, scientific, and commercial education.

Besides the above operations, mission work has been begun in the cities of Montreal, Toronto and Hamilton, with a good measure of success. The students of Knox College also have done a good work in many needy and neglected fields.

The amount contributed by the Church last year was about \$12,000, with \$241 from the Free Church of Scotland. The expenditure was \$500 beyond the income. The work of the Church, to be carried on successfully, would require an increase of at least \$3,000 this year. The Committee appeals to the Christian people for this additional sum, an increase of contributions by one fourth.

The operations of the Committee are hindered by want of men for mission work. There are so many vacant congregations, that all the available men are at once settled, and our mission field is suffering, while other denominations are stepping in and drawing in our best people in many new districts. This very winter, though a most desirable opening, liberally supported, is before us at River du Loup, as yet a suitable man has not been obtained. Though every effort has been made, no missionary, except Mr. Bryce for educational work, has been found willing to go to Manitoba. Lake Superior and the Sault Ste. Marie will be unsupplied; and the Muskoka, Minden, and Ottawa districts will be most inadequately supplied. The mission work requires ordained ministers, who will go into the new districts, and earnest catechists, who can do much to prepare the way, and gather in the scattered settlers. If any such, whose hearts the Lord has touched, are prepared to offer for the above work generally, or for any particular place, they are earnestly invited to offer their services to one of the Presbyteries, or to address the convener of the Home Mission Committee, offices of the Presbyterian Church, Toronto.

November, 1871.

JOHN LAING, *Convener.*

MANITOBA COLLEGE AND MISSIONS.

We call the attention of our readers to the effort that is being made in the new province of Manitoba to advance the interests of our Church.

The large influx of population from Ontario that has already taken place, promising next year to be of far greater proportions, and the fact that about two-thirds of those entering are Presbyterians, make it imperative on our Church to strain every nerve to retain her present advantageous position, and to meet the requirements of the great future before the North-west. The Assembly decided to send out to the help of Messrs. Black, Fletcher and McNabb, already in the field, two more missionaries and a catechist. We believe negotiations are going on to carry out the decision of the Assembly in this respect. To strengthen our cause in this new province, where no provision is made for higher education, it has been found necessary to establish a college. This is expected to have on beginning, during the present month, 12 young men, educated in the Kildonan School—a school which has been in existence for twenty years, and has about 130 pupils, two of whom carried off the first and second “Isbister prizes,” open to the whole province. These twelve young men have already a good English education, and a beginning in classics, and several of them are looking forward to the work of the ministry. In addition, the young men of the families at the Hudson’s Bay posts, who are almost exclusively Presbyterian, are looking to us for education, and it is confidently expected that this element, a strong and influential one, will contribute largely to the success of the College. To attain these ends, and also prepare for the tide of emigration, evidently setting toward the North-West, we think our Church has done wisely in establishing the Manitoba College. Its work will be somewhat, in the meantime, like that done by Upper Canada College amongst us, with the aim of as soon as possible preparing young men for the ministry of our Church. We have already noticed the appointment of Rev. Mr. Bryce to take charge of the new institution, as well as to devote a part of his time to the congregation in the rising town of Winnipeg. The Rev. Mr. Fletcher and Mr. Bryce have been for some time engaged in canvassing our cities and larger towns, to obtain the endowment of \$15,000, aimed at by the Assembly to relieve the Home Mission Committee from supporting the Professor. We believe these gentlemen have been reasonably successful in their undertaking; but on account of having to return to Manitoba for the winter work, have been compelled to leave a large number of our smaller congregations unvisited. We cordially recommend the whole scheme to congregations as one urgently needed, as shown by the people themselves raising the College building at a cost of \$3,000, as one to which our Church is bound, and one of prime importance to us as a body, at the present time. We may observe that, with our 50,000 communicants, the sum aimed at averages 30 cents a member, and we urge on our smaller congregations to contribute at least this minimum sum for the support of the work in the Manitoba field, at present a considerable charge on our regular revenue, but which we expect in a very short time, with the help of this small college endowment, to be self-sustaining.

Proceedings of Presbyteries.

PRESBYTERY OF HURON.—This Presbytery met in Seaforth on the 10th and 11th days of October.

Mr. Lawrence, minister of the Canada Presbyterian Church, and Mr. Seivright, of the Presbyterian Church of Canada, in connection with the Church of Scotland, being present, were invited to sit as corresponding members.

Mr. Leask reported that he organized the Mission Station of East Ashfield, and dispensed the Sacrament of the Lord's Supper there according to instructions of Presbytery.

The report of the committee appointed to consider the financial returns of the past year was given in, with certain recommendations, anent the increase of congregational contributions, the removal of arrears, &c. The recommendations, after some changes, were adopted. Mr. McCuaig stated that he visited the mission field of Stephen and Hay, and dispensed the Lord's Supper to 39 communicants in that place.

Session records were examined and attested. A call from the congregation of Bayfield, in favour of Mr. Lees of Lucan, was sustained. Also a call from Glammis (Greenock), in favour of Mr. Neil McKinnon of Wardsville. Mr. Gracey was appointed to prosecute said calls before the Presbytery of London.

A report of the Home Mission Committee was read by Mr. McCuaig, setting forth the state of the mission field within the bounds of this Presbytery. In connection with the consideration of this report, it was agreed—1st, to send a deputation to Pine River to arrange for putting that station on the list of vacant charges, with a view of securing a settled pastor.

2nd. To send a deputation to visit Dungannon, for the purpose of arranging matters connected with that station—the deputation to consist of Messrs. Leask and Young.

A petition from Langside was read, praying that the Presbytery make application, on behalf of that station, to the Central Committee, for a grant of \$100 per annum, in the event of the congregation raising \$300, in order that they might secure the services of a stated missionary among them. The prayer of the petition was granted on the condition specified.

Mr. Anderson gave notice that, at next meeting, he would move for the erection of a new Presbytery, to be formed of a part of this and other Presbyteries, and to be called the Bruce Presbytery.

The following minute was adopted in reference to Mr. Hastie's resignation, viz., The Presbytery, in accepting Mr. Hastie's resignation, desire to record their appreciation of his character as a Christian and minister of the Gospel: their sympathy with him in the afflictions which have led him to take this step, and their regret at parting with him as a member of the Presbytery. They also express their hope that he may speedily be restored to health, and enabled to resume his labours in the Lord's vineyard.

Mr. William Ferguson, after being examined, was licensed to preach the Gospel.

A circular letter from the Foreign Mission Committee, in reference to a deputation which that committee appointed to visit this Presbytery, was read. A committee was appointed to make arrangements for the deputation.

There were produced two calls in favour of Rev. Adam McKay of Culross—one from the congregation of Black River, West Bay; the other from the congregations of Middle River, &c., both in the Presbytery of Victoria and Richmond, Cape Breton, the former congregation promising an annual stipend of \$981, the latter \$800, with a manse and glebe.

The Clerk stated that he had a letter from Mr. McKay, intimating his acceptance of the call from Middle River. It was agreed to hold an adjourned meeting of Presbytery at Teeswater on the 24th inst., to dispose of said call, &c.—the congregation of Culross to be cited to appear for their interests. The following Session Records are called for next meeting, viz., Blyth, Clinton, Thames Road, Brucefield, Goderich, Manchester, Knox Church, Kincardine. Next meeting of Presbytery at Clinton, on second Tuesday in January.

A. MACLEAN, *Presbytery Clerk.*

At an adjourned meeting of the Presbytery of Huron, held in Teeswater on the 24th October, it was agreed to translate Mr. Adam McKay, of Culross, to the congregation of Middle River, in the Presbytery of Victoria and Richmond, Cape Breton.

The report of the committee appointed to make arrangements for the deputation of the Foreign Mission Committee was given in, adopted, and ordered to be sent to the RECORD for publication, in order that ministers and congregations may know the time of meetings, &c. The following are the arrangements:

Deputation No. 1.—Messrs. John Thompson and Arch. Maclean, Ministers, and D. D. Wilson, Elder. Meetings.—Clinton, Wednesday, January 10th, at 7 p.m.; Brucefield, Thursday, January 11th, at 11 a.m.; Warrensville, Thursday, January 11th, at 7 p.m.; Thomas Road, Friday, January 12th, at 11 a.m.; Kirkton, Friday, January 12th, at 7 p.m.; Seaforth, Monday, January 15th, at 7 p.m.; Duff's Church, McK., Tuesday, Jan. 16th, at 11 a.m.; Knox Church, Ainleyville, Tuesday, January 16th, at 7 p.m.; Mel. Church, Ainleyville, Wednesday, January 17th, at 11 a.m.; Wroxeter, Wednesday, January 17th, at 7 p.m.; Bluevale, Thursday, January 18th, at 2 p.m.; Wingham, January 18th, at 7 p.m.;

Deputation No. 2.—Messrs. McTavish and Anderson, Ministers. Meetings.—Goderich, Wednesday, January 10th, at 7 p.m., Ashfield, Thursday, Jan. 11th, at 2 p.m.; Huron, Friday, January 12th, at 11 a.m.; Kincardine, Friday, January 12th, at 7 p.m.; 7th Line, Saturday, Jan. 13th, at 11 a.m.; Tiverton, Monday, January 15th, at 7 p.m.; Riversdale, Tuesday, January 16th, at 11 a.m.; Teeswater, Tuesday, January 16th, at 7 p.m.; Lucknow, Wednesday, January 17th, at 2 p.m.; St. Helen's, Wednesday, January 17th, at 7 p.m.; Manchester, Thursday, January 18th, at 2 p.m.; BLYTH, Thursday, January 18th, at 7 p.m.
ARCH. MACLEAN, *Presbytery Clerk.*

PRESBYTERY OF MANITOBA.—The Presbytery of Manitoba held its quarterly meeting at Kildonan, on 30th October, 1871.

Sederunt—Rev. J. Black, Moderator; Messrs. Fletcher and MacNabb, Ministers. Mr. Angus Polson was certified as duly elected to represent Kildonan congregation for one year, and Mr. John Sutherland as re-elected to represent Headingly for six months. Mr. MacNabb reported the Hon. D. Gunn re-elected to represent Little Britain for twelve months.

The Moderator read an extract of a letter from the Convener of H. M. Committee, stating that Mr. George Bryce was ordained on the 19th September last, with a view to ministerial work at Winnipeg. Mr. Bryce being present, was received as member of Presbytery, and his name was entered on the roll.

Mr. Fletcher was appointed Moderator for the ensuing twelve months, and Mr. MacNabb was appointed Presbytery Clerk.

Mr. Bryce was instructed to ascertain the mind of the Town Congregation with respect to separation from Kildonan, and if they desire it, to take the necessary steps.

The 16th November is to be observed as day of Thanksgiving.

The Presbytery is to hold its Missionary meetings at the Portage District the last week of December, and in the Red River Settlement in the first week in January.

The Presbytery agreed to ask Messrs. Angus Polson and Neil Henderson to undertake the work of Catechists.

It was agreed that the accounts of missionaries with the Church Agent shall hereafter be submitted to the Presbytery at each quarterly meeting, and a report thereof sent to the Rev. Wm. Reid.

The next meeting of Presbytery will (D. V.) be held at Kildonan, on the 10th day of January, at 11 o'clock, A. M.

JOHN MACNABB,
Presbytery Clerk.

Communications.

KANKAKEE MISSION.

SIX REASONS WHY WE MUST CONTINUE TO SUPPORT THE MISSION OF ST. ANNE, KANKAKEE CO., ILLINOIS.

1. No missionary field can be compared with those missions, on this continent, for their success. More than ten thousand Roman Catholics have accepted the gospel of Christ through the religious movement which has begun at St. Anne. Numerous colonies of these converts are now scattered through the States of Michigan, Wisconsin, Kansas, Iowa, Arkansas, &c., and everywhere these colonies of converts go, they bring with them the light, and scatter it among the Roman Catholics.

2. The influence of those thousands of converts over their friends and near relations of Canada, must be very great, for every week numerous letters are exchanged between the former and the latter, in which the errors of Rome are exposed in a most triumphant and unanswerable way. It is to those letters, in a great part, with the grace of God, that we owe to see the great change which has lately taken place in Canada. With a few exceptions, the evangelists, and colporteurs, and ministers of the gospel who have been employed these last three years, are unanimous in saying that the French Canadians in general are more ready to hear and receive the gospel truths than they have ever been.

3. The constant and unrelenting efforts of the Church of Rome to destroy the missionary and the converts of St. Anne, by the most cruel persecutions—persecutions which have cost that people and their pastor more than ten thousand dollars,—is a public testimony of the terror and anxiety which that religious movement inspires in the priests of Rome; they feel that if that great religious movement is kept up and supported, it will sooner or later shake their power in Canada. And it would be a day of joy for the priests, if they would hear and see that those missions are doomed to perish from want of support.

4. The missions of St. Anne, by the great mercy of God, have already been the refuge of four Roman Catholic priests, who have opened their eyes to the error of their Church; and the undersigned knows several other Roman Catholic priests, who will, before long, come there again to find peace and salvation at the feet of Jesus, if those missions are not destroyed and forsaken.

5. Those missions of St. Anne have already given twelve evangelists, colporteurs and ministers to the Church; the greatest part of them are working in Canada with zeal and success. Several more ministers and evangelists will come out from that blessed missionary field, if it is not forsaken, whose labours are absolutely necessary, if we seriously wish to conquer Canada to Christ.

6. The immortal Wolfe, at the head of his heroic soldiers, has conquered Canada to Great Britain. Many of his fearless warriors shed their blood and died to add this immense territory to the already so great possessions of the British people. But the sons of Great Britain who believe in Christ and his gospel must understand that Canada must be conquered again, not in a military, but in a more glorious—in a gospel way. Christ and his gospel must reign over this great Dominion, and make its people free, and happy, and prosperous!

No sacrifices of blood and life are requested in this new conquest. The fervent prayers of all the disciples of Jesus, and a very small pecuniary sacrifice from every one of those for whom he has shed his blood, are the only things required in this new conquest.

If the sacrifice of our blood and of our life were demanded by the great Captain of our salvation for this new conquest, would we refuse to give them up? No!

Then, let us all, unanimously and cheerfully, unite our efforts in prayer, and our sacrifices, and the victory will be ours, and after the victory, the triumph and the joy will be eternal!

C. CHINIQUY.

ST. ANNE'S MISSION.

TO THE EDITOR OF THE RECORD:

ST. ANNE, Kankakee Co., Ill., 7th Nov., 1871.

MY DEAR SIR,—Please give in your next No. of the RECORD my grateful acknowledgment of the following sums lately given to help us to rebuild:—From the Ebenezer congregation, through Rev. Mr. Seymour, \$21; Campbellville, through Rev. Mr. Little, \$35; Nassagaweya, through Rev. Mr. Little, \$36; Rockwood, \$11; Winterbourn, through Rev. Mr. Thomson, \$12; Elora, through Rev. Mr. McDonald, \$61; Harriston, through Rev. Mr. McLennan, \$20; Wallace, through Rev. Mr. Anderson, \$17; Rothsay, through Rev. Mr. Anderson, \$11; Alna, through Rev. Mr. Davidson, \$22; Eramosa, through Rev. W. Barrie, D.D., \$23; Douglas, through Rev. Mr. Millican, \$25; Fergus, through Rev. Mr. Smellie, \$66; Erin, through Rev. Mr. Thomson, \$17; Elora, through Rev. Mr. Middlemiss, \$31; Galt, through Rev. Mr. Smith, \$25.

This admirable liberality and Christian feeling from the disciples of Christ of the Presbytery of Guelph, with \$20.75 sent from Fort Coulonge, through A. Matheson, Esq., of Montreal, and \$52 from Christian friends, through Mr. Muir of Montreal, and \$50 through Col. Haultain, reduces the debt on our college to \$1000. I hope that, by the great mercy of God, that small sum will soon be paid, and that I will then be enabled to go and continue, at least for some time, to work with the other Evangelical Missionaries of Canada.

Our Christian friends who, like us, had been saddened by hearing that the Bishop of Chicago had again appealed from the last decision of the Court of Kankakee against him to the Supreme Court, will like to know that he has lost all the papers which were the pretext of his unjust prosecutions against us, in the great fire of Chicago. Our merciful God has, then, in the midst of that terrible disaster, forced the merciless Church of Rome to leave me and my poor people in peace.

But I am sorry to have to announce that the Rev. Mr. Terrien, one of the converted priests, who had joined me some five years ago, has lost everything except his life, in the conflagration of Brownville, where he had established a very successful mission among our countrymen along the borders of Lake Michigan. Already 75 Roman Catholics had given him their names to renounce the errors of Popery, when the terrible fire of the 9th and 10th of October has struck the Pastor and scattered the sheep. But it is my intention to re-open that mission—and I ask the prayers of all our friends for that so promising and so sorely tried missionary field.

Believe me your for ever devoted brother in Christ,

C. CHINIQUY.

QUIET WORKING FOR THE LORD.

The Church of Christ exhibits a vast variety of gifts and graces, both in its ministers and members. Among the former, in the present day, the tendency to occupy places of position and prominence is peculiarly strong. With not a few the desire is great to occupy the post of leader in the Church Courts, or to have their names and speeches displayed in the columns of the press. The height of their ambition is to be *great* rather than *good*. We, however, hazard the opinion that, when the records of the Church of God, kept in heaven, are unrolled, it will be often found that the names most conspicuous in the minutes of Church Courts will *not* hold the same high position in the heavenly volumes. Such exalted posts will be usually assigned to those whose fame is unknown to the world, whose names are seldom found in connection with ecclesiastical movements or church questions, and whose lot it has been to occupy some obscure portion of the Lord's vineyard, and there quietly and unostentatiously labour for the Lord. Of their work it may be said as its chief characteristic, "The kingdom of God cometh not with observation."

Such a humble, earnest worker for Jesus was the Rev. Thomas Wightman, of Innisfil, who departed this life to be with Christ, on the 30th March last. Born on the 14th February, 1800, in Dumfriesshire, Scotland, Mr. Wightman, after receiving a superior education, became a parish schoolmaster in the south of Scotland. Subsequently removing to Caithnesshire, he became for seven years the Principal of a large educational institution in the town of Thurso. In 1842 he emigrated thence to Sodus, in the State of New York, and after remaining there for a short time, settled in Canada, where he was ordained as minister of Camden, and at the close of two years became Grammar School teacher of Napanee. In 1845 the late Dr. Burns, in conjunction with a few friends in Toronto, having established the Toronto Academy, and having become cognizant of the educational abilities of Mr. Wightman, at once appointed him First Master of the institution, the late Mr. Gale being the Principal. While performing his duties with ability and satisfaction, and at the same time taking charge of the mathematical studies of the students of Knox College, Mr. Wightman was in the habit of preaching frequently in the many vacant congregations around the city. His gifts and graces as a preacher soon produced a favourable impression, and in 1847 he was settled as minister of the united charge of Scarborough and York Mills.

After having labored with great zeal and earnestness for six years, the work so prospered under his ministry that it became necessary to divide the charge into two. After a good deal of friendly competition between the separated congregations as to which of them should enjoy a continuance of the ministrations of their beloved pastor, he at length, after prayerful consideration, with that self-denying spirit that ever characterized him, selected the more difficult and laborious field, and having accordingly resigned the charge of Scarborough, became minister of York Mills and Fisherville. Previous to this change, his many excellent qualities had begun to be recognized by the Church, notwithstanding his unobtrusive character; his name appears in the Minutes of Synod of 1850, as Clerk of the Toronto Presbytery.

In 1852, at the meeting of the Synod of the Presbyterian Church of Canada, at Kingston, he was honored with the highest position within that Church, by being unanimously elected Moderator. In 1858 circumstances led him to resign his charge, and to accept of a call from the congregations of Innisfil, Barrie and Essa Town Line.

Though he had now reached an age when he might have expected to engage in less laborious work than formerly, yet with his new field he seemed to renew his youth. He became, in short, a living illustration of the apostolic exhortation, "Give thyself wholly to them." Finding his large and widely-scattered field in a discouraging and disorganized state, he applied himself with amazing vigor and fervent zeal to build up the fallen walls of Zion. To accomplish this work more effectually, he resigned the office of Presbytery Clerk, and declined a pressing offer to superintend the schools of the Township of Innisfil.

Laboring night and day, usually preaching three times on the Sabbath, a most faithful pastor, visiting from house to house, he literally wore himself out in the Lord's service. Soon his holy walk, his abundant labors, his devotional spirit, and his unctious ministrations began to be blessed, and in the course of four years he was able to confine his ministrations to Innisfil. Notwithstanding this curtailment, and the fact that he had, through his overwork, contracted a fatal disease that for the last four years of his life might have excused him from such excessive labor, he continued to toil on, until at last the over-burdened frame, completely shattered, literally broke down. Like a faithful soldier he was found at his post to the last, and died as much a martyr to the cause of Christ, as the patriot who falls in the field of battle sheds his blood in defence of his country's freedom.

Peace to thine ashes, faithful old warrior of the Lord! Justly mayest thou rest from thy labors, after being welcomed into glory, with the "well done, good and faithful servant" of that Master whom thou didst serve so long and so zealously.

"And thy works do follow thee"—From the fertile fields of Scarborough, (now one of our most prosperous congregations), from the valleys and hills of York Mills, from the bustling and beautiful Town of Barrie, (where a congregation of two families has grown into a prosperous ministerial charge of more than a hundred), and from the homes and hearts of his mourning flock in Innisfil, (where three neat churches stand as monuments of his ministerial success), and where is to be found a well-organized, large and intelligent charge in lieu of the disorganized and feeble band of which he first assumed the supervision; from these four spots that enjoyed the pastoral services of our lamented friend and father, have sprung up abundant memorials of his success and devotedness to his Redeemer's cause.

Mr. Wightman was twice married, and has left a widow, who proved an earnest and sympathetic fellow-helper with him in his varied labors of love.

Though both of remarkably frugal and economic habits, they have so freely devoted both themselves and their substance to the Lord, that out of the scanty income usually doled out to Chorepiscopi, barely enough was left to pay his indebtedness, and no provision was made for the support of his sorrowing widow.

The following minute, drawn up by the Simcoe Presbytery, not only presents a faithful portrait of this devoted man of God, but also expresses the feelings of deep sorrow with which his loss is deplored:—

The Presbytery, in noticing the death, on the 30th of March last, of their Co-Presbyter, the Rev. Thomas Wightman, of Innisfil, embrace this their earliest opportunity of placing on record the expression of their sense of the loss sustained by the Presbytery and the Church by the removal of their departed father, as well as their high appreciation of his character and labors.

Occupying for a considerable time, in his earlier years, in his native land,

Scotland, the position of Principal of a Classical Seminary, a position for which his scholarly attainments eminently qualified him, he discharged the duties of the Academic Chair with credit to himself and with profit to his pupils; and holding for a shorter period in this country a similar relation to a Collegiate School of the Church, his services contributed not a little to the training of not a few of her ministers in useful knowledge and sound learning.

As a Christian Minister and a pastor over various congregations, Mr. Wightman was ever distinguished by the faithfulness, diligence and zeal with which he performed the duties of his calling. Bringing to his ministerial work the resources of a well-disciplined and well-furnished mind, he exemplified the character of the scribe well instructed unto the Kingdom of Heaven, bringing out of his treasures things new and old. He ever sought by manifestation of the truth to commend himself to every man's conscience in the sight of God, to make full proof of his ministry, and to hold the honorable standing of a workman who needed not to be ashamed, rightly dividing the word of truth. And as were his public appearances, it is well known were his fidelity and painstaking in his more private pastoral dealings with the families of his charge; preaching the Gospel from house to house, and seeking to bring home the truth in its power to individual consciences, as well as to the collective assemblage in the great congregations. Nor did his earnestness and zeal suffer any abatement, but rather increased in intensity with advancing years. Amid the exceedingly onerous duties of his last charge, he seemed to have no thought of remitting his labors or sparing his strength, even under the premonitions of serious disease; and not until he was laid on a bed of sickness and physically disabled from further toil was his work laid aside; almost literally he died in harness.

As a member of Presbytery and a fellow-laborer, his brethren will long feel the want of his presence. Of the reliance which might usually be placed on the sound judgment which he brought to bear upon all important questions; of his ever ready willingness to further the work of the Church, and to undertake even the sometimes rather undue share of public duty assigned him, often at no small personal sacrifice; of the ungrudging manner in which he gave his aid on special occasions, and of his cordial co-operation in every good work for the furtherance of the interests of the Church, his brethren will ever have occasion to cherish grateful recollection.

The Presbytery, while desirous to express their submission to the Sovereign and just disposals of a Heavenly Father, in removing their venerable father from the field of labor here, would at the same time wish to record their deep sense of gratitude for the mercy, which spared so long, a life so useful, and so nearly to the last the strength to lay himself out for the advancement of the cause ever near to his heart.

As a man and a christian gentleman, Mr. Wightman commanded the respect and esteem of all acquainted with him. His manly spirit, which placed him altogether out of the reach of questionable expedients or temporizing compliances, and his transparent integrity of purpose, were adorned with a sociability of disposition and a courteousness of manner exceedingly attractive; and the whole ennobled by a piety as real as it was unobtrusive, rendered his companionship refreshing and delightful. Those only who enjoyed his private friendship can rightly estimate his excellences of mind and of heart.

An able minister of the New Testament, a friend and father, has left the earthly Tabernacle to enter the house not made with hands. Mortality with him is swallowed up of life. His co-workers are left behind to testify for Christ, and to labor for him a little longer, and it only remains for them, amidst the frailties and uncertainties to which they are incident, to take to themselves the admonition, "Work while it is day, the night cometh when no man can work."

The Presbytery while expressing their sense of the loss sustained by the congregation of Lunisil, in being deprived of a devoted pastor, and their hope that in due season a man bearing the commission of the Master may be sent them to

occupy the charge, would especially desire to offer their sincere sympathy to the partner who is left behind, and the mourning family. Their prayer is that they may experience much of the faithfulness of the God of all comfort, and realize under their bereavement that he is their refuge and strength, a very present help in trouble.

J. G.

Notices of Publications.

THE BRITISH AND FOREIGN EVANGELICAL REVIEW, No. LXXVIII; New Series No. IV. October, 1871. London.

This number, which completes the volume for the current year, is not inferior to any that have preceded it in the general interest of its articles. Mr. Dykes evidently has his staff well in hand, and does not depend on chance contributions, or at the last moment fill up his REVIEW with heterogeneous matter for want of anything better. The first article, entitled "Chillingworth," is written by the Rev. James Murdoch. It reviews no new publication, the latest work to which it refers being "Masson's Life of Milton," in which Chillingworth is traduced. Mr. Murdoch defends the celebrated author of "The Religion of Protestants a safe way to Salvation" from many of the charges of Romanism, Infidelity, &c., brought against him; yet is constrained to confess that "his religious position is far from satisfactory." The Rev. R. Hunter, M.A., F.G.S., furnishes the second article, "On the Volcanoes and Earthquakes of Scripture." It seems rather far-fetched to assign the cause of the Psalmist's statement, "He toucheth the hills and they smoke," to the distant volcano of Etna, when Plutonic agency has from the beginning been very active in Palestine and the surrounding countries, and mountains are found in Asia Minor, Syria and Arabia, fulfilling all necessary conditions. The article, however, is full of interest, and thoroughly exhaustive of the subject. "The variation of Languages and Species," is an article in which Mr. Mivart's "Genus of Species" is brought in along with "Moffatt's Scenes and Labours in Southern Africa," merely by way of illustration. Even Bopp's "Comparative Grammar" has nothing to do with the fundamentals of the article, although it stands at the head of it. The Rev. W. Taylor has simply taken up "Renan's General History and Comparative System of the Semitic Languages," and denying the truth of his statement, which is something to the effect that the Aryan and Semitic tongues are two different creations or developments, with the inference that sets aside the unity of the race, proceeds to give illustrations of a nearer relationship than has generally been supposed to exist between these two great families of languages. No doubt Mr. Taylor is right. The line of demarcation between Aryan and Semitic is not strongly marked in nature, but in the teaching of the schools. An imperfect comparison, that leaves out the Celtic and the so called Hamito-Semitic languages, the peculiar form of the Semitic letters, and the absence of vowel characters in the alphabet of these tongues, have led men to this erroneous belief. Professor Milligan writes a "Symbolism in the Gospel of St. John." After an interesting introduction, defining and giving illustrations of Symbolism, he finds John beholding all the acts of our Lord which he recorded as symbolic. Professor Milligan establishes the correctness of this statement by the consideration of the relation in which the miracles and acts of Jesus stand to the object of the Gospel as a whole; of the remarkable manner in which John designates the miracles of Jesus (*semeia*, signs); and of the very nature of the narratives themselves. Finally, Professor McGregor reviews the "Life of Principal Cunningham," to which we referred in the last number of the RECORD. An interesting article on the "Hazors of Scripture," by Dr. John Wilson, reprinted from the "Journal of the Bombay Branch of the Royal Asiatic Society," and notices of publications, make up a good average number of this excellent *Review*.

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Several articles are in type, including Proceedings of several Presbyteries, but are deferred in consequence of want of space.

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