

deserted poor of the congregation. The report of the Kirk Session showed the number of communicants on the roll to be 408, a net increase of 18 over the previous year. The number would have been larger but that 86 names of persons who had informally left the congregation were struck off the roll. During the year there were 28 baptisms and 18 deaths. The total communion collections were \$201.78, and the total amount raised for the schemes of the Church was \$649. In view of the division of the congregation, through the new congregation to be formed, the Session expressed the hope that the relations of the two congregations might always be harmonious. Mr. Macdonnell made an address, expressive of his gratification at the marked growth of spirituality in the congregation during the year. Mr. Mitchell moved the following resolution:—"That in view of the present circumstances of this congregation, and of the probability of its separation into two congregations, we express the hope that they may long continue to be useful in doing the work of the Lord, and that the kindest feeling may always be cherished by the one towards the other." Mr. A. McMurphy seconded the resolution, and, on behalf of those who intended to remain in the old building, expressed his hearty concurrence in its sentiment. The resolution was carried, and the meeting adjourned, to meet in the new Church at the call of the chairman.

We find the following in a recent number of the *Ormistown Dominion*:—"Wednesday, the 12th inst., was the birthday anniversary of the Rev. Dr. Muir, the worthy and revered minister of South Georgetown, and was made the occasion of a very pleasing evidence of the cordial relations existing between him and his congregation. A number of ladies, headed by Mrs. Crutchfield and Mrs. John Stewart, drove up to the manse in the afternoon, and after getting free of winter wraps, and comfortably settled in the parlor, presented Mr. and Mrs. Muir with an address, together with a purse containing the handsome sum of \$200. They stated that it was their wish that the money should be expended in the purchase of a house for Mrs. Muir and herself. The reverend gentleman and his family were completely taken by surprise by the visit and its object, but in a few appropriate words he acknowledged the kindly feeling that they manifested, and warmly thanked them on behalf of himself and Mrs. Muir for their kindly expression of good wishes, and the substantial present with which they endorsed their sincerity. An impromptu tea was soon provided, which gave additional zest to the lively conversation and pleasant intercourse that filled up a good hour, after which the visitors, with many expressions of good will, took their leave. The Doctor has now completed his 77th year, and it must be particularly gratifying to him at this advanced age, to receive such substantial proof of the strong attachment of his congregation. He has nearly, if not quite, completed forty years of ministry among them, and it reflects credit alike on pastor and people that, through all changes, a large congregation, filling the church to overflowing, continues to wait upon and value his ministry. In this change we have an instance of what is common in Scotland, but somewhat rare here—pastoral connection maintained through a lifetime—every year strengthening the sacred bonds that knit together the minister and his flock in hallowed relationship. The children's children of those who first waited on his ministry are growing up under his pastoral care, for among those who came together to express their congratulations were some whom he had baptized in infancy, instructed and guided into the fold in youth, and afterwards united in wedlock, and whose children are now growing up around them. Through all these years the manse has been a centre to which all have freely resorted, assured of meeting warm hearts to enter with the fullest sympathy into their varied feelings, and over-riding counsel and comfort such as they required. His many friends proudly declare that the Doctor shows as much vigor now as he did twenty years ago, and we are sure that we express the wish of his people when we say that we hope he and his worthy help-mate may live to wear out the furs that in such kindly thoughtfulness have been provided."

The Society for the Propagation of the Gospel in Foreign Parts has appointed a committee to confer with the Bishops and the Secretary of State for India, as to the best means of extending the episcopate there.

Mr. Kirk, British Consul at Zanzibar was obstructed on seeking an explanation for the occupation of Brava by Egyptian troops. He ordered up the British man-of-war, *Thetis*, to bombard the town, and compelled the commandant to give a public apology.

At the nomination of councillors for Uxbridge, some women were present, who presented a petition of more than 300 names against the increase of tavern licenses, and opposing shop licenses. Every candidate except one pledged himself to support their views.

Book Reviews.

THE CHRISTIAN AMBASSADOR.

A volume bearing the above title by Henry Varley is on sale at the Willard Tract Repository, Shutesbury Hall. It contains some seventeen addresses delivered in Toronto, New York, etc. Several interesting thoughts, presented in a very lively and striking manner, will be found in them. Though we may not agree with every view held by the author, yet the addresses manifest much earnestness in seeking to set forth the way of life, and to arouse men from the slumber of indifference. Another admirable volume also found in the same Repository is "Dr. Boyd's Way of Life." This I can cordially commend to all who wish a first-class small volume on the way of salvation to put into the hands of young people or others. It is divided into several sections, such as Emmanuel, Sinai and Calvary, the Spirit Stirring, etc. Price, only 80 cents. Another very valuable work is "Christ and the Scriptures," by Rev. Adolph Saphir, B.A., missionary of the Free Church of Scotland to the Jews. Also, Professor Mahon on "The Promise of the Spirit." Several valuable books and tracts can now be had at the above Repository.

Correspondence.

'J. C.' on Dr. Campbell's Case Again.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—In your paper of the 7th of Jan. I find an answer by a "Lay Presbyterian" to my letter in which I defended the General Assembly of the Church of Scotland, whom he condemned for deposing Mr. Campbell of the Row.

I am unwilling to say one word more on the subject, but as your correspondent says that my "letter shows a great want of accurate information," "without which" I "should hardly have written on the subject," I think it is right to say a few words in my own defence. I lived in Scotland in those eventful times, and though young in years, I took a warm interest in the great religious questions of the day, and had friends on both sides of the "Row heresy"—many of whom are still alive. Delicacy towards them forbids me to prove my assertion that Mr. Campbell contemned those who believed in the miraculous gifts, etc. It was perfectly well known at the time, whatever may be said now, to the contrary. A "Lay Presbyterian" talks as if all our ministers in those days were in darkness, and Mr. Campbell was the solitary witness for the truth.

The General Assembly was composed of godly men,—many of them much farther advanced in holiness than Mr. Campbell was, at that time, and his doctrines were proved to be so unsound and dangerous, that they had no alternative but to depose him. My remarks had nothing to do with what Mr. Campbell was after that time; they referred entirely to what he was then. Mr. Story of Roseneath (father of the present incumbent), and an intimate friend of Mr. C., was tugged, (at that time) with the heresy;—also, Edward Irving, although he went much farther than any of them, and was deposed on different grounds.

Your correspondent refers me to a memorial sketch of Dr. Campbell by Dr. Norman MacLeod. I read it at the time it was published in *Good Words*. It is written in Dr. Norman's genial, affectionate style—but so far as doctrine is concerned, we all know that Dr. Norman MacLeod was an ultra liberal.

I never heard Messrs. Moody and Sankey, but a "Lay Presbyterian" declares that they preach the very same doctrines that were held by Mr. Campbell when he was deposed from the Church of Scotland. If so, it is very deplorable, and must do more harm than good.

I could answer a "Lay Presbyterian" more fully, but I do not like to trouble you with a long letter.

Apologizing for writing again on this rather painful subject, I remain, Respectfully yours, J. C.

Letter from Rev. John Scott.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—A part of my mission field embraces Pembina in Northern Dakota, U.S., for in the woods on the Pembina River is now encamped a band of heathen Indians. A short time ago I visited about eleven of their lodges, and found them in great destitution. The postmaster in Pembina informed me that within a month six had died from want and exposure, viz., one girl of sixteen years of age, one woman of thirty, and four children, the last, aged two years, had one of her little feet frozen. The son of my informant made the coffin, and a squaw dug a grave where the camp fire had been burning, and the wasted body of the Indian child was covered up from human sight by those that knew nothing of Jesus and the resurrection. It would touch your heart to see squaws gaunt with hunger wandering about Pembina, and picking up and eating what the white settlers had thrown to the dogs. Their clothing is scanty, and their tents are thin to protect them from the wind and cold of a Dakota winter. The people of Pembina have helped them more or less since the winter began, but now they are not able to do much, as on account of the grasshopper plague, food is dear and the settlers have enough to do to meet the wants of themselves and families.

In a store I met a young Indian called Winnekapou, "standing lost," and could speak a little English. On asking him about the state of his people, he said "They are hungry all the time." The braves were away on the hunt, and their chief, "Ratli Bear," had gone to Muirhead to seek relief—Muirhead is 150 miles distant.

The United States Government wants to force them to their reservation on "White Earth," Minnesota, but they are not willing to leave the woods and the stream once their own, where they were born and where their children are buried—where their lodges are sheltered from the winds, and there is always plenty of dry red willow to burn, and water to drink. On New Year's day Winnekapou was engaged to conduct me to all the lodges, but on going to the place of meeting, I found him with his feet chained together—a prisoner. He was seen with a bottle of whiskey, and he and the man that gave it to him were arrested for breaking the laws of the United States. Poor Indians! They with strong appetites, walk in the midst of temptations. In the little village of Pembina, with its log houses plastered with mud, and its half-breeds, there is no Protestant church; but there were seven drinking saloons in full blast, a Roman Catholic Church, and a gaol. Up to this time the citizens do not own a school house. The lower part of a mud plastered log house is rented, and a day and Sabbath-school were started a few weeks ago. It must be owned that drink, acting on depravity, has much to do with the wickedness of whites and Indians in a place that has been in existence as a village or trading-post for over fifty years. Strong drink is the curse of Dakota and the curse of Manitoba.

Christians of Canada! We appeal to you on behalf of these poor Indians. If you say that they are in the United States, and that United States Christians should help them, then at the mouth of the Roseau River ten miles from this, in Manitoba, is another band of 175 souls, very much like those in Dakota. They too are dark-minded heathens. Twice I have preached in the house of their old chief—another old Indian called George, acting as interpreter. They too are in need. The grasshoppers ate up their little crops on the reserve, and game is scarce on the prairie. To live by hunting is now very difficult, as the wild beasts go back just as the settlers advance. To reach the buffalo they require now to travel hundreds of miles. They are in want of food, and their cry has gone to the ear of the Governor. They want also a school and a teacher. I have to visit them frequently, but they want a teacher, a Christian who can speak their own language, and be with them on their reserve to teach them how to cultivate their fertile soil. They have 23,000 acres set apart to settle on for homesteads, with plenty of wood and water. At present they are in need of flour to keep their hearts beating and their blood flowing. Will you help them? Can't Sabbath Schools do something? One dollar from each will buy ten pounds of beef, and four will buy 100 pounds of flour in Pembina. Matt. xxv. 35, 36, and 1 John iii. 17.

Any contributions for the Indians of Dakota will be received by Mr. Cavalier, (Postmaster), and by F. Vaughan, Esq., County Treasurer, Pembina. For the Indians on the Roseau, by D. McKorcher, Esq., Roseau, Emerson P.O., or by Rev. J. Scott, Presbyterian Missionary, Emerson. JOHN SCOTT.

Emerson, Manitoba, Jan. 5th, 1876.

Presbytery of Ottawa and French Evangelization.

MY DEAR DR. McVICAR,—We feel intensely interested, just now, in your work of French Canadian Evangelization, and rejoice in the abundant success which crowns your efforts. We can see in this work the dawn of a better day for those of our fellow citizens who are yet under the bondage of Rome, and the true remedy for a great danger which threatens our Dominion. May God grant wisdom to our men in power to cease their wretched enervancy to those who are identified with such a degrading and anti-social system as popery; and see to it that the principles of British freedom are upheld, and secured to every man in all our wide Dominion. May God speed the work you have on hand. May His blessing more and more abundantly attend all your efforts.

During the last fortnight we had our missionary meetings in this section of the Ottawa Presbytery. The Convenor of our Committee, Rev. Mr. Bennet, made the suggestion that the collections taken up should be sent to you, for the work of French Evangelization. This was very cordially agreed to. A very great interest was evoked when, in our addresses, a somewhat special reference was made to your work. At seven meetings which were held, considerably more than one hundred and twenty dollars were given for it. You will likely receive this immediately from the convenor, with particulars. This will be to you a substantial proof of the interest taken here in your work, and some material help to carry it on. I felt impelled also to send this note, as a kind of "God speed," a word of cheer to you and to all your fellow labourers—very specially our dear friend Father Chiniquy. With kindest regards, I am yours, WM. McKENZIE.

Almonte, Jan. 22nd, 1876.

MR. EDITOR,—I have duly received the above sum, one hundred and twenty dollars, and twenty-one cents, and desire for myself and in the name of Mr. Chiniquy and all others concerned, to tender to our friends in the Ottawa valley most grateful thanks for financial aid, and for what we value more highly, their sympathy and prayers. Father Chiniquy's letter and list of 450 persons who have within a few days abjured Romanism, which I send along with this, will show our friends what, by the blessing of God is being accomplished. Yours truly, D. H. McVICAR.

Presbytery of Kingston.

At an adjourned meeting of the Presbytery of Kingston, held on the 19th Jan., a call was moderated in from the congregation of Stirling, in favour of the Rev. J. M. Gray, at present minister of Roslin, etc. The matter is to be disposed of at a meeting on the 26th inst. The call from Amherst Island in favour of the Rev. D. H. Steele, was sustained.

Presbytery of Quebec.

This Presbytery held its last ordinary meeting, according to previous notice, with in the Hall of Morin College. The following were the principal items of business. After the reading of the minutes of previous meeting, reports were given in by the various deputations which had been appointed to visit the various congregations and mission stations within the bounds. In two of said congregations, namely, Hampden and Lingwick, matters were found in a very unsatisfactory state. In Hampden it was found that the congregation was divided by party and unbecomingly strife; in Lingwick the congregation was also divided, some being desirous of proceeding without delay to take steps to call a minister, while another party were opposed to this, until the arrears due to their late pastor, Rev. H. Sinclair, amounting to \$450, were paid. The Presbytery instructed the clerk to write to both these congregations, and to admonish the first, namely, Hampden, to lay aside bitterness and strife and as brethren to seek for those things that make for peace, and to inform the people of Lingwick that while they would continue to provide as regular a supply of gospel ordinances as possible, yet that the Presbytery could entertain no petition for moderation in a call till existing arrears were paid. A circular letter from the Presbytery of Guelph was read, intimating their intention to apply to the General Assembly at its first meeting in June next, to leave to receive as a minister of this church, the Rev. W. F. Clarke, Congregational minister. A letter was also read from Rev. R. Torrance, Convenor of Sub-Committee on Home Missions, urging claims for payment by Mr. D. B. Johnson, for two Sabbaths that he had been appointed to supply in the bounds of this Presbytery in July last. As the Presbytery had never met from the time of the union till September, and had never been aware of this appointment, nor indeed of the actual necessities of the field, they did not consider themselves responsible for said claim. Extracts were also read from a very lengthened letter from Rev. F. Fenwick, labouring as ordained missionary at Metli, giving an account of the condition of that district but interesting field, which appeared to be far from prosperous. Representations were also given by Mr. J. Thomson, elder, and Mr. James Hossack, from all which it was made very apparent that a change was very desirable for both Mr. Fenwick and the people, and the clerk was accordingly instructed to notify Mr. Fenwick that such should take place not later than June next. The next meeting of Presbytery was appointed to be held in Sherbrooke, on the last Wednesday of March, at 10 a.m.—M. McKENZIE, Pres. Clerk.

Presbytery of Glengarry.

At a meeting of this Presbytery, held at Lovell, on the 12th inst.—Rev. Wm. Loss, Moderator—it was resolved to summon Rev. Messrs. Macpherson, Watson and Brodie (non-unionist ministers) to appear before the Presbytery at their next meeting, to show cause, if any they have, why their names should not be struck off the roll, and they declared to be no longer ministers of this Church. The following resolution was also unanimously agreed to:—"That in case of elders and deacons of any congregation not remaining in the Union, desiring to join congregations in the Union, with the consent of the Session of the latter, it be competent, under the present circumstances of the Church, for such elders and deacons to be received without any election or induction." It was agreed to place Alexandria on the list of aid-receiving congregations, and Mr. McDonald, the Moderator of Session, was appointed to moderate in a call at such time as shall be agreed upon between him and the congregation. The committee, appointed at a former meeting, reported in reference to the adjustment of the Presbyteries boundaries, and recommended that application should be made to the Synod for the annexation of the county of Dundas to the Presbytery of Glengarry. The Presbytery adjourned to meet in St. John's Church, Cornwall, on the 1st of February, at noon.

Presbytery of Huron.

This Presbytery met in Clinton on Tuesday and Wednesday last. There was a good attendance of ministers and elders. Mr. Sieveright reported that the Gaelic mission station in Goderich was organized, as directed by Presbytery. The report was received, and the session of Knox Church, Goderich, was instructed to have the Sacrament of the Lord's Supper dispensed to the Gaelic congregation there, and to transmit a copy of the communion roll of that congregation to this Presbytery. A petition from 57 members and 55 adherents of Brucefield and vicinity was read, praying that they be organized into a congregation. Messrs. Miller, McDonald and Landborough appeared in support of the petition. The prayer of the petition was granted, and Mr. McQuig and Messrs. Matheson and McAsh were appointed to attend to this matter. A call from the congregation of Cranbrook and Ethel, in favor of Rev. D. B. McKee, of Parry Sound, was sustained and ordered to be transmitted to that gentleman. Mr. Ferguson was appointed to support the call before the Presbytery of Owen Sound. The Presbytery then took up an application of Mr. Cameron, of Kippin, Moderator of the session of Bayfield, for advice as to what course he should pursue in the present circumstances of the congregation of Bayfield, when the following resolution, moved by Mr. McQuig, and duly seconded, and carried, respecting the matter to wit:—"The Presbytery having heard Mr. Cameron's statement, as also a lengthy statement of Mr. Sieveright, accompanied by certain protests and appeals against a so-called congregational meeting, held on Dec. 18, which this Presbytery hereby declares to be irregular and illegal. The Presbytery asserts its rightful claim to the Church property at Bayfield, appoints Messrs. Ure, Sieveright, McQuig, ministers, and John Scott, J. Shaw and S. Carmichael, elders, assessors, to co-operate with the session of Bayfield, instructing the said session to take such legal advice as may be necessary to prevent all future interference with the public wor-

ship of God in the Church, and should they see cause to request the Moderator to call a special meeting on the matter." The clerk was instructed to correspond with the French Evangelist Committee, Montreal, for the purpose of securing the services of Mr. Crochet, a French student, to labor at Drysdale during the summer. A deputation consisting of Messrs. Sieveright, (Convenor,) Thompson, Young and Kernichan, was appointed to visit Dugannon for the purpose of inducing the people of Mr. Hartley's charge to raise the stipend to \$700, and to urge them to dispense with the supplement before long. A reference from the session of Knox Church, Goderich, about a case of discipline was taken up, and remitted to the session to be dealt with according to the laws of the Church. The Presbytery is to meet again at Clinton, on Tuesday, April 2nd.

MISSIONARY NOTES.

The *Chinese Recorder* for October, 1875, says that there are 436 male and female Protestant missionaries of all nationalities labouring in China and Hongkong, of whom 210 are American, 194 British, and thirty-two German.

A missionary in Persia, in visiting Tiflis, a city near Asiatic Turkey, reports that he had never seen such a desire for reading, and such willingness to purchase and read the Scriptures.

The good work is advancing in Egypt. Ten years ago the Presbyterians planted a mission there. They have now ten churches, with an average communion roll of more than forty members in connection with each.

According to returns published by the Government, there are 89,461 girls of a school-going age in the municipal towns of the Madras Presidency, but, strange to say, the attendance at the schools is only 2,625. The total is calculated at fifteen per cent. of the population as published in the last census returns.

A writer in *Times of Blessing* tells of a remote village in the Highlands of Scotland, where the revival of 1874 stirred all hearts into new life, and "now, when all kinds of natural excitement merely must be long passed," there are unmistakable signs of the reality of God's work at that time in the souls of men.

A bequest of £3,000 has been left to the mission of the Irish Presbyterian Church by Mr. John Baillie, of Greenhill Gardens, Edinburgh; and formerly of Downpatrick—£1,000 for the Home Mission, £1,000 for the Foreign Mission, and £1,000 for the Jewish Mission.

The Japanese Minister of Foreign Affairs and the Commissioner of Education has granted permission to Rev. Joseph Neo Sima to teach Christianity in his school at Tokio, Japan, and to train native converts for the ministry, and all this has been done contrary to the law of the empire.

As a result of missionary work in the Micronesian Islands, within twenty-five years the American Board reports the reduction to writing of four dialects, and the translation of a whole or a part of the New Testament into them; the creation of schools and the preparation of school-books; the compilation of half a thousand Christian songs; the training of a generation to read and write; the conversion to Christ during the past twenty-two years of about 1,200 souls, (a yearly average of forty-five), and the organization of twenty churches.

Among the Khasia mountaineers (in Assam) U Borsingh, the brother and heir of the Raja of Cherra, was baptized about six months ago. The Raja has lately died; and the question is whether U Borsingh, as a Christian, can succeed him. Nine out of twelve elders hold that he has forfeited his right to the chieftainship. The case is appealed to the Government of India; but U Borsingh stands fast in his profession, and declares that, come what may, he will live and die a Christian. He seems to be in all respects a high-souled man, with much of the spirit of a martyr.

The Foreign Missions of the Free Church of Scotland are carried on in India and South Africa. There are eighty-nine stations, with twenty-eight European and seven native missionaries, twenty European and 185 native teachers, and eighty-eight catechists and colporteurs, making a total of 278 labourers. The native churches have 2,887 communicants and 1,936 baptized members. During the past year 286 communicants were received. The schools for which the Scotch missions are, since Dr. Duff's day, famous, number 159, with 11,803 scholars (8,290 girls). The statistics most favoured, during the year, with spiritual blessing was Lovedale, in Capetown, where a remarkable revival has taken place, especially among the scholars of the Lovedale Institution. The receipts of the Mission Board were larger than in any previous year, the total amount being \$294,420. This, however, includes \$78,956 received from the English Government for the support of schools.

LORD AMBLETY, the eldest son of Earl Russell is dead.

The London, Huron, and Bruce Railway was opened Jan. 11.

The Queen is expected to open the coming session of Parliament in person.

BERLIN, Prussia, is visited every Saturday night with extensive incendiary fires. The squirrel is expected soon to be as destructive in California as the grasshopper has been in Manitoba.

HEAVY snow storms have occurred in the south of France. The Town of Mende was blocked up for three days.

The Vendome Column has been restored. The statue of Napoleon is to crown the summit.

PORT ROYAL, S.C., is made the headquarters of the American navy, North Atlantic station.

A TERRIBLE railroad accident has occurred at Odessa, Russia. A train with occupants ran off the track and caught fire, killing six, and wounding fifty-four.