

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear  
within the text. Whenever possible, these have  
been omitted from filming/  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées.
- Additional comments: /  
Commentaires supplémentaires:

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured pages/  
Pages de couleur
  - Pages damaged/  
Pages endommagées
  - Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
  - Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
  - Pages detached/  
Pages détachées
  - Showthrough/  
Transparence
  - Quality of print varies/  
Qualité inégale de l'impression
  - Continuous pagination/  
Pagination continue
  - Includes index(es)/  
Comprend un (des) index
- Title on header taken from: /  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
  - Caption of issue/  
Titre de départ de la livraison
  - Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

# THE HOME & FOREIGN RECORD

OF THE  
CANADA PRESBYTERIAN CHURCH.

No. 13.

NOVEMBER, 1870.

Vol. IX.

## CONTENTS :

Thanksgiving Day.....	359	Opening of Knox College .....	373
Collection for Kankakee Mission.....	359	Presbyterian College, Montreal .....	375
Erastianism, Old and New .....	360	Presbyterian Union.....	378
MISSIONARY INTELLIGENCE.		Minutes of the Joint Committee, &c.....	378
Letter from Rev. R. Jamieson, British		The Work of the Church, continued from	
Columbia .....	365	last RECORD .....	382
Free Church Missions.....	367	PROCEEDINGS OF PRESBYTERIES.	
United Presbyterian Missions.....	367	Presbytery of Hamilton .....	383
English Presbyterian Missions .....	368	"  Chatham.....	384
General Missionary Intelligence.....	368	"  Montreal.....	385
GENERAL RELIGIOUS INTELLIGENCE .....			
	369		
HOME ECCLESIASTICAL INTELLIGENCE.			
Calls, &c.....	371	Moneys Received.....	388
		Receipts for the Record.....	390

## DAY OF THANKSGIVING.

It was believed at one time that the Government of the Dominion would appoint a day of public thanksgiving for the late abundant harvest, and for the numerous blessings which, as a people, we enjoy. It appears, however, that it is not intended to do so. The matter has been left in the hands of the Local Governments. These, again, have found out that they have not authority to proclaim a public holiday with legal effect; and thus no day, we believe, will be recommended either by the Dominion or the Local Government. In these circumstances, the Moderator of the General Assembly, by authority entrusted to him by the Assembly, hereby recommends to all the congregations of the Church the observance of Thursday, 17th November, as a day of thanksgiving for the divine goodness and favour manifested in the abundance and peace with which our land is blessed. When we think of all our mercies, and contrast our condition with that of the lands now desolated with war, we shall surely feel that we have abundant cause for thanksgiving to Almighty God.

## COLLECTION FOR THE KANKAKEE MISSION.

By appointment of Assembly, the collection in aid of the Kankakee Mission should be made on the FIRST SABBATH OF NOVEMBER. Of course, if circumstances prevent the collection being taken on that day, it should

be attended to as soon as possible thereafter. By the action of the Presbytery of Chicago, the question of the transference of the Mission to the American Church, in accordance with the recommendation of the General Assembly, cannot be taken up until next April. The Convener of the Committee, Dr. Jennings, and Rev. J. Thompson of Sarnia, have just visited Chicago and Kankakee, and this is the result of their efforts. We have, in the meantime, to sustain the Mission as hitherto, so that a liberal response to this appeal is required. In May last there was a balance due the treasury of \$189.89. For the current year we have to pay Rev. C. Chiniquy, by instructions of Assembly, \$1000.00. We have also to pay to Rev. C. Lafontaine and Mr. J. H. Paradis \$500 each, and up to the present time \$30 a month to Rev. E. Therrien. To carry on missionary operations, little less than \$3000 will be required. Both the church and school have been burnt down, but Mr. Chiniquy, with his usual energy, has set about re-building, and it is hoped that in the course of a few weeks the necessary accommodation will again be available. We commend the object to the sympathy and liberality of the congregations of the Church.

### ERASTIANISM, OLD AND NEW.

The name Erastus is apt to carry us back to the apostolic age, and to bring before our minds the chamberlain of the city of Corinth, who, with Timotheus, ministered to Paul, and is mentioned in the Acts of the Apostles, the Epistle to the Romans, and the Second Epistle to Timothy. The only other ancient Erastus known is one who followed, not Paul, nor Paul's Master, but the philosopher Socrates, and taught philosophy at Scepsis, in Asia Minor. It is not hard to say which of these deserves from the lovers of Christ and His people the name he bore, *Erastus, the beloved*.

The founder of Erastianism, however, belongs to a later period. The Greek name which he bears pertains not to a classical age, but to the age of the revival of classical learning. The name *Erastus* stands for a translation of the German *Liebet*, meaning *dear* or *beloved*, which had been the designation of his less distinguished ancestors, and which he altered from vulgar German to learned Greek, after the example which made Schwartzerde (black earth) into Melancthon, and Hausschein (light of the house) into Cœcolampadius.

In 1536 Erasmus died at Basle, in Switzerland, and not long after, one who had many other points of similarity to the great critic than a name in sound and meaning almost identical, and who had come into the world twelve years before his death, entered the same city as a student of medicine, within the walls of which he also died in 1583, while exercising the duties of professor of moral philosophy. This was Erastus the physician. When he had completed his studies at Basle, Padua, and Bologna, he returned to Germany, and in his thirty-fourth year became court physician to the Elector Palatine, and professor of medicine in the University of Heidelberg. It was while living in Heidelberg that he made himself famous by the theory of ecclesiastical polity which takes his name. This was not fully declared, however, until after his death by those into whose hands his papers fell, although enough of it appeared in his Theses addressed to Beza, and his reply to Beza's answers, to make Heidelberg, with its Calvinistic doctrine and Presbyterian fame of church government, an unpleasant place of residence for the author. The Theses of Erastus were stated by him with a view to showing that, while the Church may

refuse to receive the ignorant or the wicked into its membership, it has no warrant for exercising discipline by excluding from the Sacrament those members guilty of immoral conduct. Thus he resisted all attempts made for the purification of the Church. The principle which led him to hold this remarkable view was, "that the State and the Church are one, and that, as a judicial and executive body, it lies with the State to judge and punish all such offenders." So far did Erastus go in holding this principle, that he looked upon ministers and office-bearers in the Church as officers of the State, and was not willing to deny to the civil magistrate the power to preach and to administer the Sacraments, if he had time for such duties in addition to his ordinary business.

All Erastians have not held, and do not hold, with the apostle of their doctrine in the lengths to which he was prepared to push it. Those who bear this name agree, not so much in making one institution of Church and State, similar, as Erastus thought, to the Jewish theocracy, but in subordinating the Church to the State. This manner of treating the Church is in reality far more degrading to it, and far more secularizing to the State, than any system that Erastus would have allowed. By it the Church is left in possession of peculiar powers, which, as an *imperium in imperio*, it may exercise by authority of the State; being liable at any time to the interference of the *imperium* from without.

The Church of England was Erastian from the beginning. When young Lieber was only ten years old, the English Parliament made Henry VIII. head of the Church, instead of the Pope, deposed; and that worthy head at once proceeded to carry out Erastian principles by bringing religious offenders before the ordinary law-courts and punishing them in accordance with his own will. The various branches of the German Protestant Church, where they hold the position of establishments, have been subordinated to the State from Reformation times, although little Free Churches exist here and there in Germany and in other parts of the Continent of Europe. The most purely Erastian Church in the world, however, is the Greek Church, of which the Emperor of Russia is the head; a Church of which much that is flattering has been said of late, but which will bear comparison with the Roman Catholic Church, in regard to the intelligence and religious character of its members, equally well or equally badly as in regard to its principle of government. The subordination of the Church to the State is more likely to be subversive of good than that of the State to the Church; and so long as an earthly head be given to the Church, while it may matter little whether he wear the papal tiara or the imperial crown, it is at least more seemly that he should be primarily and essentially of the Church. It was doubtless a revulsion from the usurpation by the Romish See of the prerogative of kings, and its arrogant pretensions to universal empire, that at first induced wise and good men to submit to and even to counsel Erastianism.

Although the leaders of the Reformation in Europe, such as Zuingli and Luther, with Bullinger and others, were guilty of incautious statements that seem to favor Erastianism, no such charge can be brought against the founders of the Scottish Church. Its great struggle was against this error from the very beginning. The Stuarts magnified the royal prerogative, and would not have its exercise bounded by law either in State or Church. James I. devoted his pen to support Erastianism in connection with the divine right of kings. The Puritan party in England struggled side by side with the Presbyterians of Scotland for religious liberty,

till the Commonwealth came. Then came the Westminster Assembly, and with it the question of Erastianism or independence of the State for the Church. We are not astonished to find Selden and others of his party standing out strongly for the natural accompaniment of prelacy without a pope, but we should have expected something totally different from the Independents who stood forth as the champions of liberty. Strange to say, the five dissenting brethren of the Westminster Assembly, all Independents, asserted that they were willing to give more power to the civil magistrate in matters of religion than the principles of the Presbyterians would permit them to give. The English Parliament, which was largely composed of Congregationalists, insisted on having the supreme control in ecclesiastical matters, and refused to allow the Church power to keep back scandalous and unworthy persons from the communion, passing a law to the effect that if any person was refused admission to sealing ordinances by the Church Courts he could apply to Parliament, which might, by virtue of its authority, compel the Church to receive him, whatever his character might be. Erastianism is not necessarily bound up with royalty. It may flourish in a republic, as was seen even in 1614, four years before the Synod of Dort, in Holland, when the Arminians, that had recently come into existence as a distinct body under Arminius, who died in 1609, compelled the States-General to exercise its authority over the Church for prohibiting the discussion of the controverted five points. One need only read the early history of the Puritan settlements in New England to find another case in which the representatives of the sovereign people often went beyond crowned monarchs in the exercise of authority over and in the Church for the Church's good.

Scotland, holding the mean between the two extremes of absolute monarchy and democratic institutions, avoided the rock of Erastianism that cropped out on either side. The Covenanters waged bitter warfare against this enemy, which they ever regarded as the twin brother of prelacy, and which appears in company with the latter in all documents setting forth things that are to be renounced. The Confession of Faith is most explicit in regard to the sole headship of Christ over His own Church; and the principle was held with more or less tenacity until the time of the Disruption in 1843, when, rather than submit to what they deemed an infraction of it, those members of the Church of Scotland, who afterwards formed the Free Church, seceded. Since that time the Established Church of Scotland has made many efforts to cast off the yoke laid upon her, and reassert a principle of which she declares, on her part, that she has never lost sight. While the statement in the Confession of Faith with regard to the headship of Christ is accepted by all members of the Presbyterian Church, there are certain differences in the formula for the ordination of ministers of the Free and Established Churches that have arisen out of the Disruption. One of these is the addition of a question embodying the first section of the thirtieth chapter of the Confession of Faith, which states that *Christ as King and Head of the Church has therein appointed a government in the hands of Church-officers, distinct from the civil magistrate*, and adding, along with an approval of the claim, protest, &c., of the Disruption Assembly, the words which, with the words of the Confession, make up the third question of our own formula, *that the civil magistrate does not possess jurisdiction, or authoritative control, over the regulation of the affairs of Christ's Church*. Another part of the formula in which differences are found, and which we have not adopted, contenting ourselves

with a simple profession of the true faith, is that which regards the renunciation of error. The original formula of 1711, still made use of in the Established Church of Scotland, requires the renunciation of Popish, Arian, Socinian, Arminian, *Bourignonian* and other errors. Antoinette Bourignon de la Porte was a Flemish lady who died in 1680, and whose system exercised some influence in Britain during the end of the 17th, and the early part of the 18th centuries. Mosheim says, "neglecting all the details of her system, the substance of it is that religion consists in an internal emotion or sensation of the soul, and not in either knowledge or practice." As the very name of the Bourignonian heresy had gone into oblivion, and its principle was one not much to be dreaded in a practical age, the Free Church put *Erastian* in its place.

We are not in much danger in this country of having Erastianism pressed upon us by the State. Some instances have occurred in which, on the appeal of ministers, office-bearers and private members, civil courts have taken up ecclesiastical cases in the United States. These instances, however, have been furnished by the Episcopal Church in the United States, the organization of which would necessarily be defective without some connection with the civil power, such as it has in England. Yet there is a kind of Erastianism of which we may stand in wholesome dread, that is not generally recognized by the name. During the dark days of the Covenant, there suffered along with those who threw off allegiance to the Government, and communion with those who accepted the indulgence, a large number of ministers of the moderate Presbyterian party, including Blackader, Welsh, Dickson, Riddell and Rae, men of unquestioned piety, who would not submit to restriction on their ministerial freedom, and yet would not advocate extreme measures. "When Sir Robert Hamilton, who headed the small party afterwards known as Cameronians, and who commanded at Bothwell Bridge, ordered them to preach against the indulgence, Mr. Rae, in name of the rest replied, that he had been wrestling against Erastianism in the magistrate for many years, and he would never truckle to the worst kind of Erastianism in the common people—that he would receive no instructions from him nor any of them as to the matter of his sermons; and wished Hamilton might mind what belonged to him, and not go beyond his sphere and station."

Erastianism of this type is what the Church of the present has most to fear from—that of the people. We have already shown, by the examples of the British Commonwealth, the Dutch Republic and the American Democracy, that the people are as ready to encroach upon the Church's liberties as the people's absolute rulers. It is not necessary, in order to constitute Erastianism, that the whole State impose certain conditions upon the Church, or that the whole Church submit to these conditions. The principle would be the same if a municipality were the aggressor, or even if a few leading men in connection with an individual congregation were to take minister and session into their hands. A Church need not draw its support from the State in return for obedience shown to the powers that be, in order to constitute it Erastian. A single congregation which is governed, in regard to matters spiritual, by those who hold the purse strings, or exercise an influence conferred upon them by worldly position, is as thoroughly Erastian in principle as that which, on a larger scale, bows to similar influences emanating from more widely recognized authority. Cases are by no means rare, either in Britain or on this side of the Atlantic, of ministers being ejected from their charges because they would not modify

their preaching or relax their hold upon the reins of Church power to suit some one or more wealthy or influential supporters of the church. It is true that little of this appears in our Presbyterian Church, being principally confined to bodies under Episcopal or Congregational government. There is a publicity necessarily attending our system of Church Courts from which evil doers that dread the light are apt to shrink, and which acts as a wholesome check upon all would-be Erastian church patrons.

Our Canadian Presbyterianism can hardly develop anything like a wealthy deacon who constituted himself a committee of ministerial direction in a village of Ontario, and not only prescribed the texts upon which his pastor should preach on the Sabbath, but the clothes that he should wear through the week. Neither can we find in our Church a knot of good people unable to maintain a stated ministry, but indignant at the spread of error, zealous enough to engage, or in their own words *to hire*, a preacher for three months to preach down infant baptism. These outward manifestations of the system belong to bodies that claim kindred in regard to government with the five dissenting brethren. But it would be flattering ourselves too much, to imagine that Erastianism of this modern kind does not exist among us, simply because it has not prominently displayed itself in individuals. We have already seen that Erastianism may be of the many as well as of the few—of common people as well as of the possessors of wealth and dignity. Erastianism may work where it causes no loud cry of indignation to be heard. It may be submitted to. The artist who adorned Neptune's temple, painted the portraits of those who had overcome the waves, and had safely come to shore. It was a fine sight, but the philosopher spoiled all by asking where they were that had been drowned. So in this matter of Erastianism, he who is concerned for the headship of Christ and the independence of Church officers, may ask, Where are those that have succumbed? Are there not some that have struggled manfully for a time against its influence, lovers of peace, men of modest attainments, of uncertain health, with dependent families, mindful too much of the mere external interests of the Church in regard to numbers and wealth, and who have at last settled down into the ways of the people, almost, but not quite, convinced that thus they are promoting the people's good? Is not the attempt often made to bring a pressure to bear upon the Church in one or other of its judicatories, by threats that this wealthy or active and important individual, or community, or party, will secede? It is a great sin for men thus to arrogate power to themselves in the affairs of the Church of Christ, and no less a sin for those who are guardians of its liberties to permit the exercise of such power. The minister who modifies the message with which Christ sends him to the people, or the elder whose decision in matters of discipline is swayed by reason of public opinion, or of fear for the external prosperity of the Church, displays in its most humiliating aspect the principle against which our Presbyterianism has ever fought, and the opposition to which has won her the glorious title of the most loyal church in Christendom.

This is the new field upon which the great battle with Erastianism in Canada must be fought. It is, after all, a principle of human nature, and must be met, not where certain time-honored institutions favourable to its existence on a large scale are found, but wherever that human nature manifests itself. There is but one plan by which it may be overthrown, one far more difficult in many respects, yet far more satisfactory in its results, than any schemes for guaranteeing even by Act of Parliament the

independence of the Church. It is by Church officers, and Church members and adherents, being made so to understand their true spiritual relations to Christ and to one another, that the latter may not seek to lay profane hands upon the lips that declare the oracles of God, or that administer His rebukes, and that the former may speak and rule with a single eye to their Master who is in Heaven.

### Missionary Intelligence.

#### LETTER FROM REV. ROBERT JAMIESON, BRITISH COLUMBIA.

NEW WESTMINSTER, B. C., Aug. 23rd 1870.

MY DEAR SIR,—Our last communion season was a time of unusual interest to us. A brother and two sisters were baptized upon a public profession of their faith, and then sat down with us at the Lord's table, along with another sister and their mother, who had been formerly members. Some weeks before, the family had been called to mourn the sudden death, by accident while at work, of a most affectionate husband and father; but the Lord made it the means of the commencement of a new life that was as unexpected as it was desirable. Upon the occasion of the funeral services, and the funeral sermon, eight days after, I preached to the largest congregations we have ever had in the place.

We had also one added by certificate to our communion roll. It was very pleasant to see the Lord's table surrounded by a number larger than on any previous occasion, notwithstanding the constantly decreasing population of the town. Since our communion we have had two additional members of our Church from Canada settled on a farm in the neighborhood.

I have just returned after a month's visitation tour through a portion of the upper country. I was very kindly supplied with a horse, free, for the trip by the Messrs. McCleery, to whom I am greatly indebted for this and numerous other acts of kindness, and liberal help, in my work.

I left this on a Wednesday morning, by steamer for Yale, the head of Fraser river navigation, arriving there on Thursday at noon. I started immediately by the only waggon road leading to the upper country, and arrived at Cook's Ferry on the Thompson river, 80 miles from Yale, on Saturday afternoon. There I spent the Sabbath, preaching to a small congregation, several of whom belonged to our Church. I preached on the next Friday night at Lillooet, one hundred and four miles further on. Returned on Saturday forty-seven miles of the road I had already travelled over, to Clinton, for the Sabbath, and preached there to the largest congregation I had while I was away—over thirty. Returned on Monday to Cache Creek, thirty-three miles, where I preached and baptized the child of one formerly connected with the Fergus congregation in Canada. I then left the wagon road and went eastward, holding services at Tranouille Mills on the north shore of Lake Kamloops, forty-two miles from Cache Creek, on Friday evening. On Sabbath I officiated at Fort Kamloops, Hudson Bay Company's station, now in charge of Mr. James McKenzie, formerly of Cooke's Church, Toronto. On Tuesday afternoon I preached in the house of one of the settlers in Nicola Valley, on Lake Nicola, thirty-seven miles from Kamloops. The next place was on my way homewards, fifty-six miles from last place, in the town of Lytton, on Friday evening; and lastly, in Yale on Sabbath evening, fifty-seven miles from Lytton.



In these two latter places only, is there a minister of any denomination. Two Church of England ministers labor there, chiefly among the Indians. I arrived home on Monday night, travelling by canoe from Yale, ninety-five miles, in one day, leaving my horse to be sent by steamer on Friday.

I rode in all 522 miles—steamer 95, canoe 95, total 712 miles. The services were attended by people of all denominations, and there was a very fair proportion of Presbyterians from different countries. Many of them have not attended any service for some years. Besides public services, I had reading of the scriptures and prayer in a great many places—wherever I could get a fair opening, either in passing, or staying for the night, with Protestant and Catholic, British, German, American, French, and Italian. I distributed a large number of tracts in English and French, and a few in Gaelic, which were willingly accepted by both settlers and travelers and laborers on roads and fields; and also a number of Shorter and Children's Catechisms.

Many pleasing incidents occurred which there is not room to refer to. If, however, you think right to publish this letter, or any portion of it, I would like the opportunity of "giving honor to whom honor is due." In the town (very small) of Clinton there is neither church nor school, though there are four or five families (white); but a great boon is conferred upon the children by being kindly and gratuitously received into the house of a merchant in very good circumstances, on week days and Sabbath days, and taught sacred and secular subjects, by his accomplished young wife, a member of the Presbyterian Church, from Scotland—formerly Miss Sues, now Mrs. Foster.

As regards the expense of my trip, I may just state that to my great surprise I was charged in only four or five places. The ordinary rate at which a man and horse can travel is five dollars a day, besides steamer, toll, ferry and other charges, which would have brought the cost of my journey up to about one hundred and eighty dollars, had I not been exceptionally received and treated. My total outlay was fifty-nine dollars; while the collections taken up after services amounted to seventy-six dollars! A few friends in Nicola Valley kindly volunteered fifty dollars a year to our subscription list in this district. Altogether I was very agreeably disappointed at the reception I met with, and the number and prosperity of the settlers; and from what I saw of the crops, and the vast pasture ranges in the districts through which I passed, the country has risen vastly in my estimation. In my opinion we require but the railway to make this the finest colony of the Dominion. Our prosperity has been much retarded by one of the most inefficient Land Departments that any country was ever afflicted with.

In conclusion allow me to ask, in the most earnest terms, for at least one Missionary for the district I have visited. Were I an unmarried man I would not seek for a more desirable field in which to labor for Christ. The work would be entirely of an *itinerating* character—visiting the people and preaching in several places in rotation, once in four or five weeks, and the cost would be trifling, as man and horse would be kept for almost nothing.

Yours, &c.,

R. JAMIESON.

P. S.—Mr. Clute conducted the services in town (reading sermons) every Sabbath I was away.

### FREE CHURCH MISSIONS.

The Rev. J. G. Robertson writes from Lovedale, Caffraria, complaining of hindrances to missionary labour arising from the indolence and migratory habits of the people. Two other evils are, the old rite of circumcision, and the eating of a kind of porridge made of ground corn, left to ferment, which is intoxicating in its effects. He had recently admitted seven candidates to Church fellowship, two of them by baptism. Dr. Stewart and he have six stations, and among the candidates in these a deep spirit of earnestness prevails.

In Bengal, a new paper, the organ of a large body of native Christians, has been established, which aims, among other things, at promoting the spread of Christianity. It is called *The Bengal Christian Herald*. *The Indian Mirror*, a paper of the Brahmoo Somaj party, has been liberal enough to laud the Calcutta institution of the Free Church. *The Hindoo Patriot*, a native journal, speaks thus of the Bible:

“The Bible, Dr. M. Mitchell very justly remarked, was, of all books, the most enchainng in interest.....And, indeed, in a purely literary point of view, its merits can not be exaggerated. Whether in the thrilling interest of its stories, in the chasteness and sweetness of expression, or in the variety and richness of sentiment and imagery, it is equally unrivalled. The Indian student who appreciates English literature, really considers his education unfinished if he has not read that Book of books—the Bible. Ah, this, then, is true—the Bible is admired.”

Dr. Murray Mitchell mentions, with great satisfaction, the earnest attention given by the native students to the study of the Scriptures.

### UNITED PRESBYTERIAN MISSIONS.

The United Presbyterian Foreign Mission Committee is applying for missionaries to go to Trinidad, India and China, and for a medical missionary for old Calabar. Rain has fallen in Rajpootana, to the great joy of the famine workers, all fear of famine being thus dispelled. The Foreign Mission Secretary, Rev. Dr. McGill, and J. A. Young, Esq., are a deputation which has, doubtless, already left Scotland, to visit Jamaica, with a view to so arranging stations there as to make the mission self-supporting.

Dr. Robb continues his old Calabar journal. Few records of missionary labour are less encouraging than this. The people do occasionally listen to the truth, when driven to church or bribed to attend school, but even then their minds are so dark that it is questioned if truth finds its way, even in its simplest form, to a tithe of them.

Mr. Chalmers, of Henderson, Caffraria, relates very affectingly the death of Losé, a young Christian woman, whose last words were: “My way is clear; my Saviour is with me; I am going home.”

Mr. Martin, from Nusserabad, in India, gives some interesting instances of decided religious impressions being made upon the minds of the famine orphans.

From Cadiz Mr. Benoliel narrates the history and baptism of the first convert, a young Jew named Tolledano, of high literary attainments, and belonging to an influential family. He intends to devote himself to the work of Christ in Spain.

### ENGLISH PRESBYTERIAN MISSIONS.

Mr. Ritchie, of the Formosa mission, again chronicles additions to the membership of his churches in that island. On the 3rd of July seven men and two women were baptized at an inland station. Two cases of back-sliding have occurred, showing that Formosa does not differ from other parts of the world in the character of all its professing followers of Christ.

Mr. Douglas, writing from Amoy, charges the responsibility of the Chinese massacre at Tientsin upon Lord Clarendon, and those who uphold his cowardly policy with regard to British subjects, and especially British missionaries, in China. He suggests that very strong representations should be made to the Emperor as to the determination of all foreign powers to protect their subjects, whether missionaries or merchants, and that the Celestial monarch be compelled to swallow his Chinese pride, and make a most full and humble apology for permitting such a deed of darkness in his land.

---

### General Missionary Intelligence.

---

Dr. Duff, while in Alexandria, visited the Deaconesses' Hospital there, which was founded by the celebrated Pastor Fliedner, of Kaiserwerth in 1858, and for which Miss Reivarts, one of the sisters, is now collecting aid in Britain. It appears that between five and six hundred patients, most of whom are sailors, and many of them belonging to British vessels, have been annually admitted into this hospital. In the surgery attached to it some seven thousand Arabs and many Greeks were attended free of charge as out patients in one year. Even in the harems the sisters have gained admittance. Much good has been done to souls as well as to bodies in connection with this institution. A fine new building is in course of erection, which will contain 100 beds, and towards the erection of this the Viceroy of Egypt, the crown prince of Egypt, and the British Government have each given five hundred pounds sterling, and the King of Prussia 2000 dollars.

The Indian medical mission in South Travancore, which Dr. John Lowe has been compelled to leave on account of domestic affliction, is prospering in the hands of the Rev. F. Davlis and five or six young Christian natives, who have been trained as medical missionaries. During the past year, at the four stations of the mission in Neyoor, Attur, Santhapuram and Agasteespusam, 13,698 patients have been received, and many of these have been directed to the Great Physician.

The American missionaries in Turkey have, during the past winter, occupied eighty towns from one mission, that of Karpoot. Many in these places have professed their faith in Christ, and in some out-stations decided advances have been made towards Church organization.

Miss Brittan, who is at the head of the Calcutta mission of the American Woman's Union Missionary Society, has met with such great success in her efforts to reach the secluded Hindoo women, and her labours among them have been so greatly appreciated, that she cannot meet the increasing demand for instruction which comes to her even from remote cities.

A Hindoo widow of the Brahma Somaj, and a relation of Baboo Keshub, Chunder Sen, lately desired to profess Christianity, but an attempt was made by her friends to hinder this profession on the plea of youth. The judge decided in her favor, and she is now under the care of the Church Missionary Society.

Much trouble is experienced in India from agents of the various missions, who, half instructed in the doctrines of Christianity, and dismissed on account of bad conduct, form semi-heathen sects, the main article of whose creed is determined hostility to the missionaries.

Indian Pundits will not allow preachers of the Gospel to monopolize street and bazaar preaching. Numbers of them take turns in addressing the people, principally in regard to the crime of listening to preaching that has for its end the giving up of the religion of their fathers, and are successful in gathering large audiences.

The Presbyterian Churches of Australia seem to be foremost in the work of evangelizing the aborigines of that continent. The schools established in connection with this good work are prospering, and native evangelists from what has been long regarded as one of the most degraded of races have gone forth to proclaim the truth to their fellows. The Australians seem to be quite susceptible of the humanizing influences of Christian civilization. Some couples that have been married with Christian rites are living in stone houses of their own, and are apparently thoroughly domesticated.

In China the London Missionary Society carries on its work in seven great cities, by the instrumentality of twenty English missionaries. It has gathered into native churches fourteen hundred and twenty members. The native Church at Fat-shan has resolved to build its chapel and support its minister without English aid.

The report of missionary progress in Madagascar during the year 1869 is most encouraging. The opening of the year was full of promise, but the results have even exceeded anticipations. There was the promise of the "fifty," but the servants of the Lord have gathered the "hundred fold." The whole island is being rapidly christianized.

The Sandwich Islands show in a most remarkable way the results of missionary effort. Fifty years of Christian labour have given to these islands a civil government, a prosperous commerce, Sabbath schools, churches, and a literature in six languages, with numerous weekly newspapers.

---

## General Religious Intelligence.

---

The death of Mr. Murray Dunlop, legal adviser of the Free Church since the Disruption, is announced. He was in Parliament for fifteen years, and won the respect of all parties.

The Earl of Aberdeen, who had chosen for himself the position of a mercantile seaman, and was swept overboard in a passage from America to Australia, used to assemble the sailors around him on the Sabbath and read and explain the Bible to them. His brother, a student of high promise, recently shot himself accidentally at Cambridge.

The Archbishop of Paris has consecrated France solemnly to the Virgin, and implored her aid, in accordance with the wishes of the late Empress.

Many British subjects are caring for the wounded in France and Germany. The Germans say they would appreciate British aid better if Britain were to cease supplying their enemies with arms.

It appears that the slumbering religion of Germany has been quickened by the events of the past months into zeal and activity, that read sermons

and elaborate expositions are giving place to pointed and practical statements of truth.

The Roman Catholics in Ireland are clamouring for purely sectarian education, and threaten to resist every attempt to force upon them any system of education, university, intermediate or primary, which is not based upon the Catholic religion. The overthrow of the French armies, and the deposition of the Pope have changed the Irish current of feeling in favor of France.

More ritualism is being displayed in the Church of England. The Association for promoting the unity of Christendom had a great meeting recently on the day of the "Nativity of the Blessed Virgin Mary," in the church of Dr. F. G. Lee, editor of the *Directorium Anglicanum*. The Rev. T. Hays preached the sermon on the occasion, and abused the Reformation, while describing the feelings with which he, a poor priest of a church remarkable for its insularity, had felt the kiss of that holy man, the Archbishop of Syra, the representative of the greatest and oldest body of Christians in the world, upon his brow, as, like the one of Simeon's ruler, he said, "Lord, now let thy servant depart in peace." A procession of young women in white vests and blue sashes, with a banner, a congregation in scarlet cassocks, blue choral tippets, white stoles, and in the costumes of various religious orders, together with the ordinary accompaniments of ritualistic services, complete the edifying picture.

The work of evangelization still proceeds in Spain. The Roman Catholic congregations are falling off, and the civic authorities in most places are friendly to Protestantism.

Pastor Fisch, of Paris, thus writes to the Secretary of the Continental Committee of the U. P. Church, which sends annually £500 stg. to the Union of Evangelical churches in France:—

"Our pastor, M. Bersier, is more popular among the members of the Established Church than any of its own ministers, and when he preaches, the other churches are empty. M. Bersier founded near the Triumphal Arch a new chapel, which is much too small, and wants to be enlarged. Dr. de Pressensé, since he came back from the Council at Rome, enjoys more celebrity than he ever had. He gave a series of lectures on the Council before immense audiences, and published in the first French periodical, *La Revue des Deux Mondes*, an article on the same subject, which was very much admired. He was asked to lecture in the great *Circus of the Empress* before 2000 people, who were the *élite* of the Parisian population. His topic was Liberty of Conscience. He used that unique opportunity to confess his faith before an audience which was infidel, and partly atheistic. However, he did it with such eloquence that his discourse excited an indescribable enthusiasm. It is evident that our Union of churches is placed by God in a very fine and responsible position. Pray, pray much for us! Our Union is like a child, nursed in great part by your Church, and which strives to reflect honour upon those who protected it, and, first of all, upon the cause of our blessed Redeemer."

---

In an essay on "Modern Missions and their Results," Dr. Mullens, at present on a visit to this country, says that 100 missionaries, chiefly from America, are labouring in Turkey, Persia, Palestine, and Egypt. A hundred more, from all countries, occupy the ports of China and Siam. In India and Ceylon 560 are engaged; nearly 300 in Madagascar and South Africa; 130 in the region of the Gulf of Guinea; 220 among the negroes

of the West Indies; 105 among the Indians of North America; and 200 more among the tribes of Polynesia. Great Britain sends from its 21 societies 970 missionaries, at an annual expense of 2,793,145 dollars; the Continent of Europe sends 425, to represent its 13 societies, at an expense of 573,775 dollars; America's 8 societies expend 1,530,710 dollars, and support 542 missionaries; and 96 Jewish missionaries swell the total of societies to 50, of missionaries to 2033, and of money expended to 5,164,670 dollars.

Dr. Kerr, of Canton, has been recommending that missionaries should preach against the national custom of compressing the feet of Chinese women, distorting the body from God's ideal, and cruelly to condemn women to be life-long cripples, being evils which the Gospel opposes.

The Valley of Ourakami, near Nagasaki, in Japan, has been desolated by the removal of 4000 men and women, professing Roman Catholicism, to distant parts of the empire, where they are subjected to great hardships and cruelties.

The Brahmū Somaj appears before us in various forms, now approaching very near to the spirit of true Christianity, and again ranking with old superstitions or claiming kindred with the wildest rationalism. The Rev. J. Beaumont, of Chinsurah, clearly traces its rise to missionary instructions and Christian example.

Portugal is receiving benefit from the attention paid to Spain by the missionary public. A church is about to be built at Lisbon, where Protestant services, in English and Portuguese, will regularly be held by the Rev. Mr. Stuart.

Within the last few years the progress of religious enlightenment throughout the East has been very great. Forty years ago a complete copy of the Old Testament could not be found in the city of Jerusalem. At the present time there are twenty-four schools in Palestine, in which 1000 children are taught the Bible.

Dr. C. Schwartz, formerly Free Church Missionary to the Jews in many parts of Europe, and whose labours were largely owned of God, died recently.

The annual meeting of the American Board of Foreign Missions met on the 4th ult., at Brooklyn. The proceedings were highly interesting. In consequence of the union of the Presbyterian Churches, some changes have become necessary in connection with the work of the Board. These changes are all satisfactorily arranged. The receipts for the year amounted to \$483,300.21.

---

## Home Ecclesiastical Intelligence.

### CALLS. &c.

The Rev. J. Burton, of Prescott, is called to *Belleville*; the Rev. J. K. Hislop, of Essa, to *Aronton* and *Carlinsford*; the Rev. J. G. Calder, to *Trenton* and *Consecon*; the Rev. J. J. Gray, to *Windsor*; the Rev. A. Urquhart, to *Perrytown*, &c.; the Rev. G. Burnfield, to *Cookstown*, &c.; the Rev. W. Inglis, of Toronto, has declined the call of the congregation of *Dumfries St. Church, Paris*.

The Rev. G. Milligan has declined the call of the congregation in Chicago. They have now called, we understand, the Rev. G. Burnfield, M.A.

**OWEN SOUND.**—Mr. C. C. Stewart was ordained and inducted into the pastoral charge of Owen Sound congregation, on the 27th day of September. Mr. McInnes preached and presided. Mr. Brown addressed the minister and Mr. Gauld the people. At the close of the services the people welcomed their Minister, and in the evening a more formal welcome was given, in the form of a tea meeting. The members of the Presbytery and the Town ministers, of different denominations, were among the guests, where, with feasting, and speaking, and sweet music, an agreeable evening was spent.

**RATHO.**—The Presbytery of Paris met at Ratho, on the 18th, for the purpose of inducting the Rev. John Aull, late of Brantford, to the pastoral charge of Ratho and Innerkip. The Rev. Mr. Wright, of Ingersoll, preached from Romans, chap. vii, verse 9. Mr. McMullen, who acted as Moderator *pro tem.*, put the prescribed questions, offered the induction prayer, and thereafter addressed the minister, and Mr. Cochrane the congregation. Mr. Aull received at the close of the services a cordial welcome from the congregations. In the evening a social meeting was held in the church, which was largely attended, and addresses made by several members of Presbytery and other clergymen.

**ST. ANDREWS.**—The Rev. D. Paterson, M.A., of St. Andrews, was recently presented by his congregation with a very valuable horse.

**CHESLEY.**—At a pic-nic given by the ladies of Chesley, before the departure of Mr. Winters, to resume his studies, the congregation presented that gentleman with an address and a purse containing \$45. The Orangemen, also, of the place, presented him with a purse and address. The ladies of Hanover, and a few friends, presented Mr. Winters, a few days before, with a purse containing \$31, as a mark of their esteem and regard.

**BRADFORD.**—On the 21st September Messrs. William Fraser and Adam Bannerman called upon the Rev. D. B. Cameron, Minister of the Congregations of Bradford and Second West Gwillimbury, and, in the name of the latter congregation, presented him with \$120 to buy a horse.

**MONTREAL COLLEGE—STUDENTS' MISSIONARY SOCIETY.**—At a meeting of this Society, held on Saturday, the 16th ultimo, the following office-bearers were elected for the Session 1870-71: President, John McAllister, B.D.; Vice-President, T. Brouillette; Corresponding Secretary, R. Douglas Fraser, B.D.; Recording Secretary, W. J. Dey; Treasurer, Misael Paradis. General Committee—President, Vice-President, Recording-Secretary *ex officio*, and R. Whillans, Charles Brouillette, F. Rivard, G. Munro, and J. McIntyre.

**SASKATCHEWAN MISSION.**—List of the goods received and forwarded by D. McLellan to the Rev. James Nesbit, Prince Albert Presbyterian Mission: One box clothing, etc., from Oakville, value \$70.50; two do. from Belleville, value \$157.55; one do. from Woodville, value \$18.40.

**MERSEA.**—The new church erected in Mersea was opened for public worship on the 16th ult. by the Rev. W. Forest, of Tilbury. The attendance was large, and the collections liberal. The Church is commodious and neat, and will soon be entirely free of debt. The few Presbyterians in Mersea have kept well together. They have had a missionary for about fourteen months, and his labours have been blessed in encouraging and cheering the people, and, it is hoped, in turning some to the Lord.

We are obliged to leave over several articles, reports of Presbyteries, &c., which are in type.

## KNOX COLLEGE—OPENING LECTURE BY MR. INGLIS.

The College was re-opened as usual on the first Wednesday of last month. Besides the professors, there was a good attendance of ministers and other friends of the College. Professor Caven presided, and after devotional exercises, in which he was assisted by Mr. McTavish, announced that the opening lecture would be delivered by Mr. Inglis, of Hamilton, who had chosen for his subject: "Systematic Theology in its relations to Modern Thought."

We give the following outline of the lecture, which was listened to with marked attention, and called forth tokens of approbation from those present.

The literature of our day, Mr. Inglis remarked, is flooded with all kinds of assaults against Christian doctrine. Not only in books professedly theological or philosophical, but in the lighter works of poetry and fiction, we find continued protests against the idea that Christianity contains any body or system of positive truths, the belief of which is essential to the Christian faith, the denial of which is a negative of Christianity. Dogma is used as a term of reproach, as though it were equivalent to dogmatism in the justly offensive sense in which that term is popularly used. Dogmatism signifies that disposition or habit of mind which overvalues the individual's own powers, depreciates the opinions of others, and seeks arrogantly to force assent to personal opinions as indisputably true, by a groundless assumption of authority. Dogma is to be understood not as meaning merely a doctrinal notion; it signifies a positive truth, positively asserted in opposition to an opinion or speculation. In theology it signifies a revealed truth—a statement which truly expresses the mind of God in His Word. The claim to authority does not rest upon the use of dogmatic words—upon the positiveness of the statement, but upon the proof of the authority where it is desired.

It is argued that the systematizing of truth, whether for instruction or defence, as well as its technical forms, are necessarily human, and therefore can not be authoritative. The possibility of error in the process of systematizing, or in the form of statement, we grant at once; but whatever is proved to be a misconception or misstatement of the divinely revealed truth ceases to be dogma, that is, authoritative, and we are bound at once to give it up. More than this, we are not to shrink from making the examination, and, if necessary, making it again and again, but the truths which God has revealed are to be received as authoritative.

The questions between those who arrogantly assume to be the advanced thinkers of the nineteenth century, and those who hold fast the faith once delivered to the saints, are not such as affect merely the accuracy or inaccuracy of the systems or formulas of truth, but such as affect the existence or certainty of the truths themselves—questions affecting not the form, but the substance.

Having at some length defined the term dogma in theology, Mr. Inglis proceeded to classify the opponents of systems of theology in the following order:—

1. Those who would repudiate the truths of God's Word from an intense aversion to the doctrines of grace—skeptics who would retain the name of Christians and reject the inspired authority of the Bible; while they profess to accept its pure and lofty morality so far as it commends itself to their own consciousness, but reject contemptuously the facts and doctrines of Christianity.

To this class, said the lecturer, belong men who write much of the lighter literature of the day—men who aspire to be leaders of public opinion—men of letters, who for the most part are ignorant alike of philosophy and theology, though they write on both subjects in a flippant and supercilious style. They teach that if men were free from scriptural creeds, they would become the subjects of higher impulses, which would lead to purer forms of life. They misrepresent and caricature those types of character which have been formed under the influences of a genuine and earnest belief, and sneer complacently at the characters whom they portray as the representatives of religious men and women. For



Christian doctrine they substitute a theory of the perfectibility of human nature, and its self-sufficiency in all things.

Closely allied to these novelists and essayists we have a school of scientific thinkers, who bring to their task a multifarious, if not accurate, knowledge, and who may be called polemical rather than sentimental. Their system is named *positivism*, and their chief exertion at present is to transplant the ideas of Comte into English soil. To this class belong such critical historians as Lewes and Buckle, and philosophical critics of the school of John Stuart Mill, Herbert Spencer and Alexander Bain. Positivism claims to supersede all previous systems of philosophy, to be the final result and climax of all previous speculation, and to subject every branch of human learning and activity to the criticism of its remorseless positivity.

The Lecturer very ably replied to the views and theories of these several schools. We regret, however, that our space prevents us from following him in the argument.

II. The second class were described by Mr. Inglis as those who designate themselves, "Liberal Theologians." They are men of a very different stamp from the first class, but, without knowing it, are often found playing into their hands. Writers of this school pervert and overstrain the difference between letter and spirit, maintain that the Bible as a whole is not a revelation from God, but that it contains a revelation; or, in other words, that individual passages of the Bible have no authority. But we must take their whole spirit. The theory held by this class admits of many modifications. These were stated and examined in detail by the Lecturer.

The theory of this class, said Mr. Inglis, is supported by various lines of argument. It is contended that there is a religious sentiment or instinct in man, and that this is the only essential and eternal reality in religion; that there is a natural insight into divine things which, were theological dogmas thrown away, would give him a freer, purer and nobler creed; and further, that God has implanted a conscience in us, and has enthroned it as absolute judge and arbiter of truth by which all doctrines must be tested.

Mr. Inglis then examined these arguments at considerable length, and in an exhaustive manner, showing that this religious sentiment in man cannot save us from endless contradictions and monstrous errors, Atheistic, Polytheistic, Pantheistic, and that a mere subjective emotion without objective realities, is unreal and unsubstantial, and can never be the religion of a rational being. He also showed that the boasted natural insight of the rationalist does not reveal one truth that is not revealed in the Bible. So far as he affirms, he only affirms what the Scriptures teach in a much better way, but his intuitions could never lead man to a saving knowledge of the true God, and hence the necessity of a Revelation.

Mr. Inglis then proceeded to discuss the imperfections and perversions of the natural conscience, showing that it needs to be quickened, enlightened and educated, and to make it the judge of truth and arbiter of faith is to transfer it out of its proper sphere, and to ascribe to it powers which it is incompetent to exercise. Hence the necessity of an authoritative rule of faith and life.

III. A third school of theologians grant the fact of a revelation, but object to Christian dogma on the ground that a plain statement of the doctrines of the Bible is opposed to a doctrinal faith. Christianity, we are told, must abandon the pretensions to offer a fixed and sharply defined body of truths to the mind of man. Here Mr. Inglis quoted, from several writers of this school, extracts in which their opposition to Christian dogma was strongly stated, and in which it is assumed that doctrinal and historical reading of the Scriptures is incompatible with a doctrinal spirit. He then proceeded to prove that no such incompatibility existed, and that this theory, when carried out to its logical results, would empty revelation of all positive value, and sweep away not only all theological study, but also all study of the Bible.

IV. Another class of theological writers, who belong to the various schools of Separatists, object to what they call dogmas, and confessions and systems, on the following grounds:—That all confessions proceed on the assumption that the Bible alone is insufficient; that they repress the free and full study of the Bible by declaring beforehand what man should believe, and that they cause disputes and divisions.

The lecturer, after answering each of these objections in detail, proceeded to show that some of these Separatists, while using the common cant of the day against what they call human systems of doctrine, have themselves as rigid systems of truth as Calvin's Institutes. They assail creeds, and announce with a fierce dogmatism a creed of their own, which differs from others only in this, that they maintain and develop certain favourite dogmas until all other doctrines are virtually denied.

Having discussed at considerable length, and with much point and power, the leading tenets of the above schools of Theology, Mr. Inglis proceeded to state the positive results of his enquiry.

1. There is no consistent medium between the reception of the Bible as the Word of God, and therefore as infallible authority, and the rationalism of Morrell and others, who regard themselves as much inspired in their moments of superior illumination as Isaiah and Paul were. If the historical facts are proved at all, they show that the Bible is divine.

2. The truths of the Bible are in that organic and structural unity which pervades a completed whole. There is a unity of design and completeness of structure which prove that they have one author, whose controlling thought and knowledge runs through them all.

3. The evangelical system of religious truth is intensely practical.

The lecturer then addressed a few well-chosen remarks to the students present, and on taking his seat was warmly applauded.

### PRESBYTERIAN COLLEGE, MONTREAL.

The opening lecture of the Session of 1870-71, was delivered on the 5th Oct., in Erskine Church, by the Rev. Dr. Burns. Subject—"Certain Phases of Modern Infidelity." There was a large assembly of the friends of the College.

The Rev. Dr. Macvicar presided. After singing, and reading of I Tim. iv., the Rev. J. Watson, M. A., led in prayer.

#### ABSTRACT OF LECTURE.

The lecturer introduced John Henry and Francis Newman as "representative men." Setting out from the same starting post, they diverge in tracks, and reach landing places strangely different. The human mind oscillates between superstition and scepticism. Some will believe anything, others nothing. The one class believe without evidence; the other disbelieve in spite of evidence. They seem to conflict; they really conspire. Like Pilate and Herod, they have become friends, to plot against the Lord. Deism, Pantheism, and Atheism were the principal branches growing out of the main trunk of the deadly upas of infidelity. DEISM has its offshoots. There is a Deism which keeps on friendly terms with Christianity; a Deism which maintains a neutral position, and a Deism positively hostile. PANTHEISM assumes a double form, a spiritual and a material. The one makes the Universe God; the other makes God the Universe. ATHEISM, too, presents its bold and unblushing and its more mild and modified aspect. The infidelity which wears the CHRISTIAN mask is specially dangerous. The lecturer directed special attention to the Newman and Parker School. The Christian Deist (singular paradox) reveres the Bible, adopts its language, admires its code—even receives its doctrines. But its foundations are sapped, its language is perverted, its doctrines are wrested. Inspiration, according to this

new light, is but the enthusiasm of a fervid fancy, like the ravings of a Pythoness or the flights of a Poet.

The lecturer expounded and exposed the erroneous views entertained regarding God and Man, the Atonement, Miracles, &c. The refined Pantheism of Carlyle and Emerson next passed under review. Pantheism in Germany does away with a personal God and a Historic Christ. God is a process of thought; Christ, a personification of certain notions that were scattered over the field of Old Testament History, imbedded in the deep morass of Rabbinical Literature, and that floated down to the Christian age on the tide of tradition. Pantheism in France elevates man to the dignity of God. God is incarnated in man individually, and humanity as a whole. Pantheism in its English dress does not differ materially.

1. It renders man *irresponsible*. Man is a law to himself. Conscience is an independent power.

2. It does away with the *Soul's Immortality*. The soul is a ray streaming from a great Sun, a drop taken out of a mighty ocean. In a future state, he is absorbed, annihilated. Atheist and Pantheist (the No God and the All God) find here common ground to stand on. They meet on the edge of Eternity to take the fatal leap in the dark.

3. It scouts prayer, ignores ordinances, confounds work and worship.

4. It annihilates all moral distinctions. Moral evil can have no real experience; goodness must universally prevail, if the pantheistic idea be entertained that "all souls be as God, and shall be God, and nothing but God be."

5. It does away with any difference between the true and the false in religion. A man perpetrates the grossest acts, and because, forsooth, he rubs over them the varnish of a so-called religion by an alchemy more marvellous than that of the fabled philosopher's stone, these acts of vice are transmuted into virtue.

Infidelity of late has been veering round to materialism: now of the grosser, then, of the more refined type. God and the devil are alike expelled, while vain man presumes to occupy the vacancy. Man is an electro-chemical machine. The immortal mind is the brain—and that—a galvanic battery. Life originates in one fundamental material germ—a sort of globule, having other globules gradually forming within itself and successively discharged. Man is between an angel and a beast. Our great Satirist puts it thus: "In the same manner that our caudal appendage dropped off, will our wings, in due time, begin to grow—but when, we know not." The Lecturer then asked: "Are these new revelations all that we are to get in lieu of the 'old, old story?'" Will this new light compensate for the eclipse of the old which illumined the paths of Patriarchs and Prophets, of Apostles and Reformers, of Martyrs and Missionaries, of the holiest and the best of every age and country; that marvellous light in which our sainted sires were willing for a season to rejoice, and under whose benign radiance they have weathered this wintry clime, and reached the region of unsetting suns and perennial summers. Surely the "old is better." Recent attacks owe almost everything to the source whence they have emanated. They have had the force of a masked battery. The weapons now wielded by the mustering squadrons of the enemy are but the old ones, after all, re-formed and re-furnished—the ancient cannon that have been spiked times without number, re-moulded and re-mounted. After counselling an avoidance of the pugnacious persistent tactics of the crab, and the panic-yielding tactics of the lobster, and enlarging on the importance of an accurate acquaintance with the Christian evidences—especially to have the witness in oneself, Dr. Burns concluded his lecture with several passages of great eloquence and power.

At the close of the lecture the Rev. Dr. Macvicar made the following statement:—

Through the goodness of God this session opens under very encouraging circumstances. Twelve new students have already been enrolled, and others are likely to join us during the session. It is gratifying to state that several of our students have distinguished themselves at McGill College by gaining upon competitive examinations exhibitions to the value of \$100 and \$125 each. It may

be proper to remind you that we have had an active existence for two sessions only, and that although there are, by the act of our Synod, only three of the seventeen Presbyteries of our Church attached to the College for financial support, yet we have already an endowment subscribed of about \$30,000, of which \$20,000 is paid and invested; we have 17 scholarships of from \$50 to \$60 each, a library of over 3,000 volumes; 39 students enrolled; and a total annual revenue last year from all sources, exclusive of payments to the Endowment Fund, of \$6,555, leaving a balance in hand at the close of the session of \$607.

I have now the pleasure of announcing a bursary of \$50 by John McKenzie, Esq., of Lennoxville, for examinations in the Gaelic language; and another bursary of \$50 by Mrs. John Ross, of Québec.

During college recess there were donated to the library 72 volumes by persons whose names will be published in the "Record." The Board recently resolved to add largely to the library. In furtherance of this most desirable object a Committee, consisting of Messrs Peter Redpath, Andrew Robertson and W. D. McLaren, have been appointed. These gentlemen have issued an appeal and a list of books specially required, in response to which Chalmers Church, Québec, has already contributed \$340. Other congregations will, doubtless, follow this generous example, and the Committee will shortly call for contributions in the city.

The position and increasing importance of the College in view of pending negotiations for union among all the Presbyterian Churches of the Dominion, will engage the attention of the Board and friends of the Institution. I never doubted as to its success, and now I have no doubt that the Presbyterians of this, the first city of Canada, will with their wonted liberality do their part to make this Theological College in all respects worthy of themselves and of their Church. I say Theological College, because, for literary and scientific training we can desire nothing better than McGill College, with which we are affiliated. We rejoice in the increasing efficiency of that institution. It has justly merited the strong and permanent hold which it has upon the confidence of this community and country.

The missionary labors of our students during the summer might now be properly remarked upon. Suffice it to say that fifteen of their number were so engaged, four of them French and English speaking students. Two of these labored in Nova Scotia and New Brunswick, and were paid by the Presbyterian Church of the Lower Provinces, and two in Ontario and Québec, and we have had the most cheering evidences of their success. They have not only brought Roman Catholics to the Saviour, but they have also drawn out the sympathy and liberality of our people among whom they labored, in favor of this department of our work. In proof of this I may mention that the congregation of Valleyfield has already contributed \$39 in payment of some two or three weeks' services; Indian Lands \$50; and Lochiel, Vankleekhill and other places are about to do likewise. To-day I received a letter from Oakville, Ont., from a friend, who withholds his name, enclosing \$20, ten for the general funds of the College, and ten for the training of our French students. Let others follow this good example. I know that the gold and silver are the Lord's, and He will put it into the hearts of His people to give it for His own glory. We have now twelve French students in course. These are destined, along with our other students, to all of whom you show so much kindness, to do a great work in our land, and beyond it.

Lest it should be hinted in any quarter that our staff of instructors is totally insufficient to train young men for the ministry, let me only say that we have McGill College for Arts, and to Theology I devote my entire time and energy. Prof. Coussirat is similarly employed, and we have associated with us Rev. Mr. Gibson as lecturer in Exegetics; Dr. De Sola, as lecturer in Hebrew; and this winter the services of a competent Classical and Mathematical tutor have been secured.

Brethren, pray for us. What we all need is a baptism of the Holy Ghost; and when this is enjoyed, our work shall advance in a manner and measure now unthought of.

**PRESBYTERIAN UNION.**

TO THE EDITOR OF THE RECORD:

MY DEAR SIR,—I shall be obliged if you will insert in the RECORD the minutes of the Joint Committee on Union, which met at Montreal on the 28th and two following days of September last.

It was thought by the Committee that, considering the importance of the subject and the interest felt in it by many persons, the Minutes should be published in the Records of the respective Churches—not, of course, that any of the Church Courts should take action thereon in the way of approval or disapproval, for such a proceeding would be thoroughly unconstitutional and contrary to Presbyterian order—but for the purpose of giving correct information to the Churches of what had been done at the meetings, and that the whole subject might be calmly and deliberately weighed in all its bearings before the period arrives for discussion in the Supreme Courts.

The only thing I would notice specially in the minutes is the resolution with regard to Collegiate Education. It is supposed by some that the intention was to propose the setting up of a great Presbyterian University, and perhaps the terms of the deliverance give countenance to that idea. But I am sure I speak the mind of each one of the Committee when I say that nothing of the kind was meant, but simply the retention of Queen's College and University, in accordance with the unanimous opinion of all present, that existing institutions in Ontario and Quebec, and in the Lower Provinces, should be retained.

It would be unbecoming in me to add anything more. And this only I have noticed for the purpose of removing misapprehension and stating the truth.

I am, yours very sincerely,

ALEXANDER TOPP.

TORONTO, 18th October, 1870.

---

**MINUTES OF THE JOINT COMMITTEE OF THE PRESBYTERIAN CHURCHES IN THE PROVINCES OF BRITISH NORTH AMERICA ON THE SUBJECT OF UNION.**

At Montreal, and within St. Paul's Church there, on the 28th Sept., 1870, the committees appointed on the subject of union by the Supreme Courts of the following Churches, viz.:—The Presbyterian Church of Canada in connexion with the Church of Scotland, the Canada Presbyterian Church, the Presbyterian Church of the Maritime Provinces in connexion with the Church of Scotland, and the Presbyterian Church of the Lower Provinces, met according to the call of the respective Conveners of these Committees.

Present—The Rev. Dr. Cook, the Rev. Principal Snodgrass, D. D., Ministers, with the Hon. Alex. Morris, Mr. James Croil, and Mr. Neil McDougall, Elders, of the Presbyterian Church of Canada in connexion with the Church of Scotland; The Rev. Dr. Taylor, the Rev. Robert Ure, The Rev. Dr. Topp, Ministers, with the Hon. John McMurrich, Mr. David Mackay, and Mr. Thomas McRae, Elders, of the Canada Presbyterian Church; the Rev. Allan Pollok, the Rev. G. M. Grant, the Rev. Donald McRae, Ministers, with the Hon. John Robertson, the Hon. John Holmes, and Mr. James J. Bremner, Elders, of the Presbyterian Church of the Maritime Provinces in connexion with the Church of Scotland; the Rev. Dr. Bayne, the Rev. James Bennett, the Rev. G. Christie, Ministers; with

Mr. Henry Webster and Mr. David Laird, Elders, of the Presbyterian Church of the Lower Provinces.

The Rev. Dr. Cook was appointed Chairman, and the Rev. Dr. Topp, Secretary.

The meeting was constituted with prayer by the Rev. Dr. Taylor.

Extract minutes of the Supreme Courts of the various Churches appointing the committees were read, as also the letter of the Rev. Dr. Ormiston, of Hamilton, on the ground of which, and of the sentiments expressed therein, the said action of these Churches was taken.

The Chairman opened the business by referring to the desirableness and expediency of union between the Churches represented by this meeting, inasmuch as they hold the same doctrine, and government, and discipline.

I. All present were of opinion that, for many and strong reasons, it was desirable to have a union of all the Presbyterian Churches within British North America, and that there was, on the ground of principle, no obstacle to said union, if it were accomplished on the basis of the Holy Scriptures, as the supreme standard of faith and manners, with the Westminster Confession of Faith as the subordinate standard; it being understood, 1st, That full liberty of opinion in regard to the power and duty of the civil magistrate in matters of religion, as set forth in said Confession, be allowed; and 2nd, That the use of the Shorter Catechism be enjoined as an authoritative exposition of doctrine for the instruction of our people.

II. With regard to the name by which the United Church shall be known, it was proposed and unanimously agreed to that the name should be "The Presbyterian Church of British North America."

III. The meeting also resolved to record their opinion that the United Church should maintain fraternal relations with Presbyterian Churches, holding the same doctrine and government and discipline, and that ministers and probationers should be received into the Church, subject to such regulations as the Church may from time to time adopt.

IV. It was also agreed that the general polity, laws and forms of procedure be settled by the United Church, and compiled from such rules as may have been in force in the respective Churches, or from other books of Presbyterian law and order, and that in the meantime Church Courts conduct their business according to the recognized principles and forms of the Presbyterian Church. Adjourned to meet at 3 o'clock, and closed with prayer.

JOHN COOK, D. D., *Chairman.*

ALEXANDER TOPP, D. D., *Secretary.*

At 3 o'clock, same day and place, the joint committee met, and was constituted with prayer by the Rev. Dr. Bayne.

Sederunt as before. The Rev. Dr. Cook, Chairman, the Rev. Dr. Topp, Secretary.

The minutes of the previous meeting were read and sustained.

V. There was now submitted for the consideration of the meeting the question of the application of the Temporalities Fund in the hands of the Presbyterian Church of Canada in connexion with the Church of Scotland. The unanimous opinion was that the vested rights of the present beneficiaries of the Fund must be conserved. The matter of a Sustentation Fund was brought up in connexion with the question now under discussion. After lengthened deliberation, it was resolved, that whilst a general Sustentation Fund may not be in the meantime practicable, though highly desirable, the efforts of the United Church should be strongly di-

rected in favour of home missionary or church extension purposes. And as to the future appropriation of a Temporalities Fund, as vested rights gradually lapse, it was thought best to express no special opinion at present, inasmuch as the decision on the subject rests with the Synod of the Presbyterian Church in connexion with the Church of Scotland.

VI. With regard to modes of worship, it was, after some conversation on the subject, resolved, that the practice presently followed by congregations in the matter of worship be allowed, and that further action in connexion therewith be left to the legislation of the United Church.

VII. The subject of Collegiate Education was then taken up. There was full expression of sentiment thereon, but the hour of adjournment (5 o'clock) having arrived, the meeting adjourned, and closed with prayer.

JOHN COOK, D. D., *Chairman*.

ALEXANDER TOPP, D. D., *Secretary*.

At the same place on 29th September, 1870, the joint committee again met, and was constituted with prayer by the Rev. James Bennett.

Sederunt as before. The Rev. Dr. Cook, Chairman, the Rev. Dr. Topp, Secretary.

The minutes of the previous meeting were read and sustained.

The subject of Collegiate Education was resumed, and consideration of the same continued till the hour of adjournment, (1 o'clock.)

The meeting then adjourned, and closed with prayer.

JOHN COOK, *Chairman*.

ALEXANDER TOPP, D. D., *Secretary*.

On the same day, and at the same place, the joint committee met, and was constituted with prayer by the Rev. Donald McRae.

Sederunt as before. The Rev. Dr. Cook, Chairman, the Rev. Dr. Topp, Secretary.

The subject of Collegiate Education was again resumed. Several motions were proposed, but the consideration of the subject was further deferred.

The meeting adjourned at 5 o'clock, and closed with prayer.

JOHN COOK, D. D., *Chairman*.

ALEXANDER TOPP, D. D., *Secretary*.

At the same place, on the 30th September, 1870, the joint committee met, and was constituted with prayer by the Rev. G. Christie.

Sederunt as before. The Rev. Dr. Cook, Chairman, the Rev. Dr. Topp, Secretary.

The minutes of the previous meeting were read and sustained.

The meeting resumed consideration of the subject of Collegiate Education, when the following motion, proposed by the Hon. Alex. Morris, and seconded by the Hon. John Robertson, was unanimously adopted, viz.: The joint committee resolve to recommend that the earnest attention of the United Church should be given at the earliest possible moment to secure the maintenance in thorough efficiency of a Presbyterian University, and of such Theological Halls as may be found requisite to provide the necessary facilities for the Education of the ministers of the Church, in the various provinces of British North America.

VIII. The matter of a Widows' and Orphans' Fund for the United Church was then taken up, when it was unanimously 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 the services of an actuary be secured to

value the different Funds now in existence, and to submit an equitable plan for the establishment and future management of the Fund.

The meeting appointed the following Committee, viz.: The Chairman and Secretary, with the conveners of the respective committees, the Hon. Alex. Morris and the Hon. John McMurrich, to prepare a document, embodying the results of their meetings, to be submitted to the respective Churches.

Adjourned and closed with prayer.

JOHN COOK, D. D., *Chairman.*

ALEXANDER TOPP, D. D., *Secretary.*

At Montreal, and within St. Paul's Church there, at 5 o'clock, 30th September, 1870, the joint committee met after adjournment, and was constituted with prayer by the Chairman.

Sederunt—The Rev. Dr. Cook, the Rev. Principal Snodgrass, D. D., Hon. Alexander Morris, Mr. Croil, Mr. Sheriff McDougall, the Rev. Dr. Taylor, the Rev. Dr. Topp, the Rev. Robert Ure, Hon. John McMurrich, Mr. David Mackay, Mr. Thomas McRae, the Rev. Allan Pollok, the Rev. J. M. Grant, the Rev. Donald McRae, Hon. John Robertson, Hon. John Holmes, Mr. James J. Bremner, the Rev. Dr. Bayne, the Rev. James Bennett, the Rev. G. Christie, Mr. Henry Webster and Mr. David Laird.

The Rev. Dr. Cook, Chairman, the Rev. Dr. Topp, Secretary.

The minutes of previous meeting were read and sustained.

The Committee appointed in the forenoon reported that the following minute, drawn up in accordance with the instructions given them, should be adopted as the closing minute of the joint committee. This was unanimously agreed to.

“The members of this Committee, in bringing their deliberations to a close, desire to record their great satisfaction at the entire harmony of sentiment which has prevailed among them on the subject of union, and generally with regard to all matters of detail affecting the practicability of the contemplated union; and now, in the belief that the hopes of the negotiating Churches will, through the blessing of God, be realized, unanimously resolve to report to their respective Churches that the following articles be recommended to be adopted as the Basis of Union for the United Church, to be known under the name of ‘The Presbyterian Church of British North America.’

I. That the Holy Scriptures of the Old and New Testaments, being the infallible word of God, are the supreme standard of faith and manners.

II. That the Westminster Confession of Faith shall be the subordinate standard of this Church, it being understood, 1st. That full liberty of opinion, in regard to the power and duty of the civil magistrate in matters of religion, as set forth in said Confession, be allowed; and 2nd. That the use of the Shorter Catechism be enjoined as an authoritative exposition of doctrine for the instruction of the people.

III. That this Church shall maintain fraternal relations with Presbyterian Churches holding the same doctrine and government and discipline, and that Ministers and Probationers shall be received into the Church, subject to such regulations as the Church may from time to time adopt.

The joint committee, in order to bring the other matters considered by them under the notice of their respective Churches, resolve to report, as they hereby do, by transmitting the minutes duly signed and attested.”

The Committee unanimously resolved to meet at 8 o'clock this evening, to engage in religious exercises, in prayer and thanksgiving to God for the



spirit of unity and brotherly love poured out upon them in all their deliberations.

Adjourned and closed with prayer.

JOHN COOK, D. D., *Chairman*,  
ALEXANDER TOPP, D. D., *Secretary*.

At the same place and date, 8 o'clock, p.m., the joint committee met, and was constituted with prayer.

Sederunt—The Rev. Drs. Taylor, Bayne, Topp, the Revs. Messrs. Grant, Christie, Pollok, McRae, Hon. Alex. Morris, Messrs. Bremner, Webster, McDougall, Laird.

The Rev. Dr. Taylor, Chairman, the Rev. Dr. Topp, Secretary.

This being a meeting mainly for devotional exercises, Mr. Pollok read the 37th chap. of Ezekiel, after which, the Rev. Dr. Jenkins being present, was requested to engage in prayer. After one or two addresses from members, the Chairman read part of the 17th chap. of John, and Mr. Christie afterward engaged in prayer.

The Committee then unanimously resolved to record their thanks to the Trustees of this Church for their kindness in granting them the use of it for their meetings, and also to the christian friends in Montreal, who have with so much heartiness and generosity extended their hospitality to the members of these committees.

After singing the last two verses of the 72nd Psalm, and after the benediction by the Chairman, the meeting was closed.

W. TAYLOR, D. D., *Chairman*, P. T.  
ALEXANDER TOPP, D. D., *Secretary*.

#### WORK OF THE CHURCH.—Continued from last Record.

##### KANKAKEE MISSION.

The Report of the Committee on the Kankakee Mission states:—

“The congregation at St. Anne’s continues in a flourishing condition. The attendance on divine ordinances has been exemplary. About 60 members have been added to the Church, chiefly from among the young, who have given good evidence of their faith and piety. Several whole families have been reclaimed from the Roman Catholic Church, and others are known to be on the point of professing their faith in the Gospel. The Sabbath School has been well sustained, and is thoroughly organized. It is attended by many adults as well as children, is made an efficient means of religious instruction, and promises to be still more largely attended and more efficient for good in the time to come, by the exertions of one of our students who possesses special qualifications for this work. The attendance at present is about 200, of whom 75 are adults. The schools have been conducted this year with very gratifying efficiency, notwithstanding the drawbacks to which they were subjected, by the prevailing destitution of the means of living among the people.

The attendance has averaged about 120 pupils, and they have been instructed in the usual branches of a good education. Religious exercises, such as prayer, reading the Bible, and learning the shorter catechism, have been daily attended to. Two examinations were held during the year—one by the public school inspector and school trustees, another by the Rev. Dr. Jennings as representative of the Committee, and in both cases the pupils acquitted themselves in a very satisfactory manner, and the order of the school was all that could be desired. This year has been one of very manifest progress in education. Some stimulus was given to diligence by Mr. Chiniquy promising, at the winter examination, to give articles of clothing to both boys and girls in exchange for school tickets. The clothing was much needed, and the liberality of christian friends enabled

Mr. C. to provide an ample supply of useful garments, to the amount of \$400. The result was most beneficial. The children worked hard, their progress was manifest, and they had the satisfaction of receiving the bounty of kind friends as the reward of their diligence.

The schools continue to be united with the common schools. The trustees appoint and maintain one teacher, and meet the expenses of fuel, books, and other school requisites. So far this arrangement has worked satisfactorily, and is beneficial to our work. Mr. Lafontaine has acted as Principal of the College, with a zeal and ability worthy of all commendation. His services have been untiring. Not only has he been assiduous in teaching, but has also done a large amount of evangelistic work. During Mr. Chiniquy's necessary absence, he has conducted the worship in the church with much profit and acceptance.

During part of the year, he has been assisted by Mr. Therrien, of whom the Committee's visitor speaks in terms of approbation. Three teachers have thus done the work of instructing about 180 pupils, to the satisfaction of the examiners. We have thus been giving a christian and liberal education to the young of St. Anne's and its vicinity, and so fortifying them against both Popery and infidelity."

In the month of January Rev. C. Chiniquy, in response to an invitation from the French Canadian Missionary Society in Montreal, and after spending some time with tokens of very marked success among the French Canadians, agreed to labour for six months. Mr. Chiniquy's labours, sustained by his indomitable courage, have introduced a new era in the religious and spiritual history of Lower Canada.

With reference to the funds the Report states:—

"As to the finances of the Mission, the Committee find that the actual receipts for the past year from all sources were \$3,438, or \$183 more than last year. Our expenditure was \$3,628, or \$549 less than last year. There is a balance due the Treasurer of \$189, slightly less than the balance of last year. The expenses for Students, it may be noted, are partly for the end of last year, and partly for the beginning of this. The expenses, while at Montreal, have been borne by the Fund contributed by this Church to the French Canadian Mission. During the past half year there has been no expenditure for the education of students; and nothing is at present due under this item, unless it be that the Board of Montreal College has some claim on the Committee for an amount of about \$400 expended on the outfit of the students at the time of their going to Montreal."

---

## Proceedings of Presbyteries.

---

**PRESBYTERY OF HAMILTON.**—This Presbytery met in the Central Church there, on the 11th October. The Rev. Wm. Craigie, Moderator. There were twenty ministers and eight elders present.

Rev. John McColl was appointed corresponding member of the Foreign Mission Committee from this Presbytery. Rev. A. B. Simpson made a communication from the Foreign Mission Committee, in reference to the appointment of a missionary to India or China. It was agreed to send down the remit from the General Assembly, together with this communication, to Kirk Sessions, directing them to report in the next ordinary meeting of Presbytery, to be held in the Central Church, Hamilton, on the first Tuesday of January next.

Rev. Alex. Grant, on recommendation of the Presbytery, resigned that portion of his charge known as Eastern Seneca, with a view to the re-adjustment of the congregations in that portion of the Presbytery's bounds. Parties were ordered to be cited to appear for their interests at next ordinary meeting of the Presbytery in January.

The Clerk read a communication in reference to the endowment of a Chair in Knox College, to be called the Burns' Chair, in memory of the late Rev. Dr. Burns. It was agreed heartily to approve the effort, and the following committees were appointed to bring the subject before the congregations in the bounds: Churches in the city of Hamilton, Messrs. Cheyne and Fraser; Mr. Inglis to arrange for their visit.

St. Catharines, Thorold, Drummondville, Welland, &c., Messrs. Murray and Milne; Mr. McBain to arrange for their visits.

Beamsville, &c., St. Ann, &c., Grimsby, &c., Binbrook, &c., Messrs. Burson and McBain; Mr. Murray to make arrangements.

Ancaster village, &c., Dundas, Flamboro' and Beverly, Mr. Black and Mr. A. B. Simpson; Mr. McColl to make arrangements.

Caledonia, &c., Ancaster, E., &c., Oneida, &c., Dunnville, &c., Mr. R. N. Grant and Mr. W. H. Simpson; Mr. Black to make arrangements.

Jarvis, &c., Port Dover, &c., Vittoria, &c., Silver Hill, &c., Mr. Alexander Grant and Mr. McColl; Mr. Craigie to make arrangements.

Kilbride, Nairn, Waterdown and Wellington Square, Messrs. Hancock and Burke; Mr. Grant to make arrangements.

Arrangements were also made for the payment of fifty dollars towards the debt on the church at New Hamburg.

Mr. J. P. Baikie delivered the trials for ordination which were appointed to him, which were highly approved, and his ordination was appointed to take place at Ancaster village, on Wednesday, the 2nd of November next. An adjourned meeting of the Presbytery was appointed to be held at Ancaster village, at 11 o'clock a.m., on the 2nd of Nov. next.

A minute expressive of the esteem in which Mr. James Hardy, an elder, at Drummondville, and at the time of his death a member of Presbytery, was held, was ordered to be placed on the minutes.

The following minute in reference to the death of the Rev. Thomas Christie was also adopted and ordered to be engrossed on the minutes:—

"The Presbytery, in recording their sense of the loss which, in common with the Church, they have sustained by the death of the Rev. Thomas Christie, notice, with gratitude to the Head of the Church, the lengthened period of his ministerial labours, and the success which has attended them. He was ordained a minister of the congregation of Holm, in Orkney, by the Orkney Presbytery of the Associate Synod, in 1817. He came to this country in 1832, as a missionary from the United Presbyterian Church, and laboured with great diligence and success in different parts of the country, collecting the Presbyterian people and forming them into congregations. He was a most faithful tender of church courts, until the union of the Churches in 1861, and always took a lively interest in their proceedings. His counsels were cordial, safe, and always meekly given. He prepared for the pulpit most carefully to the very last, and was an accurate and evangelical theologian. For about 37 years he was pastor of the church in Flamboro West, and was more beloved by his people as the years rolled on. In private life, the deceased was a warm friend and a safe, faithful adviser. His piety was of a manly, consistent stamp, that bore him up in adversity and kept him humble in prosperity. The disinterestedness of the deceased was also manifested in a great variety of ways during his life. The Presbytery record their sympathy with his bereaved family, and commit them and the congregation now vacant by his death to the Head of the Church, and finally will request their Clerk to transmit copies of the above to the sorrowing widow, and to the session of the congregation."

DAVID INGLIS, *Clerk of Presbytery.*

PRESBYTERY OF CHATHAM.—The regular quarterly meeting of this Presbytery was held in Wellington Street Church, Chatham, on the 27th ult. The attendance of ministers and elders was good.

Besides the regular routine business, the following matters were before the Presbytery:—

I. A full report of the mission fields within the bounds was read by the convener of the Presbytery's Home Mission Committee. It contained recommendations bearing upon the successful prosecution of the work in the future, which, after an interesting discussion, were adopted.

II. The call from the Chicago congregation to Mr. G. M. Milligan was considered. Commissioners were heard at length from Chicago and Detroit, as also Mr. Milligan, who intimated his declination of the call. The Presbytery resolved to retain Mr. Milligan in his present sphere of labor, at the same time expressing their deep sympathy with the Chicago congregation, and their earnest prayer that the Great Head of the Church may soon provide them with a suitable pastor. The Presbytery granted them a new moderation, in the event of their desiring to call before next regular meeting.

III. The present state and claims for assistance of Buxton were discussed at great length. The following motion of Mr. Bartlett's, seconded by Mr. Becket, was submitted:—"That the Presbytery recommend the Assembly's Home Mission Committee to grant Mr. King a supplement of \$170 for the current year, and issue an order in his favour on the treasurer of the Buxton fund for the sum of \$125, being interest available on amount invested, for the half year ending 30th September, 1870."

It was moved in amendment by Mr. Warden, seconded by Mr. Walker:—"That, having considered the whole state of affairs at Buxton and heard the report of a deputation appointed to visit the field in May last, and finding that the state of matters, financially, is as follows: Amount promised by congregation for the current year, \$180; interest available per annum from funds invested, \$250; there being also a manse with three or four acres of land, which might be a source of income to the extent of \$40 per annum—making a total of \$470; the Presbytery agree (1) to issue an order on the Treasurer of the Buxton Committee, in favor of Mr. King, for the sum of \$125, being interest available from funds invested for the six months ending 30th September, 1870; (2) to recommend the Assembly's Home Mission Committee to grant \$100 as a supplement to Buxton for the current year; and (3) to grant leave to Mr. King to leave his pulpit vacant one Sabbath in each month, and instruct the Presbytery's Home Mission Committee to employ him accordingly."

A vote being taken, the motion was carried over the amendment by a majority of one, and the Presbytery decided in terms thereof. From this decision Messrs. Walker and Warden asked leave to have their dissent marked in the minutes.

IV. *Basas' Memorial Fund.* The circular from the Joint Secretaries of this fund was read, asking the co-operation of the Presbytery in securing contributions within their bounds. It was moved by Mr. Warden, seconded by Mr. Becket and resolved, "That the Presbytery; heartily sympathizing with the object of the circular read, cordially give its sanction to the canvassing for subscriptions within its bounds, and appoint Mr. W. King to attend to this matter, at as early a date as may be convenient to him; and commend him and his mission to the co-operation of the brethren and to the sympathy and liberality of our christian people."

V. The Windsor Session and Congregation having petitioned for a moderation in a call to a minister, promising \$850 per annum as a stipend, the Presbytery granted the prayer of the petition and appointed Mr. Milligan to attend to this duty. (The Rev. John Gray, one of the Probationers of the Church, has since the date of the Presbytery meeting, been unanimously called to this charge.)

VI. The Presbytery took up the remit from the General Assembly anent the charge in the statistical and financial year, and agreed to approve *simpliciter* of said remit, and recommended accordingly.

The Presbytery also took up the remit from the General Assembly on the act for the reception of Ministers, and on motion of Mr. Warden, seconded by Mr.

King, agreed to recommend as follows:—

- (1.) That Sections I and II read as in remit sent down.
- (2.) That Section III be amended thus: Delete the words "as early as possible," and substitute therefor "at least 30 days before the date of said meeting of Assembly." Adding to said section III, the following clause, "provided always, that if after resolving to transmit such application, and on due consideration of the whole case, the Presbytery be unanimous, they may avail themselves of the services of such applicant in the meantime."
- (3.) That Section IV read as in remit sent down.
- (4.) That Section V be amended to read as follows: "Provided always, that no Minister or Licentiate thus received shall be inducted into any charge in this church as pastor, until he has laboured in connection with the church for a period of six months."

R. H. W., *Pres. Clerk.*

**PRESBYTERY OF MONTREAL.**—At Montreal, in Erskine Church, on the fifth and sixth days of October, 1870, the Presbytery of Montreal held a quarterly meeting, the Rev. A. C. Gillies, Moderator. Attendance, twenty Ministers and three Elders; sittings, four.

The Rev. Dr. Macvicar moved, Dr. Taylor seconded, and it was resolved unanimously—That the name of the Rev. D. Coussirat, M.A. and B.D., Professor in Presbyterian College, Montreal, be placed on the Roll, and reported to the General Assembly.

The Rev. R. Fleming being present, was requested to sit as a corresponding member of court; as was also the Rev. Mr. Hutton, of United Presbyterian Church, Paisley, in Scotland.

The Presbytery took into consideration the resignation of his charge, tendered by the Rev. John Eadie, of Henry's Church, Lachute. Papers in the case were read; and there appeared at the bar by citation—Mr. Eadie for himself, Dr. Christie and Archibald McAlister for the Session, William McQuat and G. L. Meikle for the Deacon's Court, and Thomas Barron for the Congregation. Parties, having been heard and interrogated, were in due time removed from the bar; whereupon Mr. W. B. Clark moved, and Mr. Archibald Henderson seconded,—“That, whilst entertaining the highest respect for the character of Mr. Eadie, and for his zeal and devotedness in his Master's work, yet, in consideration of Mr. Eadie's clearly expressed wish, and having regard also to his own comfort and feelings, the Presbytery agree to accept his resignation, and appoint a committee to draw up a minute expressive of the Presbytery's confidence in him and their appreciation of his personal worth and ministerial faithfulness.” It was moved, in amendment, by Mr. D. Gordon, and seconded by Mr. A. F. McQueen,—“That the Presbytery refuse to accept Mr. Eadie's resignation in the meantime.” Five voted for the amendment and five for the motion. The moderator cast his vote in favour of the motion, and the Presbytery resolved in terms thereof; Messrs. D. Gordon, N. Paterson and A. F. McQueen entering their dissent. Subsequently, the Presbytery adopted the following minute:—“In view of Mr. Eadie's departure from Henry's Church, Lachute, and removing beyond the bounds of this Presbytery, they cannot allow this opportunity to pass without recording their high sense of the piety, devotedness and ministerial faithfulness of Mr. Eadie. They have heard with pleasure the testimony borne to the abundance and success of his labours, and deeply regret that circumstances should have occurred to lead him to see it to be his duty to resign his charge. And in losing him from his present charge, they feel bound to express their undiminished confidence in him, their hope that he may be speedily and comfortably settled in some other portion of the Lord's vineyard, and that, wherever he goes, the blessing of God may rest and abide on him and his.” The Court appointed that Mr. Eadie's resignation take effect on the 15th, that Mr. John Irvine preach in Henry's Church, Lachute, and declare the church vacant, on the 23rd day of October current, and that Mr. Irvine be moderator of Session *ad interim*.

Application having been made in behalf of the congregations of Rockburn and Gore, and of Covey Hill and Hemmingford, in the county of Huntingdon, formerly connected with the United Presbyterian Church of North America and now dismissed at their own request, and recommended by the Presbytery of St. Lawrence in connection with said church, the Presbytery of Montreal, having read papers in the case and heard Mr. Andrew Oliver, of Rockburn, resolved, on motion of Mr. Young, seconded by Mr. Coulthard, That the congregation of Rockburn and Gore, and also the congregation of Covey Hill and Hemmingford, be received by this Presbytery into the Canada Presbyterian Church, and that Mr. James Watson, Clerk, be appointed Moderator of Sessions of said congregations.

The mission station at Mile End, Montreal, having petitioned to be erected into a Congregation, the Presbytery appointed Dr. Taylor, Dr. Irvine, with Messrs. P. S. Ross and L. Paton, a committee to organize the congregation and report at next meeting of Presbytery.

Mr. J. M. Gibson, Clerk of the Senate of Presbyterian College, Montreal, informed the Presbytery that at a full meeting of the Senate last evening, it had been unanimously resolved, that as an effort was being made to endow a chair in Knox College, Toronto, in connexion with the name of the late Dr. Burns, and as it is considered highly desirable that the whole Church should take part in such an effort, the committee in charge of the movement should be corpered with, with a view to the adoption of a larger scheme, which should contemplate the raising of a sum sufficient to endow at least two chairs in Theology, one of which should be in Toronto and the other in Montreal; and further, that the Chairman of the Board of Presbyterian College, Montreal, be requested to call a meeting at an early date, to take into consideration the propriety of taking immediate action thereon. The Presbytery having heard the statement, agreed, on motion of Dr. Taylor, seconded by Mr. Young, to record their cordial approval of the scheme, and in the event of its adoption by the Board of Presbyterian College, Montreal, to commend it to the hearty co-operation of the office-bearers and members of the Church within the bounds.

Dr. Macvicar made the following motion, which was seconded by Mr. Clarke, and carried unanimously, viz.:—"The Presbytery having learned from the published report of the Committee which recently met in this city to negotiate a union of all the Presbyterian Churches of the Dominion, that it was agreed to present to said Churches, as a part of the basis of union, a proposal to establish and maintain a Presbyterian University, resolved to declare its conviction that said proposal is unwise and likely to hinder union, inasmuch as it implies the adoption of a principle contrary to the views very generally held and advocated by the Canada Presbyterian Church in relation to University education." Subsequently, the Rev. Dr. Taylor, having been absent, by permission, when the preceding motion was discussed and carried, craved and obtained leave to dissent and to complain to the General Assembly, through the Synod of Montreal, for the following reasons:—"1st. Because the Report of the Committee has not been presented to the General Assembly; in its present state it is the property of the Assembly, and until that body shall have disposed of it, and given it to the Churches, it is contrary to Presbyterian order for a Presbytery, or any inferior Court, to sit in judgment upon it, much more to pronounce a judicial censure on it, as this resolution does. 2nd. Because the main statement in the resolution of Presbytery is not true, inasmuch as it says that a 'proposal to establish and maintain a Presbyterian University is a part of the basis of Union,' recommended by the Committee, whereas it is no part of the basis of Union at all. The clause which refers to the Colleges is quite distinct from the basis of Union. 3rd. It is not fair to represent that clause as 'a proposal to establish and maintain a Presbyterian University.' This form of expression would lead people to suppose that the Committee contemplate the erection of some new institution not now in existence, whereas it contemplates only the 'thorough efficiency' of institutions already established by the Churches. When it is considered that there are



W. Gwillimbury 1st .....	\$ 8 00
Cayuga .....	3 00
Park Hill .....	7 75
Eden Mills .....	1 50
{ Vaughan .....	8 00
{ Albion .....	5 00
Meaford .....	3 00
Tilsonburgh .....	6 00
Scarboro. ....	20 00
{ Richmond Hill .....	10 63
{ Thorn Hill .....	4 12
English Settlement .....	7 53
Westminster .....	10 40
Lobo .....	7 10
Clarke .....	10 00
{ Manilla .....	4 00
{ Vroomanton .....	4 11
{ Cannington .....	2 30
Erskine Ch., Pickering, for A. and I. Fund .....	4 15
Melrose and Lonsdale .....	9 86
Bothwell and Florence .....	7 00
N. Gower and Gloucester .....	8 00
Guelph 1st .....	4 00
Belleville .....	25 00
Dunblane .....	5 00
Drummondville .....	16 00
N. and S. Sullivan .....	4 25
N. Easthope, less dis. ....	9 18
Dalhousie, McDonald's Corners, less dis. ....	3 71
Dalhousie, Sherbrook, less dis. ....	4 63
Chippawa .....	4 00
Egmondville .....	8 00
Montreal, Cote St. ....	40 24
Ashton .....	5 00
Lisadel .....	4 15
{ N. Brant .....	4 00
{ W. Brant .....	3 50
W. McGillivray .....	2 25
Essa 1st .....	5 25
Percy .....	5 00
Duff's Ch., Dunwich, for Aged and Infirm .....	5 00
Keene .....	5 13
Columbus and Brooklin .....	15 50
Brockville .....	20 00
Westwood .....	3 46
{ Caledonia, Argyle St. Ch. ....	13 75
{ Allan Settlement .....	12 25
Wich .....	6 95
Mono C. ....	2 50
With rates from Rev. J. Hume; Rev. W. Fraser; Rev. J. Burton; Rev. J. Dick; Rev. R. Rodgers; Rev. J. R. Scott; Rev. D. Duff; Rev. J. Watson; Rev. J. Morrison.	

HOME MISSION.

Dalhousie .....	\$ 3 00
Member of Knox Ch., Toronto..	1 00
Centreville, Cavan .....	15 00
St. Andrew's .....	20 00
E., London .....	1 00
{ English Settlement .....	18 34
{ Proof Line .....	8 25

FOREIGN MISSIONS.

Member of Knox Ch., Toronto..	1 00
Friend in Caledonia .....	5 00
Chatham, Adelaide St. ....	25 00
Centreville, Cavan .....	10 00
E., London .....	1 00
Oakville, for Mr. N. ....	28 00
Rev. Dr. Cairns, for Mr. N. ....	2 00
N. Gower and Gloucester .....	8 00
A. McNab, Esq., Rockwood, for Mr. N. ....	5 00
{ Belmont .....	11 00
{ Yarmouth .....	10 00
Free Ch. of Scotland .....	482 02

FRENCH CANADIAN FUND.

Dalhousie .....	0 75
Member of Knox Ch., Toronto..	1 00
Finch & Roxboro .....	9 00
Centreville .....	15 00
J. Campbell, Goose River, N. S.	1 00
E., London .....	1 00
W. Gwillimbury, 1st .....	4 00
“ “ per Rev. J. T. Byrne .....	15 58
Gloucester .....	17 00
Donations per J. H. Young, Ryckman's Corners. ....	2 50
A. McNab, Esq., Rockwood .....	10 00
Fisherville .....	6 00
Wroxeter .....	20 00
Watford .....	5 90
Mono C. ....	3 25
Egmondville .....	8 00

KANKAKEE MISSION.

Member of Knox Ch., Toronto..	1 00
G. Leonard, Durham .....	1 00
R. Calderwood, Ailsa Craig .....	1 00
A. Henderson, “ “ .....	1 00
Wm. Margies, “ “ .....	1 00
C. Graham, Primrose .....	2 00
J. W. Dodds, “ .....	1 00
F. A. Amsden, Wis. ....	1 10
St. Sylvester .....	5 00
E., London .....	1 00



W. J. Murdoch .....	\$ 1 00	Ramsay .....	\$ 6 50
J. Dickson, Campbellford.....	1 00	"    John Taylor.....	1 00
D. Ross, Dingle.....	1 00	Bennie's Corners Sab. S. ....	4 00
J. Paulin, Petherton.....	1 00	Brockville.....	12 00
Miss McMaster, Nissouri.....	1 00	Vancleeckhill.....	11 50
R. Lumsden, Seaforth.....	1 00	Smith's Falls.....	30 00
Donations per J. H. Young,			
Ryckman's Corners .....	2 50		
Brucefield .....	25 25		
Subscriptions per G. Pool.....	4 00		
Rev. J. McFarlane.....	1 00		
Miss C. Ross, Douglas.....	1 00		
{ Belmont.....	10 00		
} Yarmouth .....	9 00		
Per T. Bailey, Strathroy .....	4 00		

## DR. BURNS' MEMORIAL.

Wm. Heron, Esq. .... 400 00

## RECEIVED BY W. KING, MONTREAL.

## COLLEGE ENDOWMENT FUND.

John McMillan.....	\$10 00
D. Campbell.....	4 00
P. S. Ross.....	50 00
Judge Torrance.....	40 00
Archd. Swan.....	10 00
W. D. McLaren.....	50 00
M. Laing .....	21 00
Jas. Ross.....	20 00
John Watson.....	50 00
W. S. Costigan.....	12 50

## ORDINARY REVENUE, COLLEGE.

M. Laing .....	\$ 4 00
A friend, Oakville.....	10 00

## FRENCH EVANGELIZATION.

Indian Lands .. \$50 00

## MONTREAL COLLEGE LIBRARY FUND.

*Received from Chalmers' Church, Quebec:*

James G. Ross .....	\$100 00
John Ross .....	100 00
James Hossack.....	25 00
James Gibb .....	25 00
John L. Gibb .....	25 00
Mrs. W. B. Clark .....	15 00
O. L. Richardson.....	10 00
G. C. Hossack .....	10 00
M. Moodie & Son.....	10 00
J. H. Young.....	5 00
Wm. Hossack .....	5 00
Geo. Hart .....	4 00
James Kinlar (Leeds).....	5 00
Mary McKillop .....	1 00
Total.....	\$340 00

In addition, the following additions to the Library are gratefully acknowledged by the Librarian, viz:—

Mrs. H. Campbell, Laggan, Ont., 3 vols.; Gustave Munro, Esq., Montreal, 1 vol.; "Mechanics' Institute" Catalogue, 1 vol.; James Moody, Esq., Montreal, 1 vol.; Friend, at Ottawa, 10 vols.; Government of Canada, 6 vols.; Mrs. Caldwell, "Elmtree," 1 vol.; McGill College, Montreal, 4 vols.; Hon. Justice Torrance, 22 vols.; Rev. Dr. R. F. Burns, Montreal, 25 vols.—47 volumes.

## RECEIPTS FOR RECORD UP TO 21st OCTOBER.

J. G., Galt, \$3; P. McC., J. F., Niagara; D. H., Logierait; W. M., Nevis, \$2.10; Rev. J. H. Marlow; Per D. McK., Sault Ste. Marie, \$3.30; Rev. R. T. Mr. D., Guelph; J. McB., Stayner, \$1.70; J. A., Whitby; J. S., Brantford, \$8; W. S., Pinegrove; Rev. J. B., Prescott; Mr. E., Brockville; G. McK., S. Zorra; W. T., Scarboro'; R. J., Woodbridge. J. McC., Harrietsville; Rev. J. T., Berlin; Mr. McP., Scotch Block; D. R., Dingle, \$2.00; G. B., Gormley; J. P., Petherton, \$1.20; Per Rev. H. C., Manilla, \$6.60; A. B., Nassagaweya, \$1.25; Per J. H., Kingston, \$11.30; Per W. L., Milton, \$5.60; Mrs. M. N., Pelham; G. K., St. Anns; D. McK., P. McK., Athol; D. McK., Monckland; C. McK., Cornwall; P. M., Warkworth; J. C., Montreal; Per A. S., Brockville, \$6.60; A. E., Westwood; G. C., Londesborough; Per D. McL., Hamilton, \$24.50; Miss M. W., Guelph; J. M., Bowmore, \$1.00; D. L., Leask; T. R., Waddington \$4.20; W. H., Niagara; J. D., Lovat.