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THE HOME & FOREIGN RECORD

OF THE
CANADA PRESBYTERIAN CHURCH.

No. 12.

OCTOBER, 1869.

Vol. VIII.

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CHURCH FUNDS.

We beg to request that, where no contributions have been remitted for the Synod Fund, the omission be supplied without delay. The amount received up to the present time is insufficient to defray the expenses connected with the meeting of Synod and the printing of the minutes.

It is of importance, too, that missionary funds, where they are on hand, should be forwarded to the Treasurer. Large demands have to be met at this time. The amount in hand for Home Missions is utterly insufficient to meet the half-yearly payments required in connection with the Home Mission work of the Church. The claims for the half-year just ended will be nearly \$5,000, while the treasury contains not much more than \$1,000. Both the Foreign Mission Fund and the Kankakee Mission Fund are overdrawn.

Ministers are reminded that the annual rate for the Widows' Fund is payable on 1st November. Ministers recently settled, and who have not yet connected themselves with the Fund, may obtain copies of the regulations by application to the Rev. W. Reid, Toronto.

EVANGELIZATION OF FRENCH CANADIANS.

We direct the special attention of Ministers, Elders and people, to the circular in our present number, regarding the annual collection for French Evangelization, to be taken up on the third Sabbath of October.

The new and promising aspect in which that work is now represented, and which was thoroughly and cordially endorsed by the Synod at its last meeting, is fitted to call forth greatly increased liberality in its support by all our congregations. It is suggested that, in case circumstances prevent the collection being taken in any congregation upon the day named, it should be taken as soon after as possible, as expenses are already incurred which require to be met without delay.

A PRESBYTERIAN CENTENARY.

It is just one hundred years ago, this month of October, since the Associate Synod or Burgher Secession Church of Scotland, having appointed two of its ministers to dispense the ordinances of the Gospel among certain petitioners in Nova Scotia, expected these brethren to make sail for that almost unknown land. Whether Messrs. David Smith and Daniel Cock at once complied with the commands of the Supreme Court of their Church or not, we have no means of knowing. It was not till some twenty years after this that the first steamer took its trial trip on the Clyde, and, even although wind and weather permitted, there were many other circumstances in the way to prevent the small sailing vessels that visited the far off port of Halifax from making frequent or regular voyages. We learn, however, that within two years of the time of their designation, both of these pioneers were actively engaged in their new field.

The petitioners, at whose request these devoted men were sent to Nova Scotia, were part of the great tide of emigration that, during the first half of the eighteenth century, flowed from the north of Ireland into the new settlements of America. Labouring under the same disabilities as their Roman Catholic fellow-citizens, it being decreed that no one should hold any public office who did not receive the sacrament according to the English Test Act, the once loyal Presbyterians of Ulster gladly left a land endeared to them only as a former refuge from a worse persecution, and the scene of a noble stand against Jacobite arms. In the older colonies they established themselves, spreading from New Jersey to Georgia, leaving New England to the Puritan Congregationalist and New York to the Dutch Reformed. To their new home it must be confessed, as Bancroft says, that "they brought no submissive love for England; their experience and their religion alike bade them meet oppression with prompt resistance." However we may view their conduct, whether as matter of praise or blame, it stands on record that "the first voice publicly raised in America to dissolve all connection with Great Britain came from Scotch-Irish Presbyterians.

In 1750, the Presbyterian colonists in Pennsylvania sent the old Macedonian cry across the waters. It fell upon the ear of a young and struggling Church that, seventeen years before, had been rudely broken off from the Scotch Establishment, and but three years previous had itself divided into two branches on the question of the Burgher oath, which some viewed as involving a weighty principle, while others treated it, as a barrier to charity and union, with the contempt which it deserved. From both branches of this Church a response came. Unlike the moderate party of the Church of Scotland, that looked upon missions as "an inversion of the order of nature," missionary societies as "dangerous to the peace of the community," and the scheme of stated collections for foreign missions as "a legal subject of penal prosecution," these Seceders opened heart and purse to the cry of the destitute, and sent their best men to labour in the colonial

field. And when, owing to the exertions of the Nova Scotian immigration agent in New York, Scotch and Irish Presbyterians from New England were induced to settle on the lands vacated by the expatriated Acadians, a similar call for aid, addressed to the Associate Synod in 1765, elicited the practical answer of one hundred years ago. Three years before, indeed, a missionary from this Church, and another from the General Associate Synod, which united with it under the name of the United Secession Church in 1820, had visited Nova Scotia, one of them being drowned while in the discharge of his duties, the other returning to Scotland; and two years later it is recorded that a missionary from the Presbytery of New Brunswick, in New Jersey, had laboured in the Province: but we may regard this date (1769) as that of the true commencement of the now flourishing Church of the Lower Provinces.

A century is a comparatively small affair in the history of Churches and States in the old world; but with us it is hoar antiquity. Halifax had only been twenty years in existence; but ten years had elapsed since the memorable taking of Quebec; the great American revolution was still five years in the future; and New Brunswick and Ontario were still trackless forests, without social or political existence. The Province of Quebec has indeed established a claim to higher antiquity in its annals of Presbyterianism than that which any other Province of British America can show. *There is a dim tradition, that ever since the British flag floated from the citadel of Quebec, the music of our grand old Psalms broke the Sabbath stillness that reigned in a room in the Jesuits' College, and mingled with less hallowed sounds in an apartment of the Court House, where Highland soldiers and other Scots worshipped God after the manner of their fathers.* But no edifice of Presbyterian worship adorned Quebec till 1810, when Dr. Spark opened St. Andrew's Church. Montreal, a thoroughly Scotch town in so far as its British population was concerned, preceded it in this respect by many years, for, as early as 1792, when it boasted but one Episcopal and four Roman Catholic Churches, the Presbyterian congregation of St. Gabriel Street assembled to the sound of the first bell that called to Protestant worship in Canada. Our friends in Quebec, however, must not presume too much upon their traditions, lest industrious antiquarians in Nova Scotia discover the name of some Highland chaplain officiating as far back as 1750, or Presbyterian minister from New England at the time of the conquest in 1712. In 1786 there was a Presbytery in Nova Scotia called the Associate Presbytery of Truro, preceding by one year the establishment of the Episcopal diocese of the Province.

It is interesting to observe that 1769 was a time of missionary enterprise among other seceders than those from the Church of Scotland. Haliburton informs us that in that year two of John Wesley's followers arrived in Nova Scotia and commenced the good work of evangelization. Those who went forward to this work, whatever their denomination, set out as men might go now to some remote heathen land, and found that, a foreign language only excepted, their expectations were fully realized. The country was wild and rough, a blaze being often the only guide between important stations, and bridges and roads of rare occurrence; the people were for the most part ignorant and careless, and the immorality of Halifax itself was such, that a minister, whom few things could appal, described himself as shocked beyond expression by it, so that he hastened with all speed into the country, hoping for a better moral atmosphere. Some idea may be formed of the nature of the efforts made to counteract the prevailing licen-

tiousness and promote the good of the country from the fact that, in the year 1769, to which our attention is specially directed, the Governor, Lord William Campbell, forbade horse-racing in Halifax, as tending to gambling, idleness and immorality, and, at the same time, established a lottery for the purpose of raising a thousand pounds to spend in repairing the roads. Even in the remote settlements where these devoted missionaries laboured to impart the glad tidings which alone can exert a permanent influence for good upon society, great discouragements met them. A class of rough, disbanded soldiers, succeeding to the comparatively inoffensive Acadian, resisted the progress of the Gospel, and at times threatened to shoot the minister, and burn down the house which afforded him a temporary shelter.

Space will not permit our enlarging upon the history of this most interesting Church, remarkable especially for the progress which it has made in union with other bodies. In 1786, Mr. James, afterwards Dr. McGregor, a man whose apostolic zeal reminds us of the venerable father whose loss is fresh in our minds, came to Nova Scotia from the General Associate Synod of Scotland, and in 1817 he was elected moderator of a United Church called the Presbyterian Church of Nova Scotia, consisting of three Presbyteries and twenty-seven pastoral charges. This union was accomplished three years before that which gave birth to the United Secession Church in the Mother Country. At a more recent period, this United Church, combining with the Free Church of Nova Scotia, set us an example of the union that has given us the Canada Presbyterian Church. And an example of still wider union was set by it in 1866, when the Synods of Nova Scotia and New Brunswick became one, with a roll of 130 congregations and 110 settled ministers.

This respectable Church, now known as the Presbyterian Church of the Lower Provinces, which last year sent to our Synod Dr. McCulloch, of Truro, and Mr. Bennett of St. John, the first moderator of the United Synod of 1866, and from which Mr. Kemp, the deputy from our Church, returned but the other day, bearing an affectionate greeting and no uncertain expression of desire for union, well merits our attention and sisterly regard. It is well that, acting on the golden rule, "looking not alone on our own things, but also on the things of others," we should note the way-marks in the history of a sister Church, and, gratefully looking back over a hundred years, should help to raise the true Ebenezer of devout, adoring hearts to God.

COLLECTION FOR THE TRAINING OF FRENCH AND ENGLISH-SPEAKING STUDENTS AT THE PRESBYTERIAN COLLEGE, MONTREAL, AND IN AID OF THE FRENCH CANADIAN MISSION.

At the last meeting of Synod it was unanimously resolved:—

"That the Board of the Presbyterian College, Montreal, be authorized to make such arrangements as they may see fit, whereby the services of a duly qualified lecturer in French may be secured in connection with the College; and that French students of this Church be directed to attend his lectures, and such other classes as the Senate may deem proper.

"That the expenses of such arrangements, including aid to the French students, shall be made a first charge upon the fund realized from the annual collection for the French Canadian Missionary Society.

“That in view of the distinctive work thus to be undertaken in training French students for the ministry, the Synod urges upon congregations the importance of increasing the collection above mentioned.”

In pursuance of this decision of Synod, the College Board has secured the services of the Rev. D. Coussirat, M.A., B.D., who is eminently qualified for the work contemplated. Six French students from the Kankakee Mission are expected to be in attendance during the present session. These will be under the care of Mr. Coussirat, and also receive instruction in certain departments of Theology from Professors MacVicar and Gibson, and at the same time enjoy such educational advantages as may be deemed requisite in connection with McGill College. During the session, so far as practicable, and in the summer, they will be employed as missionaries in the field.

To carry on this work successfully, and to afford proper aid as directed by the Synod to the French Canadian Mission, a much larger sum than that heretofore contributed will be required.

In seeking to induce *all* the congregations of the Church to contribute liberally to these objects, the following considerations are urged:—

1. The services of French and English-speaking missionaries and ministers are indispensable for the maintenance and extension of the work of our Church, especially in the Province of Quebec. There are several mission stations, and the number might be greatly increased, where the two languages are required, and whose growth can only be expected by operating upon the French population. Unless ordinances are thus supplied, the English-speaking people in these places will be constrained to leave them, and the light of divine truth will be gradually extinguished. Several melancholy instances of this nature have already occurred. But instead of allowing this spiritual decay and ruin to advance, it is now in the power of the Church to make those stations centres of most promising missionary exertion and extensive usefulness.

2. By this means full advantage may be taken of the fruits of the Kankakee Mission. It appears that through God's blessing upon Mr. Chiniquy's labours no less than twenty-three young men of talent and piety offer themselves as candidates for the ministry. Some of these were born in Lower Canada, and are strongly attached to it by ties of kindred and affection. It is manifestly the duty of the Church to train this noble band of missionaries, and to qualify them thoroughly for the work to which Jesus Christ calls them, and which they naturally desire to do among their fellow countrymen. Rarely indeed does a Church enjoy the privilege and opportunity of entering upon such a great and promising enterprise as is thus presented.

3. There are in the Province of Quebec about one million French Roman Catholics, and there are besides, many thousands scattered throughout the Province of Ontario. These are accessible to missionaries, and singularly disposed, in the providence of God, to listen to His truth. The influence of schools and useful literature is becoming daily more powerful for good. The word of God, scattered widely by the colporteurs of the French Canadian Missionary Society during thirty years, is bearing fruit. Very many of the people are most anxious, the opinion of their priests notwithstanding, to acquire a knowledge of the English language, and not a few are thoroughly dissatisfied with priestly domination. All these circumstances plainly indicate that the Church should not hesitate to go forward with faith and energy in the cause proposed,—namely, the training

of missionaries and the sustaining of colportage as carried on by the French mission.

4. It is proper to state that the most amicable relations exist between the College Board and that mission. The Committee of the French Canadian Missionary Society has generously allowed Mr. Coussirat to give a part of his services to the Board for a reasonable remuneration, and the surplus of the collection now sought, after defraying the expenses incurred by the Board, will, in compliance with the decision of the Synod, be handed over to said Committee.

It is respectfully and earnestly requested, therefore, that the annual collection for these objects be taken up in all the congregations and mission stations *on the third Sabbath of October*. Ministers are asked to read this circular in their pulpits, and to press upon their people the peculiar claims of this distinctive mission. Surely we are bound to provide French-speaking as well as Gaelic-speaking ministers and missionaries. The latter have proved honoured and successful ambassadors of Christ, and it is believed that, by the blessing of God, a no less prosperous future awaits the former. The number of missionaries to be trained will, of course, depend upon the support rendered by the people. Let them devise liberal things, and freely give their offerings and their prayers, remembering that "it is more blessed to give than to receive."

Contributions are to be sent to the Rev. W. Reid, Toronto; or to Warden King, Esq., Montreal.

In name and on behalf of the Board of Management of the Presbyterian College, Montreal.

A. YOUNG,
Chairman.

Montreal, September 14th, 1869.

RED RIVER.

We are happy to learn that the Foreign Mission Committee have at length been enabled, in accordance with the instructions of Synod, to send another Missionary to the Red River. At a meeting of the Committee, held on the 21st August, it was unanimously resolved to call Rev. John MacNabb, of Lucknow and Langside, to this work.

The Presbytery of Huron held a special meeting at Goderich on the 15th ult., parties having been previously cited to appear for their interests, to dispose of the call. The Convener appeared on behalf of the Committee to plead for the translation of Mr. MacNabb. The representatives of the congregation of Lucknow and Langside made strong opposition to the removal of their pastor. Indeed it was only the very clear and decided expression which Mr. MacNabb gave as to his own conviction in reference to the path of duty, which seemed in any measure to reconcile them to their loss. We trust every effort will be made to secure for them a suitable pastor at an early day.

The clear expression which Mr. MacNabb gave of his views enabled the Presbytery without difficulty to decide on what they were very reluctant to do, viz., to release Mr. MacNabb from his pastoral charge, in order that he might enter on his missionary labours in the Red River territory. During the short period that Mr. MacNabb was settled in Lucknow and Langside, he had not only secured the love of his flock, but the respect, confidence, and affection of his brethren of the Presbytery, to an extent which argues well for his success in the new and important field on which he enters.

On the evening of the same day Mr. MacNabb was, at a public meeting, held in Knox Church, Goderich, formally designated to his work. Rev. R. Ure presided, and addresses were delivered by him and Rev. Wm. McLaren, Convener of the Foreign Mission Committee. Rev. Stephen Young then, upon the call of the Moderator, led in prayer, commending the Missionary to the grace of God. The Rev. John Ross then delivered another address, after which the services of the evening were brought to a close.

The Committee have also been able to send another labourer to the Red River, in the person of Mr. D. B. Whimster. For some time our people in Red River have felt the need of a school in which, along with a thorough English education, the elements of a classical training can be given. This has not hitherto been to any extent within the reach of our people, except in an institution entirely under adverse ecclesiastical influences. The Committee were requested to select a superior English teacher, his salary as teacher being paid by the people in Red River. After making enquiries in various quarters, they were led to select Mr. D. B. Whimster, of St. Mary's, a gentleman of whose Christian worth and rare abilities as a teacher they had the highest testimonials. It may be mentioned that the Rev. John Black purposes assisting in the classical department of the proposed school.

Mr. Whimster is a young man who is preparing for the Ministry, and who has for some time done very acceptable Missionary service within the bounds of the Presbytery of Stratford. In this capacity he will also labour to some extent in the Red River. We shall, by this arrangement, have, hereafter, four labourers in that important field. And while we trust the Church may, as the population increases, soon be called to send forth more labourers into that region, we cannot but rejoice that, in the meantime, we are able to bring the means of grace to almost every section of the colony.

Missionary Intelligence.

VANCOUVER ISLAND, BRITISH COLUMBIA—FROM VICTORIA TO NANAIMO. LETTER FROM REV. W. AITKEN.

The Strait of Georgia—including under that name the entire channel (commonly referred to as "the Gulf") which lies between Vancouver Island and the neighboring continent—may be described as a vast Archipelago. From its southern entrance at the Strait of Juan de Fuca, to its north-western termination at Queen Charlotte Sound, it is studded with innumerable islands of all shapes and dimensions, for the most part thickly wooded almost to the water's edge. The line of coast of Vancouver Island, both on the side next the Strait, and on that which fronts to the North Pacific, is indented by frequent bays and gulfs, and opens occasionally into deep winding inlets which resemble the Norwegian fiords or the voes of Scotland, and in more than one instance extend so far as nearly to cut the Island across. On the eastern side of one of the smaller class of these inlets, which runs several miles inland and forms with the harbour of Esquimalt (pronounced Esqui-malt), a peninsula of very singular configuration, stands the greater part of Victoria, the chief city of British Columbia, and the seat of Government for the united Colony—a city undeniably beautiful for

situation, but as undeniably having little beauty to boast of otherwise, unless that quality is to be found in rows of houses generally of the slightest and most unsubstantial, not to say of the meanest description; a large proportion of them being, moreover, uninhabited and fast falling into ruin; or in streets in such a condition as to render walking in them unpleasant at all times, and at night, even to those who are somewhat familiar with their mudholes and mantraps, positively dangerous. An expansion of the inlet, called James's Bay, interposes between the principal portion of the city and the Government Buildings. These are of no very imposing grandeur, and such is their peculiar style of architecture, that, judging from that alone, the spectator might well imagine himself to have been suddenly transported to the latitudes of China or Japan.

The distance of Nanaimo from Victoria, in a strait line, is about 60 miles; by sea it is considerably greater; what it is to travel by land it would be hard to say, for though a *trail* was once opened up, it has since, through disuse or neglect, become mostly as impassable as the unbroken forest. There is, however, pretty regular communication weekly between the two places by means of a small steamer belonging to the Government, which usually gets over the distance in 9 or 10 hours, including the time occupied in occasional stoppages by the way. The passage is made close along the shore of Vancouver Island, and within shelter of a long chain of smaller islands, dividing this part of the Strait from its more open waters, so that the passage altogether is through a succession of seeming lakes of ever-varying size and outlines. And truly picturesque and magnificent they are—these seeming lakes—but with an aspect of loneliness which, though not unattractive at first, is felt ere long to be absolutely oppressive. And this feeling is deepened by the gloomy appearance of the interminable forest, in which the sombre hues of the cedar and pine predominate over all livelier shades of green, though many a beautiful wild-flower and flowering shrub may be discovered in exploring their dim and tangled recesses. At the signal of the steamer's whistle, which sounds strangely through these sequestered scenes, an occasional boat or canoe shoots out from the shore, for freight or passengers, as it may chance. Little other evidence of human habitation meets the eye, for even where small settlements have been formed, few traces of them are discernible from the water. Almost everywhere, the capital with its surrounding clearings being once lost sight of, the country looks as if the axe of the white man had never broken in upon the stillness of the ancient woods; and not only does the country so present itself to the outward view, but so it is in positive reality.

Just after leaving the harbour of Victoria—by a channel so narrow and intricate that vessels of larger size are under the necessity of resorting to the safer harbourage of Esquimalt—the course of the steamer lies for a while to the southward, and turning the gaze in that direction a noble view is obtained of the glorious mountains of the Olympian Range, whose loftier summits, rising to an elevation of 5000 to 7000 feet, are crowned with everlasting snow. The principal places of call for the steamer, between Victoria and Nanaimo, are Cowitchin and Maple Bay, Salt Springs on Admiral Island and Chemainos, though it is only at the two places first mentioned that there is any accommodation in the shape of wharf or pier. These two places—and we might add Chemainos—are remarkable for their wild natural beauty even in a region on which such beauty has been lavished with an unsparing hand. Effectually sheltered from the fiercest commotion of the elements, their placid waters are usually so transparent as clearly to

reveal their "deepest deeps," and supply a perfect mirror to the wooded acclivities around, and to the azure sky and every flitting cloud above.

In the Georgian Strait the tides in their ebbing and flowing are marked by great irregularities, and in the confined channels between the islands give rise to rapid currents. Shortly after passing through one of the narrowest of these channels, where the current is often extremely powerful—called the Dodd Narrows—the steamer comes in view of Nanaimo, the vicinity of which is commonly indicated by a cloud of smoke from its engine fires some time before. The town is situated at the head of a spacious bay, facing to the northward, but presenting that lake-like appearance which has already been adverted to, being nearly inclosed by a long narrow projection of Vancouver Island, by the large island of Gabriola, and by Protection and Newcastle islands, of much smaller size. It is thus thoroughly sheltered from the windy storm and tempest, and its waters are but slightly ruffled when through the openings between the islands the white-capped waves may be descried tossing in the Gulf without.

As beheld from the bay, at a little distance off, the town of Nanaimo appears spread irregularly over a wooded acclivity, rising by a gradual ascent directly from shore, and from behind which Mount Benson lifts its rugged head, towering to an elevation of from 4000 to 5000 feet. Nearer observation considerably modifies this first impression of the situation of the town. The apparent slope exhibits such an extraordinary distribution of land and water as no mere verbal description could avail intelligibly to represent; and the chief part of the town is found to stand on a sort of promontory which was evidently once an island, and which is separated from the other part by a deep rocky ravine.

The population of Nanaimo—a number of Chinamen being included—amounts to about 400 individuals. This population is dependent for its support mainly on the coal mining operations, which have been conducted by the Vancouver Company for quite a number of years, and latterly at least with considerable financial success. Small as the town is, it has no fewer than three places of worship—one Church of England, the minister of which is reported as about to betake himself to another field; one Wesleyan, under the charge of the Rev. Mr. White, the Chairman of this District; and one Canada Presbyterian. Our congregation here was organized by the Rev. R. Jamieson towards the close of the year 1865, when the population was larger by some 200 persons than it now is. Mr. Jamieson's labors in connection with the congregation of which he was the founder were continued, always with much acceptance, to the commencement of the present year, and his removal then, in subservience to the general interests of the mission, to New Westminster, was matter of universal regret. For a considerable period, during the term of his ministry here, he was left the sole representative of our Church in the Colony—a position the discouraging influence of which can in some measure be realized by one who has felt how difficult it is to bear up under the depression which is apt to seize on the mind of the evangelist in this remote Colony, even under the most favorable circumstances. Our place of worship in Nanaimo, which was erected soon after the congregation was organized, is a handsome and commodious building, not large, but sufficiently so for the present requirements of the population, to which, however, there may at any time be—sooner or later, it can hardly be doubted, there must be—large additions, from the extension of the coal-mining operations either by the existing company or by some others.

About three-quarters of a mile to the eastward of Nanaimo, along the shore, there is an Indian settlement, comprising nearly 300 persons. Most of these have their ordinary residence in one or other of the three or four great camps, though during the summer months small parties may be found camping out in any out-of-the-way corner. The Church of England attempted the establishment of a mission among these Indians, but it has for some time past been abandoned—a deserted chapel still remaining as a memorial of the abortive undertaking, though I believe the mission still figures in the Church of England missionary reports. The Wesleyans have been much more successful in their missionary efforts among the same Indians, the success being mainly due to the self-denying zeal of Mr. Crosby, who, by long associating with this tribe, has rendered himself thoroughly familiar with their language, and under whose instrumentality not a few have been brought within the pale of the Church, while a hopeful work of education has been carried on among the young, and the converts generally are becoming detached from the indiscriminate and contaminating intercourse of the camp, and established in separate homes of their own.

W. A.

LETTER FROM REV. J. NISBET.

Prince Albert, Saskatchewan, July 6, 1869.

Rev. Wm. McLaren, Belleville, Ont.

MY DEAR BROTHER,—Your very welcome letter of the 7th May was received two days ago. I am thankful to hear from you, and would be glad did your time permit you to write much oftener. I wrote to you so lately that I need not now trouble you with much of a letter at this time. I am sorry that there is so little hope of any help being sent to us for a length of time. I hope, however, that justice will be done to this mission before any other is taken up, not for my own sake, but that the work may be carried on fully, and that with a greater assurance of permanency. I have no wish to have expectations raised that are not likely to be realized, and I am glad that you tell me plainly exactly how matters stand. I have often expressed my regret that I am able to pay so little attention to the visiting of Indian camps on the plains. You are perhaps not aware that even *one* such visit would involve perhaps from 500 to 800 miles of travelling, and that it is sometimes very difficult to find the camps of Indians in the plains, and much time might be spent in searching them out. Yet these drawbacks would not deter me from undertaking that sort of work, had I any responsible person to leave at home while Mr. McKay and I would be absent, perhaps for six or eight weeks at a time. Since Mr. Flett left the mission I have been so situated that both Mr. McKay and I could not be away from home *together* for any length of time. But I believe that even this inability has been wisely ordered. Had I begun at once that sort of work as a stranger, I would have been received with suspicion and spurned by the majority, just as Mr. Flett was when he was searching out a location for the mission. It is different now; the mission and its doings are known all over the plains. Deputations, consisting both of chiefs and common Indians, from the various tribes as far west as the Victoria Mission, have visited us. These have carried tidings of what they have seen and heard while here; while our own Indians, who are in the plains just now, have detailed the kindness they have experienced from us, and how they were kept from

starving by us last winter. All this has been ascertained by Mr. McKay on his two recent trips for provisions.

On his first trip he came to a camp of 400 tents, comprising various bands. This season many traders, and even Company men, have been badly treated by the Indians, but as soon as they knew who he was the dancers (who act as a kind of soldiers) took charge of his carts, and in a very short time his loads were completed. They caused him to stay with them a night longer than he intended, and gave him an escort till he was beyond the danger of any reckless young fellows stealing his horses. The chief of the Fort Pitt Indians (the leading man in the plains) at that time sent me a very friendly message. On his last trip (from which he has just returned) he found that the large camp had been broken up, but he came to a division of it consisting of 200 tents. The chief of the Jack-fish Lake Indians gave him a most hearty welcome, saying that he had traded with him before, that he was thankful he always brought such things as the Indians needed, and gave them full value for what he bought, and never cheated them; that he had heard many accounts of the kindness of the Missionary to the Indians, and he intended to have visited him before this, but as his people have no carts they could not carry provisions so far, but that he himself intends to visit the mission in the coming fall, and in the meantime Mr. McKay was to deliver this message to me.

I think it was in my last letter that I mentioned that on these occasions Mr. McKay talks and reads and prays with as many as are willing to listen. On the trip that I have just been speaking of, an Indian came into the tent where he was and said, "I want to ask you something, I know you will tell me the truth. I have heard that all the dead people will rise again to life; is it true?" Mr. McKay told him it was quite true, that the great God has taught us that in His own book. The Indian asked, "Will all the Indians who have been killed on the plains, and have been devoured by the wolves, rise again?" He was told that they would. He was bewildered, and wondered how these bodies, pieces of which were scattered in many places and turned into earth, could be made into bodies again; but he seemed satisfied when he was told that the great God, who had at first made the bodies of our first parents out of the ground, can just as easily gather all that scattered dust and make it into bodies again. Then followed a conversation on how Christ was born, and what he did to save us, and how Christians have no need to fear death since they have such a Saviour.

Many of the Indians expressed their determination to visit us this fall. Now you perceive that the way is open for good being done, or at least hoped for by such itinerances as we have been talking of, which could not have been looked for two or three years ago. Nevertheless, I am perfectly convinced that the plan we have laid out for the mission is the proper one if we seek for permanency to our work—educate the young and do what we can to induce families to settle; hence it is that I am pushing forward, building and farming as much as I can, satisfied for the present to dig away at that rough foundation work, that we may all the sooner be able to lodge and feed a number of these little wanderers, and to assist families in their first efforts to become settlers. Still I trust no one can charge me with neglecting the spiritual part of the work. The fact that *five* adult Indians have been baptized as hopeful converts to the Gospel, and that two Indians have been admitted to the Lord's table since the commencement of the mission, is some proof that our work in that direction has not been in vain. Also, that almost every Indian visiting here attends

religious services, that some of these are enquirers, and that a considerable number of young people have received more or less instruction in the School, are evidences that we have not been losing sight of the one great object of our being here.

I am greatly encouraged by your letter, and by others received from friends making up boxes of clothing for the mission, and also by the special contributions of Sabbath Schools towards a School for Indian children, so that, despite your low funds, I am resolved to engage a teacher well acquainted with the Cree characters as Indian teacher, and who will also be able to interpret, read and pray in Cree in Mr. McKay's absence, when he and I may go off on such visits as we have talked so much about in this letter, provided that the person I have in view may be free to accept of such a situation.

I am thankful, *very* thankful to the Sabbath Schools, Ladies' Societies, &c., that are taking an interest in our work. I sincerely trust that such interest will greatly extend, and from these sources alone I may hope for ample support for my plans. Let all give their prayers likewise, for these we specially require.

It makes me glad to learn that the Lord is visiting some portions of our Church with special tokens of His favor. Whatever is human in such movements we have to mourn over, but then good is done, souls are quickened, and even those who have long followed the truth are revived by such scenes and seasons.

Rumor says we are now part of the *Dominion*. What effect is the change to have on this quarter? Are settlers from the Provinces to flock in here? I hope that before such shall be the case the Government will make a proper arrangement with the Indians, and appropriate proper reserves for them.

The Indians here have often spoken to me about such a movement as one that they dread, fearing that they will be crowded out of their own country as Indians in other parts have been.

If there are to be settlements on the Saskatchewan, I have no doubt that this will be one of the first parts to be pitched upon.

Thank God, we have had fine rain again to-day, and the fields are looking fresh and beautiful; the wheat is in ear.

With Christian regards to the Committee, &c.,

Yours most truly,

JAMES NISBET.

LETTER FROM REV. J. NISBET TO THE CHILDREN OF THE SABBATH SCHOOLS.

Prince Albert, Saskatchewan, June 30, 1869.

To the Sabbath Schools, Canada Presbyterian Church.

MY DEAR YOUNG FRIENDS,—Although I have not much to communicate at present, I think it is time I were sending you a few lines. As I have not received any very late copies of our RECORD, I am not aware to what extent the Schools have sent contributions to our work here, so that I do not yet know how far I may go in extending our work among the Indian children. I am trying to make arrangements to have them taught separately in their own language, and to have a person to take special charge of them; hitherto they have been in the English school, but that is

not satisfactory. Perhaps you have heard of the death of our little Indian girl Isabella. She was never quite well from the time her parents brought her back to us after her twin sister died. We all thought, however, that she was improving, and on the day of her death she had been more lively than usual. During her illness we had made her bed in our own room, and she was lying quietly sleeping near to where I sat writing, when she suddenly sat up to cough and put up matter, but when I went to her I saw it was blood that she was putting up; it literally flowed from her mouth, and nothing could stop it; she died in less than three minutes. What a solemn lesson! surely we know not what an hour, yea *a minute*, may bring forth. Bella had become a pleasant little girl, could speak English pretty well, could repeat a number of the answers in the "Introduction to the Shorter Catechism," and she was fond of singing some of the "Songs of Zion," that she had learned, such as "Joyful," "The Happy Land," "Joyfully, Joyfully," &c., "Come to Jesus," "Oh, Happy Day." May we not hope that she has now entered the happy land, and that she will be among those who shall watch you and me as we one after another approach the shore of the heavenly Canaan! Dear young friends, try to have the children's religion, and you will reach the children's heaven, should you, like Bella, die while you are young.

I am happy to say that Bella's father and mother, her brother, and other two little twin sisters have all been baptized since her death, so that the sad event seems to have been sanctified to the parents. For some time past half a dozen Indian children have been living here and attending school more or less regularly, besides those who were with us before. We have not ventured to receive these permanently into the institution as yet, but should the means be afforded, these and others will be gladly received. I wish you, my dear young friends, to remember that the Church has put it in your power to enable us to extend our operations among the young Indians as much as you please. All the money that you send to the Treasurer, with an intimation that it is for the Indian School, will be devoted to that object and to no other, and every parcel of clothing that you will send to the forwarding agent in Toronto, will help to clothe such children as we receive. At present we have nothing wherewith to clothe any children who come to us, but I hope there are now boxes on the way, and that in five or six weeks I shall have tangible proof that you are determined that this work will go on.

May the Lord bless your Schools and bless your souls, and bless your gifts to His cause; and may He make you the instruments of building up His cause here.

My dear young friends,

Yours most sincerely,

JAMES NISBET.

ST. ANN'S FRENCH MISSION.

Having recently been called to visit St. Ann's, by a report of the disastrous failure of the crops in that district, and the probable extreme destitution that would result to the people during the winter, it will perhaps interest the Church to know the state of things as they appeared to me after careful observation and inquiry.

The elders of the Church there provided me with a list of the names of 162 families, with the losses they had each sustained. In these families

there were 861 children and 1023 persons in all. They had sown an aggregate of 5951 acres of corn, all of which, with but little exception, was reported lost. This, at the low estimate of 30 bushels per acre, would, in an ordinary year, have yielded 178,530 bushels, the value of which, at 50 cents per bushel, would be \$189,265. In their wheat crop they have also suffered a calculated loss of \$29,145. In all, these families are estimated to have lost to the value of \$118,400, or an average of \$730 each.

How has this happened, it may be asked, in the fertile prairies of Illinois, everywhere spoken of as the very garden of the United States? The cause of this loss was an immense, protracted, and quite unusual rain-fall in the spring, just after the crops had been put into the ground. One deluge of rain succeeded another, accompanied with thunder, for weeks, over a considerable breadth of country to the south-west of Lake Michigan. The result was that the rivers rose 17 feet above their usual level, and all their tributaries were swollen into torrents. The land was thus flooded for miles around, and the water lodged even on the higher places. Such a visitation as this converted the rich prairie lands into muck, and where the seed was not wholly destroyed, vegetation was so repressed and retarded as literally to render the corn fields a waste over which the coarse barn-yard grass and knotweed waved in undisturbed luxuriance. In some cases the oats have been saved, but in others they are a poor crop. Potatoes are even few and poor, and the very chickens and turkeys have died of some mysterious disease. The great part of the County of Kankakee, and especially the Township of St. Ann's, has been the chief sufferer, from the circumstances that the cultivated lands lie there, for the most part in the forks of tributaries of the Kankakee River. They are rich lowlands. But not before, to the knowledge of the present inhabitants, has such a terrible calamity overtaken them.

To see the condition of things with my own eyes, I took a circuit of seven miles in three different directions. Everywhere the corn was a waste, only little patches on the higher lands here and there giving promise of any yield. *The wheat had been stacked, but it was dirty and poor, in many cases not worth the labor of threshing.* The oats only were tolerable, but few. I saw many of the farmers, and asked them myself how they stood, and in almost every case it was the same painful story,—“Our corn is gone, our wheat is very poor, we have little oats. There is enough of hay, we have nothing left over from last year, and no means of living unless we can get work, which we will gladly take.” In some cases the family had one, and in others two months' provisions. The people seemed sad, but made no complaints, hoping that in some way or other they would be able to provide for themselves and little ones. They have made great progress during the past ten years, and though in many cases burdened with mortgages, their farms have been fenced in, houses built, and stock and implements secured. But, considering the large families they have to support; the average being seven to each, few of them have been able to lay by in store, the result is, that in presence of such a general and sweeping calamity as has now befallen them, they are utterly prostrated. There are about 500 families altogether in the township, and the calculation is that not more than 100 of them have more than two months' provisions.

That there will be wide-spread distress is evident to any one who considers the case. That there is an abundant harvest in other parts of the great State of Illinois, and in the States on its borders, is certain; and the hope is, that when public attention has fairly been awakened, effectual aid will be provided to meet cases of actual distress.

I have already solicited the attention of benevolent Christian ladies in Philadelphia to the wants of the children in the matter of clothing for the winter, to enable them to attend school; and I doubt not that those kind friends will cheerfully undertake to meet this want. I have also written letters to the *Kankakee Gazette*, and the *Chicago Advance*, in the hope of attracting public attention to the condition of this district. Inquiry will thus, I trust, be made by competent parties, and measures adopted to meet the case. In the meantime we might come to their help, if we could carry out our project of erecting a church for the mission, which it very much needs. This would provide employment for many families, and help them to tide over the most inclement part of the year. We cannot hope to do this short of \$10,000, as it must be large enough to hold from 800 to 1000 people. The question is, where can we get this money? We can only hope that the Lord will put it into the hearts of His people to furnish it. Mr. Reid will gladly receive contributions for this purpose; and not unlikely it might commend itself to the liberality of the Christian Churches at home.

It is obvious that the people in St. Ann's can do absolutely nothing for the support of their own Church this season. The Mission will thus have to appeal all the more to the liberality of the Church in Canada. It is hoped that when the collection for the Kankakee Mission comes to be made, as appointed, on the first Sabbath of November, it will be a liberal one.

The School was opened on the beginning of Sept. with 120 children; it is in admirable working order. The Church is prosperous, and the attendance at ordinances large. At Kankakee City the Church is making marked progress under the care of Mr. J. H. Paradis. Six students are being sent to be under French tuition in the College of Montreal, for whom provision has been made; three will probably continue in the mission work, and six more will be aided to prosecute their studies at St. Ann's. Mr. Chiniquy purposes visiting, in October, congregations on the Ottawa, and in the County of Glengarry. During the winter it is also proposed that he should undertake active work among the French people, under the direction of one of our Eastern Presbyteries.

A. F. KEMP, *Convener of Com.*

Windsor, 20th Sept., 1869.

FREE CHURCH MISSIONS.

India is the great Mission field of the Free Church, a field that from the first drew forth the zeal and liberality of Missionaries and congregations, and that seems to be losing none of its hold upon the affections of its members. A most interesting meeting was held lately in the Free High Church in Edinburgh, in connection with the departure of two Missionaries, who had completed their studies at the new College last year, but had been compelled to wait, as the necessary funds were not forthcoming at the time. Dr. Duff, the father of Indian Missions, presided over the meeting, which was of a devotional character, and the ardent Missionary spirit of our late venerable father, Dr. Burns, found fitting expression in the exercises in which he took part. These Missionaries proceed to Bombay and Nagpore respectively.

Hitherto the labours of Missionaries in India have been directed to the ruling native classes, who belong to an intrusive race claiming kindred with the European, being part of what is called the Indo-European family; but now attention is being turned to the aboriginal races, wild tribes, differing

altogether from their more or less civilized neighbours, and for whose spiritual welfare little or no effort has been made. Dr. Murray Mitchell is inaugurating this Mission. He speaks highly of the character of the Kol and Santal races, which number four millions of people between them, and says that, "although not intellectually so high as the Hindus, they are morally higher, being, as compared with their neighbours, simple, frank, manly and truthful."

UNITED PRESBYTERIAN MISSIONS.

Africa seems to be the favourite field of Missionary enterprise in this parent Church. In the last number of the *U. P. Missionary Record* is an interesting article, made up of extracts from the diary of Dr. Robb, one of the Missionaries in Old Calabar. The principal difficulty which he seems to find in his labours is that of making the simple and very credulous Africans understand the refinements of European thought. He says: "To preach the Gospel to such a people in such a language is a most difficult thing. True, it is not difficult to pour out volubly a lot of sentences—our own European thinkings clothed in negro words—but it may be to a great extent an unknown speech. Mr. Spurgeon, or Richard Weaver, after an outgush of fervour and tenderness, which would have gone to the hearts of hundreds in Surrey Theatre, would be baffled if he saw the negro listeners here turning to some of his Efik assistants and asking, *sotto voce*, "Ete didie?" "What is he saying?" Mr. Robb speaks encouragingly, however, of Missionary prospects in the surrounding country, and looks forward to a speedy extension of the Church operations there.

In Caffaria three new Churches have been opened recently. Each of these is the work of the natives, very many of whom are not Christians, but, like the chief Jobie, wish to learn more of God, and are very friendly to the Missionaries. Jobie, who is a heathen, clinging to all the customs of his fathers, and finding his chief enjoyment in them, rose on the occasion of one of these church openings, after the Missionaries had spoken, and in an impressive speech said that there was a God over all. Yes! he believed that, and would be a fool if he did not. He had, therefore, erected this house for the worship of God, and he wished his people to assemble in it every Sabbath that they might learn more about Him. Nothing can be more encouraging than to find the heathen putting themselves in the way of receiving the truth.

ENGLISH PRESBYTERIAN CHURCH.

We have little that is new from the Chinese Mission of this Church. The climate seems to be telling severely upon the health of the Missionaries at Swatow and elsewhere. This shows the necessity for a system of education in China that will prepare a staff of native Ministers and Missionaries for the evangelization of their own country and the oversight and instruction of their Christian fellow countrymen. An interesting article appeared lately in the *Free Church Record*, showing the results of the work of this Mission in the continued religious zeal and Christian character evidenced by some of its converts, who had emigrated to Honduras, and who are now under the care of Mr. Arthur, Minister at Belize.

GENERAL MISSIONARY INTELLIGENCE.

The *Chronicle* of the London Missionary Society gives a continuation of the cheering news which for some time past has been coming from Madagascar. The Queen Ranavalomaujaka and the Prime Minister, who is now, by Christian marriage, the Queen's Consort, seem to have thoroughly devoted themselves to the service of God. On the occasion of the great annual feast of the Malagasy, three of the native preachers took the place of the idols formerly placed beside the sovereign, and engaged in solemn prayer, after which the Queen said: "This is what I have to say to you my people: I have brought my kingdom to lean upon God, and I exhort you, one and all, to be wise and just, and to walk in the ways of God."

"About a month after this," writes the native Minister Andriambelo, "there were assembled in the Court-yard, the officers and the judges, and the head men of the common people, and the nobles and preachers from each of the town churches. And after preaching, prayer and singing, Andriambelo baptized the Queen and the Prime Minister, when many of the people were greatly surprised, for they saw that the Queen and the Prime Minister, and the Christians present, were all weeping and greatly moved."

The natural result of the change of religion on the part of the Queen has been a great accession to the baptized membership of the Church. "The Gospel has made great progress among the chief officers of the Government. The Missionary brethren have carefully watched that progress, well aware of the dangers with which it was accompanied. But it is evident that the grace of God has abounded towards the native Churches, and that they have been preserved from harm. Their zeal also is quickened towards their brethren, and new converts are still coming in."

Great indignation is felt throughout the Christian world at the attempt on the part of some unprincipled Australians to establish a slave trade between the South Sea Islands and Queensland, the victims of these man-stealers being sent to labour on the Queensland plantations. "The public attention has been drawn to the subject by the trial of Captain Hovel, Levenger and Ranji, for the murder of three natives on board the 'Young Australian.' Hovel and Ranji were condemned to death for murder. The capture of the 'Daphne' at Fiji by H. M. S. 'Rosario,' with one hundred poor creatures on board, pressed into a space barely sufficient for fifty, will also tend to draw the attention of the Home Government to the system of man stealing."

The Missionaries have for some time past drawn attention to facts such as these, deploring the loss of valuable converts, either forcibly abducted or induced to leave by false representations.

The Polynesian Christians surpass those of the majority of newly evangelized countries in the liberality with which they provide for the support of ordinances. Many of their churches are self-supporting.

General Religious Intelligence.

DR. CUMMING AND THE ROMISH COUNCIL.

The follies of the Church provoke the contempt of the world which is the principal cause of them. No better instance of this can be afforded than that in which the *Saturday Review*, for once orthodox and truthful, seeing that it serves its purpose to be so, severely castigates Dr. Cumming in

connection with his famous letter to the Pope. The following extract from its article entitled, "Hob and Nob with Antichrist," is eminently instructive.

"In the appendix to Archbishop Manning's 'England and Christendom,' Dr. Cumming found a Papal decree ordaining that before anything is discussed with heretics, they shall first undertake to submit to the determinations of the Council, and that, in case of their declining this, they are to be dealt with as condemned schismatics. Here was a discovery just suited to Dr. Cumming's purpose. It proved that in attending the Council he must, 'according to this infallible decree, incur great personal risk.' Luther avowed his determination to go to Worms, though all the devils in hell should try to prevent him. Dr. Cumming feels that such heroic resolutions are out of place in the nineteenth century, and in the minister of a Presbyterian congregation in Drury Lane; so he admits that the prospect of being 'dealt with'—that is to say, consigned to a bonfire, as John Huss was in similar circumstances—would be an obstacle to his going to Rome.

"In this dilemma he takes Archbishop Manning's advice, and addresses himself directly to the supreme authority. He has written, he tells us, 'to Pope Pius IX., with all respect and deference, a short letter in the accustomed ecclesiastical Latin form.' Has Dr. Cumming succeeded in deceiving himself when he talks in this way, or is he only anxious to deceive others? It is all very well to talk of the 'accustomed ecclesiastical Latin form'—by the way, in what dictionary of ecclesiastical or other Latin has Dr. Cumming met with *Presbyterus*—but this is just the plea which has been put forward in all ages as an excuse for sinful conformity. Naaman only conformed to an 'accustomed ecclesiastical form' when he proposed to bow down in the house of Rimmon. What business, we should like to know, has Dr. Cumming to begin a letter to Antichrist with '*Sancte Pater,' or to profess himself the servant '+Sanctitatis Tue'? Because, we suppose, he can go to the Council in no other way. But if Dr. Cumming were consistent with himself, he would desire to keep away from all such gatherings as from an assembly of wicked doers. We read in the Apocalypse that all the world 'wondered after the beast,' but we nowhere read that the saints exchanged civilities with him in the accustomed anti-christian form, or asked leave to state the reasons why, as at present advised, they must decline to accept the mark. A few words at the end of the letter, (Dr. Cumming's letter to the *Times*, including a copy of his note to Pius IX.) suggest, we fancy, the key to Dr. Cumming's lamentable apostacy. 'I am persuaded,' he says, addressing the editor of the *Times*, 'that, if you send, as you doubt will, a reporter to the successive meetings of the Council, he will not be able to report any language used by me, or the others,'—meaning Dr. McNeile, the Bishop of Ripon, and another eminent, but to us, alas! unknown Protestant champion, Dr. Blackeney, all three of whom Dr. Cumming hopes to take with him—'inconsistent with the courtesy we owe, or the respect we feel to the sovereign Pontiff and the assembled prelates.' The vision of a 'discussion,' such as we believe he has often borne a part in in earlier life, floats before Dr. Cumming's imagination. The fields in which he has hitherto won his honours were but the obscure platforms of local Protestant meetings. Now he dreams of glorifying himself at Rome, with the whole Roman Catholic Episcopate for adversary, the *Times* for reporter, and the world for audience."

DISESTABLISHMENT.—The Irish Church Bill seems to have paved the way for a far more extended system of disestablishment than it was supposed would be mooted for at least a long time to come. The principality of Wales is dissatisfied with the state of religious inequality under which its people are groaning, and a notice of motion has been given in the House of Commons by Mr. W. Williams, to grant a measure of relief similar to that granted to Ireland, the surplus funds arising from a disestablishment being devoted to a national and undenominational system of education.

In Scotland, also, the dissatisfaction which rate-payers, not belonging to the Established Church, have felt in being compelled to contribute towards the expenses of a body for which they have little sympathy, has culminated in a bill which Mr. McLaren has obtained leave to print for the abolition of compulsory Church-rates in Scotland.

In Jamaica, the glaring inconsistency of some 40,000 inhabitants, belonging to the Church of England, being in receipt of £19,630 for religious purposes, and 120,000, of other denominations, dividing between them the remaining £370 of the £20,000, contributed annually for the support of religious worship, is being rapidly remedied, perfect religious equality being about to be established in the Island.

Finally, a notice of motion has been given by Mr. T. Chambers, calling attention to the unsatisfactory position of the Church of England, with relation to the whole body of the English people. The object of the motion will be "to bring the Church into harmony with the feelings and principles of the country, and make it more efficient for the evangelization and instruction of the whole community."

THE OECUMENICAL COUNCIL.—A letter has lately been written by the venerable Dr. Marle D'Aubigne to the Hon. Arthur Kinnaird, of London, suggesting that there should be, on the part of Protestants, some great demonstration of Evangelical principles. At one time it was proposed to hold at Geneva a Protestant Council, simultaneously with the Council at Rome; but this proposal has been given up in the meantime. The suggestion of the venerable historian of the Reformation was considered by a number of friends in London, who have recommended that, wherever practicable, throughout the week beginning on Sunday, 5th Dec., UNITED PRAYER MEETINGS of all denominations should be held, and prayer be made without ceasing for the progress of the work of reformation now proceeding in Spain, France, Austria, Italy, and other long known centres of Romish influence; for the deliverance of the British Isles from the prevalence and extension of this influence, by the abundant out-pouring of the Holy Spirit, and a true conversion of souls to the knowledge of a pardoning Saviour.

AUSTRALIA—ENDOWMENT OF THEOLOGICAL HALL IN VICTORIA.—The Presbyterian Church of Victoria is engaged in raising a fund for the endowment of chairs of Theology. The work has been four years in hand, and has been carried on very quietly but successfully. The number of subscribers above £20 does not exceed 120, but their subscriptions exceed £12,000. The matter, having been thus nobly commenced, is to be laid before all the congregations of the Church. The number of Ministers in connection with the Church in Victoria is now 110, communicants 10,162, Sabbath-School children 14,391. In Queensland the General Assembly has taken steps for establishing a mission for the Polynesian laborers in the country.

DEATH OF THE BISHOP OF EXETER.—Recent papers bring accounts of the death of Dr. Philpots, Bishop of Exeter, at the advanced age of 91. The deceased Bishop did much in his day for the advancement of High Church principles in the Church of England. We notice the death, too, of the Archbishop of Armagh.

LETTER TO THE POPE.—The Moderators of the last General Assemblies of the Old and New School Presbyterian Churches have written, in behalf General Assemblies, a reply to the letter which, last year, was addressed by the Pope to the Protestant Churches, inviting them to join the Church of Rome. The letter sets forth a very distinct statement of the differences between the Evangelical Churches and the Church of Rome, specifying various doctrines and usages which Protestants believe to be contrary to Scripture and to the practice of the early Church.

METROPOLITAN OF THE EPISCOPAL CHURCH OF CANADA.—The Rev. Dr. Oxenden, Bishop of Montreal, and Metropolitan, has arrived and entered on the discharge of his duties. The Bishop, who is said to be thoroughly evangelical and truly devoted, has already won the esteem of all who have had opportunities of knowing him.

PRINCETON, N. J.—The attendance of Theological Students at Princeton is less than usual, the Junior Class numbering 31 against 40 last year. The College, under Dr. McCosh, has, however, a larger attendance than ever, 320, while students are still coming.

WELSH CALVINISTIC SYNOD.—The Annual Meeting of the Welsh Calvinistic Synod was recently held at Carnarvon. Deputations from the Free Church of Scotland, the English Presbyterian Church, and the Irish Presbyterian Church were present and delivered appropriate addresses. There was preaching in the open air one evening, and the day was devoted specially to preaching, the services being attended by about 10,000 hearers. The Rev. Mr. Lumley, of Liverpool, and Rev. Mr. Thomas, with others, officiated.

THE SCOTCH ESTABLISHMENT IN THE HIGHLANDS.—In several parishes in the Highlands the people have in a mass left the Established Church. At Watnish, in Skye, this is the case, also at Lochs, in the Island of Lewis, Rosshire, the inhabitants of which have presented a petition to the Home Secretary, praying the Government not to issue a presentation to any new incumbent, and to grant to the people of the parish the use of the parish church, now without a congregation, or to do otherwise as may be required by a regard to justice, economy and public utility.

THE ORGANIZATION OF THE IRISH CHURCH.—Active steps are being taken for the organization of the Irish Church, and it is interesting to see the importance which the lay element is assuming. All appear to be impressed with the conviction that the laity must be represented in the General Synod, which is to be convened. A sum of upwards of \$10,000 has been already promised to a Substitution Fund for the ministry.

An Obituary Notice of the late W. Dunbar, Esq., of Dumbarton, and one of the late Rev. W. M. Mackey, are in type, and will appear in next number.

Home Ecclesiastical Intelligence.

CALLS, &c.

KING AND LASKEY.—The Rev. W. Troup has been called by the congregations of King and Laskey.

GANANOQUE.—The Rev. J. Barron, M.A., has been called by the congregation of Gananoque.

THOROLD.—The congregation at Thorold have called Rev. S. C. Fraser, formerly of McNab.

DETROIT.—The Rev. G. Milligan, B.A., was on 30th July inducted as Pastor of the congregation at Detroit, connected with the Canada Presbyterian Church. A very cordial welcome was given to Mr. Milligan, not only by the members and adherents of the congregation, but also by brethren of the other Presbyterian congregations in the city. Mr. Milligan has the prospect of extensive usefulness in the city where he is now settled.

REV. T. WARDROPE.—The Rev. T. Wardrope, whose induction was appointed to take place at Guelph on the 30th ult., received before leaving Ottawa several very gratifying tokens of respect and affection from those formerly under his pastoral charge, and from the inhabitants generally. An address, with a purse containing \$1100 was presented on the part of his former flock, an address was also presented to him on the occasion of his leaving Ottawa by the Bible Society, and another by the members of the Ministerial Association. Several other valuable testimonials were presented. Mr. Wardrope will long retain a strong hold of the affections of those among whom he so long laboured.

ENNISKILLEN.—The Rev. J. Thom, B.A., formerly of Lakesfield and North Smith, is to be translated to Enniskillen, in the Presbytery of Ontario.

GUELPH, KNOX'S CHURCH.—The new church in course of erection by the congregation of the Rev. W. S. Ball, is so far completed that they can use the basement for public worship. It was opened for this purpose on the 12th ult.

GALT.—A new congregation has been organized in connection with our Church in Galt, as will be seen from the report of the Guelph Presbytery. The membership is upwards 100, and the attendance on the Sabbath services is, we understand, very considerable.

C. P. CHURCH, MÉTIS, QUE.—The annual Festival of the Band of Hope in congregation, was held on the 17th of August. There was a full muster of its members. Most of the strangers who were spending a while there by the sea-side were present. On account of many being engaged in farming operations, the attendance of the parents was not so large as it otherwise would have been. The proceedings of the day began with a procession of The Band of Hope. Several of the pupils of a Sabbath School, composed of French Canadian Roman Catholic children, taught by the Pastor and some members of the congregation, accompanied them, carrying a banner with the choice, "Honore ton père et ta mère," (Honour thy father and thy mother.) Afterwards, all present partook of refreshments in a building adjoining the church, which was abundantly decorated with flags and

evergreens. A meeting was next held in the church, at which suitable addresses were delivered by the Revs. J. McKillican, Agent of the Canada S. S. Union, and J. M. Gibson, of Erskine Church, Montréal. A few well-known English hymns, also, were sung. The French Canadian children who were present sang translations into French of certain familiar hymns. They were also examined for a few moments by the Pastor in Watts' Scripture Catechism in French: Considering the short time that the School has been in operation, and their state when it began, their answers were very gratifying. Alas! some who ought to know better, think that it is a greater sin for them to attend the school referred to than to work or amuse themselves on the Sabbath. After the blessing was pronounced, the meeting broke up. As an illustration of the uncertainty of life, we may mention, that of those who were at the Festival of the same Band of Hope last year, *four* have been removed by death. It is remarkable that all have died of the same disease.

CONVENTIONS.—During the last month two Conventions were held, one of the Young Men's Christian Association, at Hamilton, and the other at Toronto, of the Dominion Temperance Association. Both were largely attended, and, we believe, will be productive of good results. The annual Convention of the teachers and friends of Sabbath Schools will be held at Belleville in the course of this month. From the arrangements made, it is hoped that the occasion will be one of interest and profit.

Proceedings of Presbyteries.

PRESBYTERY OF OWEN SOUND.—This Presbytery met at Owen Sound, on the 7th September. There was a full attendance of Ministers, and two elders. The Rev. Thomas Stevenson tendered his resignation of the pastoral charge of Owen Sound congregation. It was resolved that the resignation lie on the table, and that a special meeting of Presbytery be held at Owen Sound, and within the church there, on the 22nd instant, at 2 o'clock p.m., and that all parties should be cited to appear at said meeting for their interests. The reasons of protest and appeal, by Wm. Kennedy, against the decision of Presbytery in his case, were read; also the answers to those reasons prepared by the committee appointed for that purpose. These answers, as read, were adopted by the Presbytery. Messrs. Gauld and Frazer were appointed to represent the Presbytery, in this case, before the Synod. Mr. McInnes was appointed treasurer of the Presbytery Fund, instead of Mr. Stevenson, who had resigned. The Presbytery resolved to make application to the Home Mission Committee for a supplement of \$200 for South Keppel Congregation, that the supplement to Dunblane be continued for next year, and that application be made for a supplement of \$2 per Sabbath for West Sullivan. Mr. Thomas Burgess appeared, complaining that he had not received a satisfactory certificate from the Session of West Arran congregation, and asking to be heard at the bar of the Presbytery. Mr. Burgess was heard, and Mr. Tolmie heard in explanation, when a motion was carried, sending back the matter to the Session, either to deal with the case, or give a certificate to Mr. Burgess. Mr. Tolmie protested, and appealed to the Synod, for reasons to be given in. Messrs. Dewar and Smith were appointed to prepare answers to these reasons, and Messrs. Dewar and Gauld to represent the Presbytery before the Synod. Mr. Gauld was appointed corresponding member of the Foreign Mission Committee. The Presbytery Roll was read and certified for Synod. Messrs. Frazer and Hall were appointed assessors to enable Mr. McInnes to form a session at South Keppel. The Presbytery adjourned, to meet again at Owen Sound, on the 21st day of December, at half-past one o'clock, p.m. ALEX. FRAZER, *Clerk of Pres*

PRESBYTERY OF COBOURG.—This Presbytery met at Peterboro on the 7th of September, the Rev. J. M. Roger, Moderator. There were present ten ministers and two elders. Mr. Roger was appointed a member of the Synod's Foreign Mission Committee. The following students were examined, viz.: Mr. Isaac Campbell, with a view to entrance on the first year's literary course at Knox College; Mr. David Millard, with a view to entrance on the third year's literary course; and Messrs. John Somerville and Peter Scott, students in theology. The two gentlemen last mentioned delivered each one discourse. The examinations were sustained, and it was ordered that the students should be certified to the Board of Examiners. The call from Enniskillen in the Presbytery of Ontario, in favor of the Rev. James Thom, of Lakesfield, was taken up. A stipend of \$600 with a manse is promised. The Rev. John Smith, of Bowmanville, appeared in behalf of the Presbytery of Ontario. There were also commissioners from the congregation of Enniskillen, and from the congregations of Lakesfield and North Smith. When the reasons for and against the translation had been read, and the commissioners had been heard, Mr. Thom described his difficulty in coming to a decision as being very great, but announced that his judgment pointed towards the acceptance of the call to Enniskillen. After the members of the court had been invited in order to express their opinions in the case, it was unanimously agreed to release Mr. Thom from his present charge, and to appoint Mr. Blain to preach at Lakesfield and North Smith, and declare the pulpits vacant on the 26th of September. A minute, expressive of the Presbytery's high estimate of Mr. Thom's earnestness and devotedness, missionary zeal and brotherly spirit, their sincere regret at the prospect of his removal from the bounds, and their earnest wishes for his welfare and that of his family, was ordered to be inserted in the records. In consequence of the resignation of Mr. Thom, Mr. Donald was appointed to the office of clerk. Mr. John Somerville, student missionary, gave a very gratifying report of his labours in Burleigh, Chandos, &c., and Mr. Thom was appointed to visit those places and administer baptism and the Lord's Supper there on the 26th of September. There was read a petition, with thirty-seven (37) names appended, from the settlement west of Sandy Lake, in the township of Harvey, praying for supply of preaching. It was agreed to assure the petitioners that they would receive such supply as the Presbytery might be able to give them. Mr. Laing gave in the report of the committee on arrangements for missionary meetings. After a lengthened discussion, it was agreed that each minister and kirk session be enjoined to see that missionary meetings are held in their respective congregations, and to make the necessary arrangements for themselves. It was further agreed to instruct members of deputations to give special prominence, in their addresses, to the mission work of our own Church, to inquire into the financial state of each congregation, and, if possible, to organize missionary associations where they do not already exist. It was agreed to apply for one missionary for the winter. The next regular meeting of Presbytery was appointed to be held in Peterboro, on the first Tuesday of January next.

WILLIAM DONALD, *Pres. Clerk.*

PRESBYTERY OF CHATHAM; MISSIONARY MEETINGS AND EXCHANGES OF PULPIT FOR OCTOBER, 1869.—*District 1.*—Deputation, Messrs. Walker, Caven, Becket and Warden. Bothwell, Friday 15th, at 7½ p.m.; Sutherland's Corners, Saturday, 16th, at 2 p.m., and Florence at 7 p.m.; Indian Reserve, Monday, 18th, at 2 p.m., and Ridgetown at 7 p.m.; Botany, Tuesday, 19th, at 2 p.m., and Thamesville at 7½ p.m. Exchanges: Sabbath, 17th, Mr. Caven to Botany and Mr. Becket to Ridgetown; Mr. Walker to Bothwell and Mr. Warden to Wellington Street, Chatham. *District 2.*—1st Deputation, Messrs. McColl, King, Kemp, Waddell and Forrest. West Tilbury, Tuesday, 19th, at 11 a.m., and East Tilbury at 7 p.m.; Buxton, Wednesday, 20th, at 11 a.m., and Wellington Street, Chatham, at 8 p.m.; Scotch Settlement, Thursday 21st, at 11 a.m., and Adelaide Street, Chatham, at 7 p.m. 2nd Deputation, Messrs. Kemp, Warden

and Missionary. Dover, Friday 22nd, at 11 a. m., and Wallaceburgh at 7 p. m. 3rd Deputation, Messrs. Kemp, Walker, Waddell and Becket. Harwich, Monday 25th, at 2 p. m. Exchanges: Sabbath, 24th, Mr. McColl to Buxton, Mr. Kipg to Tilbury, and Mr. Forrest to Adelaide Street, Chatham; Mr. Waddell to Windsor, and Mr. Kemp to Harwich; Mr. Warden to Wallaceburgh, and Missionary to Bothwell. *District 3.*—Deputation, Messrs. Dr. Burns, Kemp, McDiarmid and Milligan. Detroit, Tuesday 26th, at 7 p. m.; Windsor, Wednesday 27th, at 7 p. m.; and Amerstburgh, Thursday, 28th, at 7 p. m. Exchanges: Sabbath, 31st, Dr. Burns, morning to Windsor, evening to Detroit, and Mr. Milligan to Chicago; Mr. Kemp to Amerstburgh, and Mr. McDiarmid, morning to Detroit, evening to Windsor. *District 4.*—*Chicago, St. Anne's, Kankakee, and Elmira, left to private arrangement.* Elders are appointed by the Presbytery to take part in these meetings. It is earnestly recommended that, in addition to the annual collection, subscriptions be taken up at these meetings, in such congregations as have no missionary association; such subscriptions to be collected in October, or at latest, November, and forwarded to the treasurer, Kenneth Urquhart, Esq., Chatham. Ministers are requested to give ample intimation of these meetings to their congregations, and to make arrangements for receiving and forwarding the deputies.

R. H. WARDEN, *Convener.*
ALEX. F. KEMP.
WM. WALKER.

Bothwell, August, 1869.

PRESBYTERY OF LONDON.—This Presbytery held its usual quarterly meeting on the 14th and 15th ult. A great portion of time was devoted to the examination of students, with a view to their entering and taking their proper departments in Knox College; also of three young men applying for license. Certificates were granted to the students, and Messrs. Rowat, McDonald, and Urquhart were licensed to preach the Gospel of our Lord Jesus Christ. The following standing committee for the examination of students was appointed, viz., Messrs. Proudfoot, McKinnon, A. Stewart, Simpson, J. Scott, Thompson, and Grant. Messrs. John Scott, Geo. Simpson, and Wm. Clark were appointed to preside at the election and ordination of elders, and the proper organization of Parkhill and McGillivray, Lucan and Biddulph, at as early a time as possible, suitable to all parties. Trials, with a view to license, were appointed to Mr. Peter McLaren, who has been studying under the direction of the Presbytery. A scheme for holding missionary meetings in January and February next was submitted and adopted. The Presbytery ordered the same to be printed and circulated. The following minute was adopted in reference to the separation of brethren from London, in order to form the new Presbytery of Chatham: "The Synod, at its late meeting in Hamilton, having, on the application of the Presbytery, agreed to divide the same, and to erect in the south-western section of it a new Presbytery, under the designation of *The Presbytery of Chatham*, agreed to record the following minute: The Presbytery expresses its gratitude to God for the increased extension in the number of congregations and ministers afforded to the Canada Presbyterian Church in this part of the country, whereby the formation of a new Presbytery has been rendered necessary; desires, with fraternal affection, to keep in remembrance the intercourse which the brethren, now separated, have had with each other in the performance of their official duties as co-Presbyters, as well as in seasons of social and private friendship; and prays that both those who constitute the new court, and those who remain in connection with the Presbytery of London, may have the comfort of the Lord's presence and direction, and be enabled, in harmony, and with diligence, wisdom, and love, to discharge the duties which devolve on them, as ministers of the glorious Gospel of Christ; and that at the coming of the Lord they may all be found among those whom he will welcome as 'good and faithful servants.'" The following minute was also recorded: "The death of the Rev. Robert Burns, D. D., of Toronto,

having taken place at Knox College on the 19th of August last, the Presbytery record their high estimation of his character, as a person of gifts and acquirements, decided piety, a generous disposition, and of singular activity and devotedness as a minister of the Gospel and a professor in the College, and their sense of the valuable services which he has rendered to the cause of the Saviour, in connection with the Canada Presbyterian Church by his disinterested labours among the candidates of the Gospel Ministry, and his continued efforts in various ways to advance the interests of the Theological College in Toronto, as well as by his unwearied diligence in preaching the Gospel in the congregations and mission stations of the Church. And while deeply sensible of the loss which the Church has sustained by his lamented death, they would record their gratitude to God for having spared him to the advanced age of 81 years, and enabled him throughout his long life to be active and efficient in the work of his Master. The Presbytery would also express their deep sympathy with Mrs. Burns, the widow of the venerable departed father, with his son, the Rev. Dr. Burn: of Chicago, and with all the relations of the family, in their painful bereavement, and pray that they may be sustained and comforted by the grace of God, and by the certain hope of a glorious immortality for all who believe in His Son." Mr. Proudfoot was appointed to the Foreign Mission Committee. *Next Meeting of Presbytery, St. Andrew's Church, London, 14th December, at 11 a. m.*

GEO. CUTHBERTSON, *Clerk.*

PRESBYTERY OF GUELPH.—The Presbytery of Guelph met at Guelph, on the 14th. ult. Among other items of business, the induction of the Rev. Thomas Wardrope, was appointed to take place on Thursday, 30th, the services to be in Rev. Mr. Torrance's Church, kindly granted for the occasion. The Rev. J. A. Thomson was appointed a member of the Foreign Mission Committee. The conduct of the Rev. Robert Torrance, in organizing the new congregation in Galt, was approved of; and the Presbytery appointed him to reside at an election of Elders on the 27th September. The Communion Roll handed in to the Presbytery contained the names of 106 members. Rev. W. Millican's resignation of the congregation at Price's Corners, was accepted, and it was arranged that that station should have supply alternately with Amaranth. The Presbytery held an interesting conference on the State of Religion.

PRESBYTERY OF OTTAWA.—This Presbytery held an adjourned meeting in Ottawa on the 25th August. The principal business before it was the consideration of the call to Mr. Wardrope, from Chalmers' Church, Guelph. After hearing all the parties concerned, the Presbytery agreed to grant the translation craved, and to record the following minute, expressive of their esteem for Mr. Wardrope, their regret at his removal, and their sympathy with the congregation of Knox Church, in the severe trial to which they are subjected:—

The Presbytery deeply regret the circumstances that call upon them to express their sympathy with the Rev. Thomas Wardrope, and their unfeigned appreciation of him as an able, faithful, and highly honoured minister of Jesus Christ. His personal excellence and gifts, as also twenty-four years of untiring and loving labours, have endeared him by many bonds, not only to the congregation of which he has been the Pastor, but to all the congregations within the bounds of the Presbytery, when they were in the infancy of their hopes and their history—for the preservation and extension of evangelical religion. These things have caused his name to be cherished in the hearts and at the hearths of all our people.

As a Presbytery, we deeply feel the loss we sustain in being deprived of the presence, counsel and hearty co-operation of our brother in the growing necessities of the ministerial and mission field of the Presbytery. Feeling assured that Mr. Wardrope's personal qualities, gifts, and long experience, specially fit

him for the necessities of the new charge to which he is called, and praying that his transference to the Presbytery of Guelph may prove, by the Divine Spirit, a blessing to the Church and cause of Christ—helpful to himself in body and mind, “we commend him to God,” who is able to do exceeding abundantly above all that we ask or think.

Finally. The Presbytery would also express and tender to this congregation assurances of their warmest sympathy and solicitude in this great trial, promising all help in prayer and counsel, love and labour, in the loss they are called to experience; praying that the Great King or Head of the Church, through the guidance of the Holy Spirit, in answer to the prayers of the Session and the congregation, may give them a Pastor to feed them with knowledge, going out and in before them, breaking the bread of life.

Mr. Crombie was appointed to preach in Knox Church, Ottawa, on the 20th September, and declare the church vacant.

Mr. McLaren, student, read an essay on a subject which had been previously prescribed to him, which was sustained with approbation. Mr. Burns was appointed corresponding member of the Foreign Mission Committee. The next regular meeting of Presbytery is to be held at Smith's Falls on the first Tuesday of November, at half-past seven p. m.

It was agreed to hold an adjourned meeting in Beckwith on the 23rd Sept., at 6.30 p. m., to issue the matter of the petition from Carlton Place for more regular service.

JAMES CARSWELL, *Presby. Clerk.*

Correspondence.

THE LATE MR. D. McMILLAN, KENYON.

At Kenyon, Ontario, 4th July, 1869, Dugald McMillan died in the 64th year of his age.

D. McMillan was born at Lochiel, Ontario, in April, 1805. When he was about two years old, his father and the whole family removed to the adjoining Township of Kenyon, where he lived till his death. Mr. McMillan was a useful member of the Church and a faithful office-bearer. He was ordained as a Deacon of the Free Church, Lochiel, on the 18th January, 1849, which office he held till he was called to the office of the Eldership, on 23rd February, 1851, which office he faithfully discharged to the best of his ability till his death. Mr. McMillan will be greatly missed by a large circle of friends, and by the members and adherents of the Canada Presbyterian Congregation, Lochiel; but what is their loss we believe is his great gain. He lived *firmly* believing in Jesus Christ as the Saviour of his soul, and when he came to his death bed his faith failed him not, but enabled him to commit himself entirely into the hands of his loving and merciful Redeemer, in the hope of a glorious immortality beyond the grave.

D. C.

THE LATE REV. HUGH CAMPBELL.

God, in his wise and admirable providence, has been pleased to remove from among us another of his faithful and devoted servants—the Rev. H. Campbell, of Manilla. This is the second Minister in the Presbytery of Ontario called away within a brief space.

Mr. Campbell was preparing to attend the Synod in June, when he took suddenly unwell; he suffered much in his illness, but bore all with great Christian resignation to the last. He had no wish beyond the will of his

heavenly Father, and it was pleasant to see and hear him in his last moments; even when he could not speak, he gave signs to his friends about him that he understood them as he was entering the dark valley of the shadow of death.

Mr. Campbell was born in Campbelton, Scotland. While he was still young his parents removed to Glasgow, in which city he was brought up. As he showed signs of early piety, his parents, studying his own wishes, gave him a liberal education. While at college, he took an active part in every good work, as Sabbath Schools, Young Men's Christian Associations and Missionary meetings. He could not wait, but gave himself to the missionary work before he was done with his studies, went to the West Indies, and labored there for a time. He afterwards returned to Glasgow, finished his studies, and was licensed by the Glasgow Presbytery in connection with the Free Church of Scotland. About this time, Rev. Mr. Walker, of Newton Stewart, was sent out as a deputy to Canada, and Mr. Campbell was appointed to supply his pulpit, which he did with much acceptance. He was soon after this invited out to assist the Rev. D. Fraser, of Cote Street, Montreal; here he gave great satisfaction, and in leaving for Cornwall, his new sphere of labor, he received a substantial token of good-will. He labored faithfully at Cornwall till he filled the church, and it had to be enlarged. Feeling it his duty to leave Cornwall, he soon found a new field at Manilla, and after a fair trial of his people at Manilla and the other places about it, he has been heard to say that he felt happy, and had no other wish than to live and die in their midst. He has got his wish. He died on the 23rd July, is buried at Manilla, and has left behind him an affectionate people to mourn his loss.

Mr. Campbell was naturally of a very happy turn of mind, which led him to make the most of everything. When others would see nothing but darkness that filled their minds with fears and doubts, he saw light which filled him with gladness. This made him a pleasant and a delightful associate, and the more one knew him the more they desired to be with him. This turn of mind, sanctified by grace, made him also a wise and a judicious councillor to the afflicted and distressed. His mental attainments were great. He was apt to learn, and having good opportunities to improve, he made the most of them. Not contented with the ordinary branches of education in preparing for the ministry, he studied some of the modern languages, as French and German, and understood them well when he left the Old Country; but when he came to Canada and found so much to do, he laid these mostly aside, and gave himself with his whole heart to the work of the ministry. Being a diligent student even to the last, and having a mind well stored with general knowledge, he proved himself to be a useful minister of the Gospel in the different places where it was his lot to be cast; and had it not been for a natural diffidence, which he could never fairly overcome, he would have been one of the most useful public men in our Church. As a minister, he faithfully preached the Gospel by word and example, in health, in sickness, and at the hour of death; and the words of Scripture may well apply to his people,—“Remember them who have spoken to you the word of God, whose faith follow, considering the end of their conversation: Jesus Christ, the same yesterday, to-day and for ever.

To Jordan's bank when'er we come,
And hear the swelling waters roar,
Jesus! convey us safely home,
To friends not lost but gone before

MONEYS RECEIVED UP TO 20th AUGUST.

SYNOD FUND.

Fullarton, should have been.....	\$10 00
Eramosa (less dis.).....	7 68
Lucknow (less dis.)	5 04
Galt, Knox's.....	30 00
Percy.....	5 00
Moore, Bear Creek.....	6 41
Thamesroad, &c.....	8 00
Clinton.....	6 00
Kilbride ..	4 00
Warwick, Main Road.....	1 76
Kirkfield ..	3 36
{ Thamesville	4 00
{ Botany.....	1 50
Carlisle.....	3 72
Ailsa Craig.....	3 08
Cote St. Montreal.....	64 27
Wroxeter	7 76
Islay.....	5 00
West Aldboro, Kintyre.....	4 69
Mt. Pleasant.....	2 00
Huntingdon, Athelstane.....	6 00
Mono West.....	2 00
Florence & Bothwell.....	5 60
Melrose & Lonsdale	6 00
English River	6 00
Guelph, 1st.....	5 00
Brampton, 1st.....	4 00
Beverley (less dis.).....	6 79
Brucefield.....	14 00
Fitzroy Harbour.....	8 00
Thamesford.....	12 00
{ Lakefield.....	2 00
{ North Smith.....	1 50

KNOX COLLEGE.

West Alboro', Kintyre.....	\$14 69
Galt, Knox's.....	145 00
Ashfield & Huron.....	46 00
Brampton, 1st.....	10 05

FOREIGN MISSION.

Clinton.....	\$12 00
Friend, per G. L. McKay.....	5 00
Member in Huron, for Mr. Nisbet.....	2 00
Member in Huron, for Red River.....	2 00
Hibbert, for Mr. Nisbet's Mis.....	4 65
" Clothing to the value of.....	26 35
Adam Foster, Smith's Falls, for Mr. Nisbet's Mis.....	2 00
St. Mary St., Montreal S. S., for Mr. Nisbet's Mis.....	26 00
Lakefield S. S., for Mr. Nisbet's Mis.....	2 00

WIDOW'S FUND.

Wroxeter.....	\$ 8 09
Galt, Knox's.....	40 00
Lisadel.....	3 00
Brampton, 1st.....	5 60
Chippawa.....	6 02

With rates from Rev. J. Hume ;
Rev. J. Watson.

HOME MISSION.

Brooke (less dis.).....	7 57
Fullarton.....	22 00
" last No. should have been.....	10 00

FRENCH CANADIAN MISSION.

Member in Huron.....	2 00
Egmondville.....	4 00
Brampton, 1st.....	8 45

SALARY OF REV. PROF. YOUNG. .

Galt, Knox's.....	100 00
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RECEIPTS FOR THE RECORD UP TO 20th SEPT.

Miss A. Y., Thamesville ; H. L., Tottenham ; G. L. McK., Princeton, N. J. ; Rev. J. H., Marlow, Q. ; J. A., Rockland, \$1 ; W. E. O., Kilbride ; W. J. St. Catharines, \$2 ; Rev. A. J. T., Berlin ; D. McL., Hamilton, \$30 ; Rev. G. B., Wroxeter, \$6 ; J. McL., Rugby ; W. F., Bradford, \$1.