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T H E  
HOME AND FOREIGN RECORD  
OF THE  
CANADA PRESBYTERIAN CHURCH.

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No. 11.

SEPTEMBER, 1866.

VOL. V.

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MEETINGS OF COMMITTEES.

The College Board and several Committees will meet as follows :

*College Board* on Wednesday 3rd Oct. 1 30 o'clock p.m.

*Home Mission Committee.* Tuesday 2nd Oct. at 4 o'clock p.m.

*Foreign Mission.* On Wednesday 3rd Oct. at 4½ o'clock p.m.

*Committee on Sabbath Schools.* On Wednesday 3rd Oct. at 10 o'clock a.m.

*Committee on Increase of Ministers' Stipends.* On Wednesday Oct. 3rd at 11 a.m.

The meetings will be held in Knox College.

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FRENCH CANADIAN MISSIONARY SOCIETY.

We beg to remind Ministers and Congregations that a collection in aid of the French Canadian Missionary Society is recommended to be taken up in all congregations not visited by the Agent of the Society, on the 3rd Sabbath of September, or on some other convenient day.

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HOLDING FAST OUR PROFESSION.

A Sermon, preached at the ordination of Rev. H. McQuarrie, in Willis' Church, *Blenheim*; on the 22nd May, 1866, by the Rev. John James, Dumfries Street, Church, *Paris*;—and published by request.

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Hebrews 10. 23.: "Let us hold fast the profession of our faith, without murmuring."

Life should have motive;—life should have law;—life should have aim;—life should have an end to be attained.

Even in the ordinary affairs of life, if there be no prevailing motive to impel; no law to regulate; no aim to give steadiness or purpose; no specified end to be gained;—a man must be very unstable, and almost always unsuccessful in all his undertakings. If he ever gain or accomplish anything great, it will be more by what is termed chance or good fortune than by his own well directed efforts. He has no credit in the matter.

How much more is this the case in relation to the christian life. There is in the world, and in our own natures much to oppose it, and it needs powerful motives; there is much to seduce and lead astray from the right path, and it needs high and holy laws to regulate it; there is much to divert our attention, and engage our interests, and there is need of decided and well directed aim or purpose; there are important and eternal consequences attendant upon the issues of life, and there is need to keep the end constantly in view.

How many, alas! profess to be christians, who are but slightly acquainted with the motives, the laws, the aims and the end of the christian life. Such individuals, even supposing that they are genuine in their profession, must be unstable and unsuccessful in their efforts;—change of local residence, change of circumstances; the fluctuation of worldly opinion, sentiment of fashion; a change of society or companionship; all and each conspire to make these persons “like waves of the sea, driven with the winds and tossed,” or like “children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.”

They are “ever learning and never able to come to the knowledge of the truth:”—“A double minded man is unstable in all his ways.”

But those who by the study of the word, and the teaching of the Spirit, have arrived at clear and intelligent conclusions in these matters, are enabled to hold on a straightforward and consistent course; and “like the tree planted by the rivers of water that bringeth forth his fruit in his season; their leaf also shall not wither, and whatsoever they do shall prosper.” To such there is the comforting assurance, “Behold I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God: and he shall go no more out: and I will write upon him the name of my God: and the name of the city of my God; which is a New Jerusalem, which cometh down out of heaven from my God; and I will write upon him a new name:”—“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.”

How important then, brethren, that we have clear and correct views of what our profession, as christians, is; and how important that we hold it fast! How necessary that we clearly apprehend what is implied and involved in this:—what are the motives, laws, aims, and end of the christian profession; what, in short, are the doctrines and duties of the life of faith. It is to this that the apostle exhorts. The grand central truth of which is, viewed in any way, the cross,—Jesus the great High Priest, making atonement and intercession. It is around this central truth that the apostle places the doctrines, and from it he enforces the duties of the christian profession; “seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.” “And having an high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water; let us hold fast the profession of our faith without wavering; (for he is faithful that promised.)” The apostle not only enjoins it, but he has set us a noble example. He held fast his profession of faith, and hence when contemplating his departure from this world he could say, “For I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not me only, but unto all them also that love his appearing.”

It is surely highly proper and very important, then, especially in present circumstances, that we should consider first, what our profession of faith is: and second, how we may best hold it fast. It is due to ourselves to set this forth on this occasion; it is due to the other denominations, among whom we are known by a distinct name.

#### FIRST.

Consider what our profession of faith is, as belonging to what is known

as "The Canada Presbyterian Church." It seems to me proper that the consideration should be put in this form. And put thus, it naturally divides itself into two parts:—The one part has to do with church polity, the other with christian doctrine:—The one with the government of the church as a denomination; the other with the faith and practice of the members as christians.

There are churches which adopt the Presbyterian form of church polity which are Unitarian, Socinian, &c., in doctrine, and there are christian congregations, which are pure in doctrine, but which do not recognise our Presbyterian government. It is necessary, therefore, to keep the two things distinct, and treat them separately. For many are known by the name Presbyterian who are not sound in the faith; and many not known by it are true christians. Notwithstanding, it may still be shewn to be the best form of church government. We will endeavour to place before you a brief statement of the prominent features of the government, and a brief statement of the fundamental doctrines which constitute our profession of faith; as opposed to those from whom we in all candour of judgment, and charity of christian feeling, are bound to differ.

First. What is our profession of faith as Presbyterians? In opposition to all churches controlled by secular power and subjected to state interference; and lorded over by different orders of ecclesiastics; we believe that though the church is in the world, she is not of the world, and should not be controlled by any power or come under any authority but that of King Jesus: that it is the duty and privilege of the members and adherents of the church, by their resources and free-will offerings, to maintain and extend the church: that all regularly organised christian congregations should have the free choice of their own pastors, and election of their own office bearers: that one is our Master, even Christ, and that all we are brethren.

On the other hand, in opposition to all these who have no systematized and consolidated church polity, the disadvantages of which condition are becoming more and more apparent, we have regularly constituted church courts for the transaction of ecclesiastical business; the spiritual oversight of the members, congregations, and church as such; for discipline and for carrying out the great mission of the church, the extension of Christ's kingdom in the world. We believe that these courts, in their functions, are in harmony with the teaching of the New Testament, and the practice of early christians. They are three in number. Each congregation has its Session. All the congregations in a certain locality form a Presbytery, in which each is represented by its minister and one elder or member of session. All the Presbyteries in a country form a Synod; and not unfrequently a higher court still—a general assembly, composed of delegates from the several Presbyteries.

The rights of each individual member, and of every minister office bearer respectively are secured to them and by the most impartial adjudication. Every or any member of the church has a right to carry any grievance, of which he complains, before the Session of the congregation to which he belongs. If not satisfied with the decision of the Session, he has the right of appeal to the Presbytery: if still dissatisfied, he has the right of appeal to the Synod; and even further, where a general assembly has been constituted. His case is thus carried beyond local influences and prejudices, where these may be supposed to exist, and is adjudicated upon by all the ministers and an elder from each of all the congregations in the country.

The discipline of members, ministers, and office bearers is thus effected too, in the most authoritative and satisfactory manner. And as was said

recently by a public writer in referring to the abject condition of the Episcopal church in this respect, "whether to secure parity of doctrine or morals in a church, or efficiency in a state department one thing is indispensable—discipline. This is no Theological or Ecclesiastical proposition. It rests upon the primary conditions, exigencies and defects of mankind. No body of men, call them what you will, can act well together unless upon some "mutually recognized" principles of order, under some practical laws, and with an executive capable of governing." In harmony with the laws and regulations laid down and agreed to, Sessions have the power of exercising discipline upon members; Presbyteries and Synods, upon congregations and office bearers. The discipline of each and of all is effected agreeably to laws mutually binding, and within the church herself.

Another important, yea vital advantage, should be noticed. The dignity and sacredness of the Pulpit are maintained and guarded in the most solicitous manner. In so far as human oversight can avail, the talent the doctrine, the character of piety of the Pulpit are watched with scrutiny. No Minister can be admitted into the church, to exercise the sacred office unless by the vote of the Synod. Before this vote is taken, the Synod satisfies itself with respect to the applicant's credentials, his talents, his character, and his standing in the church which he may have left. And those trained within the church itself require to pass through a long curriculum of steady, and are under the careful supervision of Presbyteries during the time. A high standard of literary and theological learning and training is attained before being taken on trials for license to preach. And only such as are regularly licensed are allowed stately to occupy any pulpit.

Here, then, is a system which we regard as not only founded upon, and agreeable to the word of God; but as being the best adapted for the church to work out freely and independently her own grand designs and gracious mission; for securing the rights of individual members; for maintaining her purity by authoritative discipline; for guarding the dignity and sacredness of the pulpit, and in this way to propagate and extend the Gospel in precept and in practice.

We occupy the middle position, which is almost universally the right position. In times of reformation, and especially in times of revolution, men run to extremes and these are dangerous. Between those, then, who have no thoroughly systematized and consolidated church polity, and those who have got so well consolidated as to be incorporated with the secular power and subjected to the state, we occupy the middle position. We have order, laws, government, and yet are free. We submit to no control. We own no authority in matters spiritual, but the authority of Divine Truth.

Second. What is our profession as christians? As to faith and practice? Not polity, but doctrine? As under the last particular, so here I cannot be expected to go into detail: but only to state the more prominent or fundamental doctrines of the christian faith, which are most surely believed and acted upon amongst us as a Denomination.

1st. In the first place, then, in opposition to all infidels, sceptics, and such like, who do not submit to the authority of all and every part of the Bible, as the inspired word of the One Living and True God, and in opposition to all who, as Papists and others, add to and make of equal authority their own traditions and dogmas; we believe that "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." And that it is the only rule of faith and practice: "Teaching us what man is to believe concerning God, and what duty God requires of man;" asserting with Locke, "The Bible has God for its author,

salvation for its end, and truth, without any mixture of error, for its matter." And, here, allow me to quote the noble sentiments of Chillingworth, "The Bible, I say, the Bible only, is the religion of protestants. Whatsoever else they believe besides it, and the plain irrefragable, indubitable consequences of it, well may they hold it as a matter of opinion; but as matter of faith and religion, neither can they with coherence to their own grounds believe it themselves, nor require belief of it of others, without most high and most schismatical presumption. I, for my part, after a long, and as I verily believe and hope, impartial search of the true way to eternal happiness, do profess plainly that I cannot find any rest for the sole of my feet, but upon this rock only. I see plainly and with my own eyes, that there are popes against popes, and councils against councils, some fathers against other fathers, and the same fathers against themselves, a consent of fathers of one age, against a consent of fathers of another age: traditive interpretations of scripture are pretended, but there are few or none to be found; no tradition but that of scripture can derive itself from the fountain; but may be plainly proved either to have been brought in in such an age after Christ, or that in such an age it was not in. In a word there is no sufficient certainty but of scripture only for any considering man to build upon. This, therefore, and this only, I have reason to believe. This I will profess, according to this I will live, and for this, if there be occasion, I will not only willingly, but even gladly lose my life, though I should be sorry that christians should take it from me. Propose me anything out of this book, and require whether I believe it or no, and seem it never so incomprehensible to human reason, I will subscribe it with hand and heart, as knowing no demonstration can be stronger than this, God has said so, therefore it is true. In other things I will take no man's liberty of judging from him; neither shall any man take mine from one."

2nd. In opposition to all Unitarians, Socinian and such like, who deny the Divinity of our Lord and Saviour, Jesus Christ; the personality of the Holy Gospel, the sacrificial nature of Christ's death, and the necessity of his mediation, who disbelieve the doctrines of original sin, and man's need of a substitutionary righteousness; we believe and affirm that there is one God, that he exists and manifests himself in the character of three persons—the Father, Son, and Holy Ghost, that these three are the same in substance, equal in power and glory, that the Father is God, that the Son is God, for for unto the Son the Father saith, "Thy throne O God is for ever and ever," that the Holy Ghost is God and a distinct person, for Peter said unto Ananias, "Thou hast not lied unto men, but unto God," we believe moreover, and affirm that Christ was "made to be sin for us, though he knew no sin. that we might be made the righteousness of God in him:" that he once suffered for sins, the just in room of the unjust that he might bring us to God: that he is the one Mediator between God and man, and that there is salvation for man in no other way. We believe that, "as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned, therefore by the deeds of the law, there shall no flesh be justified in his sight." And our prayer is, that we may be found in Christ, not having our own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

3rd. In opposition to Pelagians, Semi-Pelagians, Arminians, and all such as do not believe in the doctrine of Divine election, and who think that Christ died, and that salvation has been purchased for every individual of the human race in the same sense and on the same conditions, without respect to the Divine fore knowledge, purpose or decree; who think that the salvation of all or of none is made to depend upon man's free choice and proper improvement of common grace bestowed equally on all men; that man is not totally depraved, but has in him the power of willing and doing good; and that, as being saved depended upon his own free choice and meritorious im-

provement of grace or means, so he may again be unsaved and be finally lost by choosing to live wilfully in sin: we believe that Jesus is the Lamb slain from the foundation of the world; that God hath chosen his people in him before the foundation of the world, Eph. 1. 4: that God knew from all eternity who should be saved and chosen in Christ, and that "whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren: moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. We believe that while salvation in itself, is sufficient for all men, is to be preached to all, is offered to all without money and without price: yet the results or effects are not made to depend upon men's free choice, though Divine grace does not operate against man's free choice, for he is made willing in the day of Christ's power: nor are they made to depend upon his foreseen merit of faith or holiness; but all is the effect, and, in the results produced, the embodiment of the Divine purpose: we believe that man in his natural state is totally depraved, being dead in trespasses and sins; that the sinner's salvation is entirely of grace, in its origin and operation, for by grace are ye saved, through faith, and that not of yourselves, it is the gift of God:" that this being the act of God and not of man, the believer being born from above, born of God, it cannot be again undone. God will perfect what he begins. "For the gifts and callings of God are without repentance.

4th. We believe in and observe two sacraments, and only two "Baptism and the Lord's supper." These are, we believe, and these only of Divine appointment, and their due observance is binding upon all Christ's followers. This we hold in opposition to the church of Rome, which holds the doctrine of seven sacraments. With respect to the Lord's supper it may be sufficient to remark, that we regard the bread and wine used in it, as the symbols of Christ's broken body and shed blood, which do not undergo any change; that it should not be thus superstitiously observed; but as a sealing ordinance it should be observed in knowledge of its nature, design and significancy, in the exercise of faith and love, and to increase our comfort, hope, and obedience.

More, however, is required of us with respect to the ordinance of Baptism: this unhappily has been the subject of discussion, difference and separation among those who in all other respects are agreed. It is necessary therefore that I state wherein, in all candour of judgment and charity of christian feeling, we differ from christian brethren in this matter. On the one hand then we do not believe that this sacrament is any more than a sealing ordinance: or that the water and the dispensation of the rite are any more than a sign and seal. It destroys the very nature of a sacrament to make it in itself effectual, you give to it the power of the thing signified, it becomes the reality. On the other hand, with respect to the mode of dispensing the ordinance we do not think it essential to the validity of Baptism that the subject should be immersed in water. It is not necessary that the sign in a sacrament or rite should be commensurate in extent with the thing signified. We may ask ourselves, what would have been the result had this principle been carried out in the consecration of the tabernacle, its furniture, the altar, the consecration of Aaron and his sons to the office of the High Priesthood! Would sprinkling have been sufficient! would the touching of the thumb, the toe, the ear simply, have been valid! Would the sprinkling of the book and the people have been admissible? Insist on this principle, and what would have happened in the rite of circumcision? Make the sign commensurate in extent with the putting off of the flesh, as Baptists do in the case of immersion, and you necessitate the slaying of the body. To be consistent what ought they to do in the ordinance of the supper? I need not put the absurdity in words.

Again with respect to the subjects of Baptism, we think we are safe in laying

down the following concise argument. (We might here, did we deem it necessary, and also with respect to the foregoing particular, state many reasons and arguments, but we avoid going into detail.) The privileges under the New Testament dispensation are not to be fewer nor less extensive, though more spiritual in their character, than under the old. And whatever was foreshadowed or observed under the old was to be enjoyed under the new, unless a direct prohibition is given to the contrary. But under the old economy children were admitted into all the covenants made, and all the privileges vouchsafed, and were even included in all the promises given. We believe therefore that it is the privilege and duty of christian parents to dedicate their offspring to God in baptism, and to bring them up in the knowledge, and in the privileges of the christian religion. In new scenes of missionary enterprise, and to such individuals as are brought to a knowledge of the truth by the preaching of the gospel, the ordinance is dispensed on a profession of faith, but also to all who belong to the household of faith.

This, brethren, is a brief statement of what our profession of faith is as Presbyterian christians. I have not gone into detail, that is impracticable in present circumstances. I now proceed to consider briefly the practical part of the subject.

#### SECOND.

How may we best hold fast our profession of faith ?

*First.* Give it life and embodiment. Pay all due respect to the order established in the church. Exercise your privileges in an intelligent manner, and in a christian spirit, temper and department. Commend it thus by your example. Embody the doctrines in your life and character. Faith is an active, operative principle. If you have a correct and comprehensive knowledge of these doctrines, and those relating thereto ; and if you firmly believe them, then there will be brought into exercise and activity the strongest feelings of your nature ; and thus by the aid and operation of the Holy Spirit you will adorn the doctrine of God our Saviour in all things. Let not the holding fast of your profession be like that of some who can discourse with fluency upon the most intricate questions of theology. To hear them you would imagine that they fully comprehended and easily understood points and questions, which have exercised the noblest intellects and troubled the holiest hearts. They have their set of opinions, and favourite topics. Hence their religion begins, and here very frequently it ends. But, brethren, this is a statue without a soul : a form without life : external lineaments seemingly beautiful and in exact symmetry, but it is cold and dead. It moves not the heart. It gives no power or beauty to the life. But hold fast your profession by giving it life. Get the quickening from God, through Christ, by the Spirit : this will convince others, where mere theory fails.

*Second.* Hold fast your profession by using all lawful and scriptural means in your power for its propagation. If it be not worth this, it is one unfavourable sign of its value, or of your estimation of it. If it receive not this, it is an unfavourable sign of your sincerity and earnestness. This may be done by personal effort as you have opportunity and advantages : as individuals you may do so ; but especially as a congregation. It may be done by sustaining and furthering the schemes of the church ; by subscribing to the funds ; by sympathy and co-operation in all her measures for extending her agencies and usefulness, and by constant, earnest prayer for a blessing upon her congregations, ministers, officebearers, missionaries, institutions and schemes.

*Third.* Hold fast your profession by cordial co-operation with all fellow christians and sister churches, in so far as you conscientiously can. This is an apostolic injunction : "Let us therefore, as many as be perfect be thus minded ; and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by

the same rule, let us mind the same thing." There are some who imagine that they hold fast their profession by narrow minded sectarianism, tenaciously holding on by whatever distinguishes them as a party, to the exclusion of all others, as though all were in fatal error, in every matter, except themselves. So exclusive and bigoted are they, that you would imagine they believed that heaven was to be peopled by their sect alone and all others cast out. But this is not the christian manner or spirit of holding fast our profession. The multitude of the redeemed which no man can number will be gathered not only out of every sect that builds upon the foundation—Jesus Christ;—but out of every people, kindred, and tongue. Without disregarding or disrespecting them, what is peculiar to you as a denomination, and without regarding non-essentials as matters of mere indifference, let your motto be co-operation in every good work, and in every religious benevolent and charitable scheme, with all who love the Lord Jesus Christ in sincerity.

*Fourth.* We can hold fast our profession by heartily uniting, or offering amalgamation with all who are agreed on the prominent and fundamental doctrines of the christian faith. Unions have taken place among us. Unions are taking place in other countries. Important unions are in prospect. I know of no more effectual way of holding fast our profession than by encouraging union and carrying it out. Union is strength. If, already agreed it is a duty to unite; it is wrong to remain separate. As individual christians, having a personal interest in Christ, we have each an individual profession to maintain—to hold fast. But as common disciples of a common Saviour, having common interests, common sympathies, common aims, and a common object, we cannot give better evidence to the world of our discipleship than by encouraging, and promoting and effecting unions—harmonious unions among kindred denominations. We would be lengthening the cords and strengthening the stakes of Zion. The resources, the energies, the efforts of the Church with respect to the conversion of the world, would be better directed, become more powerful, and be crowned with the highest success. Then soon would there be one fold as there is one shepherd. Then would Zion arise and shine, for the glory of the Lord would rise upon her. She would become a power—a mighty power in the world, and there would be beheld the perfection of beauty. Then would God be known in her places for a refuge. Then would her children sing, "God will establish it for ever. Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to generations following. For this God is our God, for ever and ever; he will be our guide even unto death."

Brethren, hold fast this profession without wavering. Be fully persuaded in your own minds first. Then give to faith, love, and duty or sense of obligation full command over your Christian life, and go forward. Mark that man to whom the colours of his country are committed on the battle field. Rumours discouraging indeed and intended to make him doubt the goodness of his cause, circulated by the enemy, reach his ear; but these colours never waver. Overpowering numbers are seen approaching, difficulties and dangers thicken; he grasps his colours all the more firmly. Companions fall and victory hangs in doubtful balance, but the more boldly does he display his colours, and the more nobly does he urge on to victory on the side of justice and truth. So let it be with you. Determine first and intelligently what your colours are; and finding that you have got a banner to display because of the truth; hoist it in the sight of the world. Let men know that you are a follower of the Lamb. Emblazoned on that banner let there be seen the words, "I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me; and the life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." "God forbid that I should glory save in

the Cross of our Lord Jesus Christ by whom the world is crucified unto me, and I unto the world." On your pole staff let there be written, "I am not mine own." Yours is a noble cause,--a glorious profession,--a heaven-devised scheme. The wisdom, the power, the love of the Triune Jehovah shine forth illustriously in the truths which you profess to believe. Hold them fast, then, whatever evil opposes, or enemy assails. God is your king; Satan, your adversary. Earth is the battle field; Heaven is your home. In the struggle you trample underfoot the vanities of the world, but an eternal inheritance is the reward. As the victory is gained the tabernacle of flesh will fall; but a blessed immortality is the prize. Amen.

### Missionary Intelligence.

LONDON MISSIONARY SOCIETY--ORDINATION OF MISSIONARIES.--The Missionary Magazine for August mentions the ordination of seven Missionaries, viz. two for China; three for India; one for South Africa; and one for Madagascar.

ARRIVAL OF THE "JOHN WILLIAMS" IN AUSTRALIA.--The Missionary ship "John Williams," after a voyage of 94 days from England, and after a good deal of bad weather, arrived safely at Adelaide, Australia, on the 3rd of May.

THE FIJI ISLANDS.--In this group of Islands the work of God continues to extend. During the past year nearly 3,000 have been added to the Church. Yet the light still shines amidst great darkness. The Missionary says: "we are still told of wars and rumours of wars, of cannibalism the most revolting, of sick persons buried alive, and of the strangling of widows that they may be buried with their deceased husbands."

POLYNESIA.--The Rev. Joseph King, of Savaii, gives an account of the destruction of the last heathen temple in Samoa. A large pile of firewood was collected and heaped up around a large tree, under whose shade the principal deity of the place was supposed to reside. A torch was applied and the whole was burned down in the presence of the whole village. Only one old man, a heathen, was heard imprecating curses from the gods on the perpetrators of the act.

MADAGASCAR.--One of the native Churches in the capital lately admitted to membership 143 persons. The Church now numbers 500 members, while there are 50 candidates receiving instruction and waiting admission.

#### LETTER FROM REV. J. NISBET ON HIS JOURNEY.

10 miles west of Little Saskatchewan or Rapid River--June 20th 1866.

Rev. R. F. Burns, St. Catharines,

My Dear Brother:--

Seated on a Buffalo robe in a canvas tent with my knee for a table and a portfolio for a desk, I wish to pen a few lines to leave at the Company's fort at Beaver Creek, hoping they may shortly find their way to the settlement, there to be mailed.

I expect Mr. Black has before this time given you some account of our departure from the Settlement. He would tell you of the expression of feeling on the part of the congregation, and perhaps he has sent you a copy of the address with which I was presented at our parting prayer meeting.

The time of departure was the first business day of the Synod, and I have no doubt but we were specially remembered in the prayers offered in the first sederunt of that day.

Mr. Black will also have informed you how much our stuff outweighed our calculations so that I was obliged to buy *two* additional carts and two oxen, and after all I had to leave an entire cart load of flour, which must remain till we send for supplies next season, and before that time I expect we shall be on short allowance of *bread* at least.

It was also found necessary (if possible at so late a time as after starting) to engage another young man for the trip. This was not determined on till Mr. Black and I came up with the party at Fairfield, when all the carts, oxen, &c. were collected. Most providentially we found there a young man—(a nephew of Mrs. Black) rather anxious to see the Saskatchewan if he could get employment; so I engaged him there and then, for the trip, at the wages of £2 10s per month. If he returns to the settlement with the company's carts, after our arrival, he is to be paid wages till the time of his reaching the settlement, and have provisions supplied him for the return journey—but if he prefers remaining in the Saskatchewan district his wages shall cease from the time of our arrival at our destination—wherever that may be.

Mrs. Nesbit, and myself did not enter on the journey till Thursday morning, (June 7th). We spent our last night in the settlement in the *manse*. We left home under a heavy cloud of family affliction. Our youngest sister—a pleasant quiet girl of 14 years and 5 months, was sick and very low—our two eldest brothers had just gone off to St. Cloud, and Mr. McBeath you may be sure was dull enough at so many of his family leaving almost on one day.

Mr. and Mrs. Black accompanied us as far as Fairfield, Mr. Black and I calling on the governor on our way, that I might thank him for all the kind attention he has shown me, while in the settlement; and in this connection I may mention that I have been furnished with a letter to the officers in charge of the various forts, and trading posts of the company, instructing them to receive and store any property I may see necessary to leave at any point for safe keeping, which may be very necessary till we get proper storage of our own prepared.

As above mentioned we came up with our party at Fairfield—where we found them camped near the Church, with a few of their friends from the settlement.

It was *Thursday* about 3 p.m., and we intended proceeding on our journey the following morning, but towards evening a storm broke out,—it blew and rained heavily. As our little girl had hooping cough, we preferred staying at our camp to going into the houses of our friends, as hooping cough was not among them. Next day the storm continued,—cold rain and wind, and at Mr. Black's suggestion we took up our quarters in the *church*, where we had a good fire made in the stove and felt very comfortable. On Saturday we had a regular snow storm which continued a great part of the day—but we gave intimation for two services for Sabbath—which were well attended considering the short notice. Sabbath was a tolerable day,—but the clouds gathered again in the evening, and we had cold rain which continued till about 10 a.m. on Monday.

Mr. Black left us on Saturday afternoon, but Mrs. Black remained till Monday morning. On Sabbath, at the commencement of morning service a friend from Kildonan arrived who brought a note from home informing us that our sister was very weak, and also that a sister of one of the young men with us—ill of the same disease, (dysentery) was still weak.

When we were at tea in the evening, another messenger appeared bringing us the sad intelligence that our dear little sister was taken to be with Jesus about 8 o'clock in the morning.

This intelligence brought us into great strait. Mr. McBeath is not strong at present, with only one young sister left to attend to household matters, and

it became a serious question whether Mrs. McKay or Mrs. Nisbet should not return to stay for a season with their father. We finally came to the decision that having deliberately and prayerfully come to the conclusion to go on together, and having actually set out, providence seemed to say "go forward." I was myself very anxious to go down and see Mr. McBeath, but the greater part considered it would be more advisable not to go, as the second parting would be worse than the first, so we contented ourselves with writing letters and sending them to the family at home.

On Monday (11th) at 10½ o'clock, a.m., the rain having slackened, we quitted our quarters in the church, and having bade farewell to our friends at Fairfield we proceeded on our way, the following being our party—John McKay, Mrs. McKay and two little girls, one three years, and the other fifteen months old. William McBeath and Alexander Polson engaged for one year and James Green engaged for the trip, and of course Mrs. Nisbet, and myself, with our little Mary Jane. There was with us two young women going to their friends at Fort Pitt, and Victoria trading post. These are taking advantage of our going in preference to going by the Company's carts, as with them they would likely be the only women in a very large party. They have a horse and cart for their baggage and provisions, on which one of them travels, —the other rides with Mrs. Nisbet, in the light waggon.

We have with us eleven carts and one light waggon, twelve oxen and one horse, and one cow, the property of the Mission. John McKay has with him one cart and three horses of his own, William McBeath has one horse, and I have a horse, two cows and a calf. This will enable you to form some idea of what sort of band we form when in motion.

Three days after starting we were overtaken by a young man from your first place of labour—*Kingston*, named Bajus—he is a son of Jacob Bajus, Brewer, at the foot of Wellington Street; he has two carts with flour and some light merchandise with which to trade; he has been in a furrier's store, so I suppose he thinks he can do something in the fur line.

He had brought a boy from the settlement with him, but who returned home on the plea that he was sick. He overtook us at the last little settlement on the Assiniboine, 60 miles from Fort Garry, all alone, but he had spoken to me in the settlement, and expected to come up with us. He had been persuaded that to make the journey, was an easy matter; he is convinced of the contrary now, and I dare say had he known the difficulties of the way, he would not have ventured; as it is, he must make the best of it—driving his oxen, taken care of them, sometimes fording streams (as we have just been doing) up to the middle in the water, and unloading and loading when the streams are too high to be forded.

Thus far we have got along pretty well, the oxen making a good distance each day—the roads are very fair considering that so much rain had fallen lately. The creeks and little rivers are high, and the banks soft, giving some difficulty in crossing—but we have passed all of them as yet with loaded carts except the Little Saskatchewan or Rapid River—[which you will see marked in the map in Prof. Hinds' report. On that map you may trace our entire route]. We came to that river yesterday morning at 9 o'clock, and found that the water would come into the carts, so we could not attempt to cross with the loads on. A float was made by lashing two cart wheels together, and then lashing four poplar poles on them in the form of a quadrangle, over which an oil-cloth is bound and after being in the water a little while this becomes quite water tight and will float a cart load at a time. A line fastened to the float is passed to either side of the stream by which it is drawn backward and forward, while one wading in the water guides the frail craft. It was 1 p.m., when the work of crossing began and the whole was on the opposite bank by 7 p.m. This morning the loads were made up afresh, and after taking dinner we started again on our way.

Saturday, June 23, Near Fort Ellice.

Since last date we have been travelling at least ten hours per day on an average. The weather continues cool so that the oxen stand it well; one however became lame some days ago, and continues so, hence our spare ox has been required sooner than we expected. I might have mentioned sooner that the three young men we have with us were sick one after another two days each. Such incidents as these shew the necessity of having a full complement of men and animals for such a journey as this, where help cannot be had at any price.

Sabbath Evening 24. Yesterday I had to leave off abruptly as we started early with the view of reaching our Sabbath camping ground in time. After passing through a beautiful winding valley before dinner yesterday, called Big Valley, we found several tracks some leading directly to Fort Ellice, and others to the crossing place of the Assiniboine immediately above where the Qu' Appelle enters that river.

We happened to take one of the tracks leading to the fort, John McKay knowing that there is usually a good road up the Assiniboine Valley, but when we got to the bottom of the valley we found it so flooded by the recent rains and the soil being boggy, that it was impossible to pass at that point, so we had to ascend to the high land again and go on to the usual crossing.

Monday, 25. Late last night I wrote the above thinking I might not be able to close this letter this morning before I would have to take it to the post.

Just as we began to ascend the high land as above noticed a storm began, and all the way to our camping ground it increased, lightning and thunder and great rain. We reached our camping ground on the bank of the Assiniboine before 5 o'clock, the rain still pouring down in torrents. We pitched our tents and made ourselves as comfortable as circumstances would permit. After about two hours the storm abated somewhat, a fire was made and we had supper, and our evening worship, thankful that we were in such comfortable circumstances compared with many who travel. Heavy showers continued all night, and at intervals yesterday, nevertheless we had our services in our tent in quietness and comfort, and were glad of the institution of the holy day, that our horses and cattle might rest, and that we ourselves might be refreshed in body and mind.

This is a bright fine morning. We have come about a couple or miles to the spot of crossing immediately above the junction of the Qu' Appelle with the Assiniboine, and now the men are preparing to make a scow or sloop with a frame of wood which they will cover with six ox hides sewed together; the seams will be smeared with fat to make them water tight. The hides are what we use for the covers of our carts.

While this work is going on I must go back to the fort with letters, and see if I can get one or two articles that are wanted, and also try to prevail upon the officer in charge to sell provisions to the French party that have been our fellow travellers for a week past; they took their furs to Fort Garry for sale passing Fort Ellice, and the officer in charge here will not sell them provisions without an order from the chief Factor at Fort Garry, which they neglected to get. If I cannot prevail with the officer, we shall be in a fix, for we brought no more provisions for use by the way than we require for our own party and we cannot see our neighbours starving, and they are more numerous than we are. Touchwood Hills is the nearest part where Buffalo is expected.

We are all in good health at present, [thank God], our party are very agreeable with each other, and the work goes on as smoothly as I could wish.

George Flett expects to see us at Carleton by the 15th of July and if we get

on as well the remainder of the journey as we have done hither to I don't think he will be disappointed.

Continue, Dear Brother, to pray for us that our way may be prepared of the Lord, and that we may find work to do, and have abundant success in the doing of it.

You must excuse this most rambling and ill-penned letter. I shall write you as soon again as possible. Still address your letters to Red River Settlement and Mr. Black will forward every opportunity that occurs.

Yours, most sincerely,

JAMES NISBET.

### FREE CHURCH MISSIONS.

INDIA. At *Calcutta* there has been recently been an accession to the Church from the dark mass of heathenism. The convert is a young man of the name of Shir Krishna Das, a pupil of the branch school at Banskberia. There was nothing very remarkable in the circumstances of his conversion, but this case shows how, in many instances, the truth may be quietly lodged in the mind, and may gradually and silently affect the character. His conduct for some time has been highly becoming his profession. At *Madras* there has been also a baptism, a young man of caste of the name of Viswanathen. He has for some time been more or less under the influence of the truth. In intimating the conversion of this young man, the Rev. P. Rajahgopaul laments the barrenness of the mission field. From Puna, Mr. Small writes :—

"It is pleasant to be able to record an apparent reviving among our female converts of this station. About two weeks ago, on the occasion of the birthday of our esteemed Orphan School matron, a tea party was held, attended by a great many of the wives and other female friends of our converts. A most pleasant meeting it was, and worthy of being noticed, as originating a regular devotional meeting, which was then arranged to be held fortnightly in the chapel, and to be conducted, with the assistance of the wives of the missionaries, by the female converts themselves. At the tea-meeting abundant evidence was given of the presence of the spiritual gifts necessary for rightly conducting devotion and exhortation. The first regular meeting was held on Tuesday last, and was attended by about twenty wives and mothers, and by the older girls of the Boarding School. Those present report an excellent spirit as prevailing in the meeting. Surely this is an exceedingly hopeful movement.

"Since Mr. Mitchel's death, street preaching has been carried on regularly on the Friday evenings in front of our Camp Bazaar School. Addresses are given by our native converts, catechists, &c. Multitudes hear the glad tidings on these occasions. When it grows dark, we retire into the School-room, and continue preaching, debating, &c., for another hour or so. Many more thus hear, and more clearly, the way of salvation. The audiences are almost invariably good, and with occasional exceptions, our hearers are most respectful and attentive. In consequence of their inquisitive dispositions, the amount of Scripture truth announced on any one of these occasions is wonderful."

From *Caffraria*, the missionaries earnestly call for two additional labourers to occupy the Transkei territory. For the support of these missionaries the means have been raised, through the efforts of some ladies in Edinburgh, but the men are not yet found. Besides these, five missionaries are needed for India, to fill up vacancies. But at present none have been found for either service. From *Pesth*, Mr. Moody writes giving an interesting account of an excursion to the country arranged for the children of the mission. The school continues to be prosperous.

## MISSIONS OF THE UNITED PRESBYTERIAN CHURCH

The July number of the *Missionary Record* contains appeals for Missionaries for various fields. Two are required for Jamaica,—two for Caffraria,—one missionary and a medical missionary are required for Old Calabar, and several labourers for India. Open doors invite labourers; we trust many will be ready to offer themselves for the Lord's service.

The letters of the missionaries mention many encouraging facts and incidents, showing that their labours are not in vain. In India at the station at Beawr the first death had taken place among the Indian converts. It was that of Punyi, the wife of Umrah. Mr. Shoolbred gives the following interesting account of her illness and death—I resume my pen after having committed to the grave the body of our Christian sister, Umrah's wife, Punyi. She has been ailing for years; but, prior to our leaving the station on our yearly itineracy about five months ago, she was seized with a severe cold, which settled down on her lungs, and rapidly developed into confirmed phthisis. During my itineracy in Marwar, every message which came from Beawr saddened me with the intelligence that poor Punyi, spite of all the means of cure employed, and the tender cares lavished on her by her faithful husband Umrah was gradually sinking. It was, however, matter of great consolation and joy that her faith in the Lord Jesus was strong and clear, and her resignation to his will deep and entire. Before the itineracy was completed, she began earnestly to long for my return, and sent repeated messages to that effect through Mr. Drynan. While deeply grateful for all the care shown to her by all at the station, she regarded me as her spiritual father in Christ; and longed for my presence, support, and communion when walking 'through the valley of the shadow of death.'

On my return to the station, about the middle of January, I found her very weak, and evidently sinking. She herself thought her end near; and, while bowing with childlike submission to the will of the Lord, whatever that might be, she desired, almost in the very words of the great apostle, 'to depart and be with Christ, which is far better.'

About a month before her death she had a most touching interview with our erring brother Oorja. I have already acquainted you with the circumstances of his painful case,—how he had fallen under the seductions of a heathen woman, and, under the utterly mistaken idea, that having got her to embrace Christianity even while living in sin, we would sanction his marriage and admit her into the church, he had come and confessed almost without a blush the course of sin on which he had entered. Cast out of our communion, he had for several months kept aloof. But, visited with compunction, he came to the station at the time mentioned, and was faithfully but tenderly dealt with by all of us, and by none more so than by his brother Umrah. He professed penitence, and the desire of leaving his sinful connection, if any means could be devised for supporting the woman, and instructing her in the knowledge of the truth.

On Monday when he was about to leave for his village, I was sitting reading to Punyi at her cottage door when Oorja passed. She beckoned to him with her wasted hand, and said, 'Come here, Oorja! Come and sit down. I want to speak with you.' He, hanging his head, drew near and sat down. 'Oh, Oorja!' she began, 'what is this that I hear of you?—that you have left the Saviour, and his blessed word and church, for one who is at best but a sinful and earthly friend. Oh, Oorja! Oorja! pause and think before it is too late. What will she do for you, when, like me, you feel death stealing on and the eternal world near? What will she do for you then, when you stand before the judgment-seat? Oh, Oorja! leave your sinful courae, and come back again to the Saviour's fold. There alone there is peace for you; the ways of sin lead to death!' Thus for sometime she continued to urge him to

repentance, while tears filled her eyes, and a racking cough interrupted the flow of her earnest entreaties. Poor Oorja sat with downcast head, and promised ere he left to follow her advice. God grant that he may have grace given him to do so, and that the pleading eloquence of that tongue now silent may yet speak persuasively to his heart.

Yesterday afternoon when I paid her a visit, the lifting chest and dropping underjaw told but too surely that the struggle would soon be over. Still she was conscious, and replied with a smile to my words. Again I visited her at nine P.M., and, finding her less oppressed and brighter, prayed with her, commending her spirit to God. Shortly before midnight she slept quietly away, reposing herself in the arms of that Saviour on whom she rested with so pure and childlike a faith."

By the August "Record" we learn, that *ten* members have been added to the Church in Cafraria.

### THE WORK IN CHINA.

The mission work in China in connexion with the missionaries of the English Presbyterian Church goes on hopefully, although not without opposition. A chapel has been opened in Chinchew, the farthest point in the mission field to the north. Attempts to prevent the opening of this place of worship were made, but without success. Ten members have been added to the Church at Bay-pay, among these a Buddhist priest. The brethren in China now occupy a mission field, extending from south to north more than 200 miles. We rejoice to observe that an additional missionary the Rev. D. Masson has been ordained for the work in China by the Presbytery of London.

At Formosa, Dr. Maxwell mentions three hopeful cases in connexion with his work there. Mr. Swanson gives the following description of a new district now open for mission work.

On the next day after these admissions Mr. Douglas and I went on to Liong-bunsee. We spent one night there, and resolved to start on the following morning for Khi-boey by an entirely new route. Our visits to Khi-boey have hitherto been invariably by the way of Pechuia to Kwajim, and then by land a distance of sixteen miles. Our hearts had long been bent on opening up this route, and Mr. Douglas and I resolved that as soon as we could find it convenient we should make the attempt. We started early on Tuesday morning, and got to Khi-boey at four o'clock in the afternoon, having traversed a distance of twenty-three or twenty-four miles of road hitherto untrod by the foreign missionary. I cannot attempt to describe to you the magnificent tract of country through which we passed. Liong-bun-see is situated on the side of a hill, and the first part of our road led us higher up this hill, and over a table-land that lay between it and a higher range to the S.W. After getting to the top of this range, we saw stretching out before us a magnificent plain called the Au-sai Plain, richly cultivated and densely populated. We went down into this plain and crossed it, making for another ridge of hills away still further to the S.W. The diagonal of the plain over which we crossed is about five or six miles. After travelling this distance we began to ascend the range of hills which closes up the plain. When we got to the top a most magnificent view again met us. The road over the hill led us down on the other side by a long descent to the head of the strath where Khi-boey lies. It is vain for me to make any attempt at describing the scenery.

We regret to learn that Mr. Swanson's health is giving way, and that it will soon be necessary for him to leave for a time his field of labour.

### NEW MISSIONARY EFFORT FOR CHINA.

A new missionary effort has been begun for the spiritual good of China by the Rev. J. H. Taylor. Mr. Taylor at one time laboured in company with

the Rev. W. C. Burns, and has both in England and in Ireland advocated the missions of the English Presbyterian Church. His new effort is not made in connection with any Church or missionary society. His plan has been to select pious laymen from the humbler class of society, men well taught in the Scriptures and Shorter Catechism, and who have, besides the necessary qualification in regard to health, prudence, missionary zeal and devotedness. After some training at home these men are to be sent to China. It is proposed to have an institution inland, where the agents will receive their Chinese training for the work. They will adopt the Chinese costume, and as far as possible the habits of the natives. They will learn the language, and, having acquired some knowledge of the more simple drugs and medicines, will be sent out, two and two, to visit the poor, gain their confidence, and instruct them in the truth.

A beginning has been made. Mr. Taylor with his wife and family sailed for China, on the 26th May, taking with him thirteen male and female missionaries, in addition to eight who had previously gone out. No special appeal has been made for funds, Mr. Taylor adopting the principle so wonderfully exemplified in Mr. Muller of Bristol. He has between received since the beginning of the year, £4,000 for the support of the labourers employed.

The China Inland Mission will, no doubt, have the sympathy and prayers of many of the people of God.

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### General Religious Intelligence.

DEAN STANLEY EXPRESSES HIS SYMPATHY WITH BISHOP COLENSO.—At a recent meeting of Convocation, Dean Stanley, in the course of a debate as to the position of Bishop Colenso, referred to the grounds of the sentence of excommunication in the case of Bishop Colenso, and declared that the very sentiments held by him were the opinions of many clergy and even bishops of the Church of England. He challenged the House to proceed against those nearer home. "I might mention," he said, "several prelates, I might mention many obscure clergymen, I might mention one whom you all know, who certainly on some of these matters, if not on all, has openly expressed the same opinions—I mean in principle—as the Bishop of Natal. I might mention one who, although on some of these awful and mysterious questions he has expressed no direct opinion, yet has ventured to say that the Pentateuch is not the work of Moses; who has ventured to say that there are parts of the Sacred Scriptures which are poetical and not historical; who has ventured to say that the Holy Scriptures themselves rise infinitely by our being able to acknowledge both that poetical character, and also the historical incidents in their true historical reality; who has ventured to say that the narratives of these historical incidents are coloured not unfrequently by the necessary infirmities which belong to the human instruments by which they were conveyed—and that individual is the one who now addresses you. At least deal out the same measure to me as you deal to him; at least judge for all a righteous judgment. Deal out the same measure to those who are well-befriended and who are present, as to those who are unbefriended and absent."

LAY AGENCY—A NEW ORDER IN THE CHURCH OF ENGLAND.—At a large meeting of the Bishops of the Church of England, including all the Arch-Bishops it was agreed that an order of "readers" should be appointed to labour under the parish clergy. These "readers" were to be appointed with prayer (not imposition of hands) after episcopal examination, and with episcopal authority, to labour in outlying districts in ministering the word &c.

**THE ESTABLISHED CHURCH OF SCOTLAND.**—The total amount reported as raised by the Church of Scotland during the past year is £134,143, being for Foreign objects £17,899; and for Home purposes, including army and navy chaplains and various other objects £116,244.

**THE EUROPEAN WAR.**—We trust that the European war, which threatened to be still more serious and extended, is now over. Although it has been short, the loss of life has been very great, nor have the results been unimportant. The influence of Austria will be greatly diminished while that of Prussia will be proportionally increased. Italy too, although not successful in the actual engagements, will gain by the accession of Venetia. Although no religious element entered directly into the conflict, the result will be to lessen the influence and prestige of Popery, and to increase the influence of Protestantism. We observe that in Italy the Waldensian Pastors have taken active steps in caring for the wounded and sick. On application to the Government, a number of their ministers were recognized as chaplains.

**THE RELIGIOUS ANNIVERSARIES AT GENEVA.**—The religious anniversaries at Geneva were held this year at the usual time, in the end of June. Dr. Merle d'Aubigne, Professor La Harpe and others took a leading part. Amidst not a few difficulties and disappointments, the general result indicated—decided progress.

**ANNUAL CHRISTIAN CONFERENCE AT PERTH, SCOTLAND.**—The annual conference of Christians will be held at Perth on the 6th September. Ministers and laymen of various Churches are expected to be present.

**IRELAND—RECOGNITION OF GOD'S PROVIDENCE.**—In connection with the splicing of the Atlantic Telegraph Cable at Valentia, there was a special service, originated by Mr. Bewley one of the Directors, and in which ministers of different Churches took part. There has been also, as we learn from *Christian Work* a day of prayer and special religious services throughout the Presbyterian Church in Ireland, in token of the preservation of the Island from pestilence, and of the Kingdom from war.

**THE QUEEN OF THE SANDWICH ISLANDS.**—Queen Emma, of the Sandwich Islands, has visited this country, after a visit to England. The object of her visit to England was mainly to appeal for money for missionary purposes. The amount raised has been only £5,000 for missionary purposes; and a like amount for the erection of a Cathedral. The smallness of the amount is attributed to the fact that she has thrown herself into the hands of the High Church party, who are not famed as the most liberal contributors for missionary purposes.

**DENMARK—RELIGIOUS AWAKENING AND MISSIONS.**—The work of religious awakening continues in Denmark. The operations of the Bible Society and Tract Society are carried on with vigor. The great meeting of the Danish Missionary Society was held at Kolding on the borders of Schleswig; many ministers and others from a distance were present. The Danes have a mission of their own in South India, called the Dano-Greek Missionary Society formed in 1863.

**THE UNION QUESTION IN SCOTLAND.**—We observe that, in several Presbyteries, notices of motions are being given on the subject of the Union. These motions have reference chiefly to the importance of due attention being given in any scheme of union, to the destructive principles of the Free Church, including those in regard to the duty of the Civil Magistrate towards the Church.

**DEATH OF AN EXCELLENT AND DEVOTED ELDER.**—We notice the death of Robert Paul Esq., of Edinburgh, for many years one of the elders of Free St. George's. He was a man of great ability, having been for many years the manager of the Commercial Bank. He was the son of the late Rev. W.

Paul, of the West Church, Edinburgh, and passed his life time in Edinburgh, with the history of which, public, social, and religious he was closely identified for more than half a century.

**DUBLIN**---UNITED PRESBYTERIAN CHURCH.---The Rev. J. Stevenson was recently settled in Dublin, as the pastor of the United Presbyterian Church Dublin. The induction was an occasion of great interest.

**INADEQUATE STIPENDS IN THE CHURCH OF ENGLAND**.---Mr. W. A. Trollope, whose name is well known as an author, has been writing letters in which he maintains "that £70 sterling is the normal income of a curate." Of course his object is to show the utter inadequacy of such a stipend.

**THE PRESBYTERIAN CHURCH IN THE UNITED STATES**.---A good deal of discussion is still carried on, as to the acts and decisions of the late General Assembly at St. Louis, with reference to those who had signed the Declaration and Testimony. The discussion turns a good deal, on the point, whether in the General Assembly or in the Presbyteries the power of the Church is to be regarded as primarily vested.

**A CHINESE CHURCH FORMED IN CALIFORNIA**.---A number of Chinese converts have been formed into a Christian Church at St. Francisco by the Presbytery of California. One of their number has been elected and ordained a ruling Elder.

### Home Ecclesiastical Intelligence.

**CALLS**.---Calls have been given by the following Congregations :

Lobo, in favour of . . . . .	Rev. George Sutherland :
Fingal . . . . .	" "
Florence and Bothwell . . . . .	Rev. R. H. Warden
Streetsville . . . . .	" "
Eugenia &c . . . . .	Rev. R. Knowles
Hullett and Manchester . . . . .	Rev. S. Young
Blythe and Knox's Church . . . . .	" "
Barrie and Guthrie Church . . . . .	Rev. Archibald McLean
Rockwood and Eden Mills . . . . .	Rev. J. Little
Nassagaweya . . . . .	" "
Mimosa and Everton . . . . .	" "
Fitzroy and Tarbolton . . . . .	Rev. J. Tait
Ayr, Stanley Street, Church . . . . .	Rev. J. Hastie
Roxboro' and Finch . . . . .	Rev. C. Cameron

**YORK MILLS AND FISHERVILLE**.---The induction of the Rev. R. Monteath is appointed to take place on the 13th September, at 11 a.m.

**NEWTON**.---A deputation from the Newton Congregation, township of Clarke headed by Mr. Mitchell, one of the Ruling Elders, waited upon their pastor the Rev. George Riddell, on the evening of Saturday, the 28th ult., and presented him with a purse containing \$134 00, and an address expressing their high esteem and affection for him as their minister, and, at the same time, the hope, that he might be long spared in God's good providence, to go out and in among them "breaking the bread of Life."

Mr. Riddell made a feeling and suitable reply.

Since entering upon his public ministry here nearly eight years ago he has won the esteem not only of his own congregation but of the members of all denominations.

**KENYON**.---A large number of the members of the congregation of Kenyon lately waited on the pastor, the Rev. A. McQueen, at the manse, and presented

him with a purse containing upwards of \$80, together with various valuable gifts for himself and Mrs. McQueen, of the value of upwards of \$100. Mr. McQueen received also an address expressive of the high esteem in which he is held by his congregation and the community.

**GALT, MELVILLE CHURCH.**—The ladies of Melville Church (Rev. W. T. Murdoch's) lately presented their pastor with a purse of \$100, for the express purpose of enabling him to travel for a short time for the benefit of his health. We believe every congregation, acting in a like liberal way, will have an abundant benefit.

**DEATH OF AN ELDER.**—We regret to notice the death of a very excellent and useful elder, Mr. George Leitch, Teacher, who died in Melancthon on the 15th July, aged 60 years. Mr. Leitch was an able teacher, and was a member of the Educational Institute of Scotland. Before coming to Canada he was an Elder in the congregation of the Rev. Dr. Begg, of Edinburgh. He was also an elder, in the congregation of the Rev. J. A. Thomson of Erin. Since he settled in Melancthon, he was a warm hearted and a devoted friend to the cause of Christ, and was of no small service to the missionaries, who successively laboured in that new field.

**THE SOUTH SEA MISSION.**—Our readers will see from the Report of the Presbytery of London, which appears in another page, that the Rev. N. Mc Kinnon is not to proceed to the New Hebrides as the missionary of this Church. The action of the Presbytery in this case may be right, but it is deeply to be regretted that such frequent changes should take place in connexion with the missionary operations of the Church.

**REV. J. B. DUNCAN, FORMERLY OF PERTH.**—The Rev. J. B. Duncan, formerly of Perth, has been inducted as the Pastor of a newly organized Church at Evanston, near Chicago. We quote the following paragraph from a Chicago paper, with reference to this Congregation:—

“A new church was organized at Evanston on Wednesday last. It was composed of members of Presbyterian and Congregational churches, who had adopted an independent form of church organization, and taken the name of the Lake Avenue Church, of Evanston. Twenty-two new members united with the church at its organization, and several others expressed their intention of uniting with this church as soon as they could obtain their letters of dismission from the churches with which they are connected. The Rev. James B. Duncan, of the Scotch Presbyterian Church, recently from Perth, Canada, has accepted the unanimous invitation of this new church to become its pastor, at a salary of \$2,000 a year.

The installation services took place on Wednesday evening last, at the Baptist Church in Evanston. The installation sermon was preached by Rev. Dr. Orniston, of Hamilton, C. W. The charge to the pastor was delivered by Rev. Dr. Humphrey; the charge to the people by Rev. Dr. Bartlett, and the installing prayer by the Rev. Mr. Roy, of this city. The other exercises were conducted by Rev. Mr. Leonard, of the Baptist Church, and the Rev. Dr. Bannister, and the Rev. Dr. Kidder, of the Methodist Biblical Institute, of Evanston.

This new church starts under favorable auspices, with hearty good wishes, and with material aid from the other churches in Evanston. The Northwestern University, with its accustomed liberality, has given a building lot to this new church; and a church edifice will probably be erected this fall at the corner of Chicago avenue and Lake Avenue, nearly opposite the French College. At present the church worships in the University Chapel.”

**THE MINUTES OF SYNOD.**—We deeply regret the delay which has occurred in the publishing of the Minutes of Synod. The Clerks of Synod beg to assure their brethren that the delay has arisen from circumstances entirely beyond their control.

**FINANCIAL STATEMENT.**—We regret that owing to the difficulties in the Printing Office, and other circumstances which need not be explained, the Financial statement as published in last "Record" is not so correct in some instances as is desirable. Corrections of most of the errors will appear in the *Minutes*, but we deem it but just to congregations concerned, that the following additions and emendations should appear in this number of the "Record". It is but right, however, to mention, that these corrections would not, in almost any case have been required, that the Returns from these Congregations been forwarded in sufficient time.

*Vankleeckhill*: Rev. P. Currie. Stipend promised, \$520. Paid \$400. Arrears due \$270 other congregational and incidental contributions \$350. For College \$17 00; Foreign Mission \$5 00; Synod Fund 4 00. Total \$776.

*Smith's Falls*. Rev. W. Aitken. Stipend \$4 00; paid \$4 00; for College \$14 40; Home Mission \$26 00; Foreign Mission \$18 65; Synod Fund 8 10. Total \$467 15. There is a manse.

*Stayner and Bowmore*. Rev. J. Greenfield. Stipend promised \$560; paid \$520; for College \$25 00; Home Mission \$12 00; Foreign Mission \$8 00; Widows' Fund &c \$6 00. Total \$471. There is a manse rented for Minister.

*Yorkmills and Fisherville*. Paid for supply \$312 25 other Congregational contributions \$51 65; for College \$16 50; Home Mission \$52 65; Widows' Fund &c \$10 00; Synod Fund \$3 00; other objects \$8 00. Total \$482 05.

*Mono*. Rev. A. Brown. Stipend promised \$400; paid 316 00; arrears due 117 00; other Congregational contributions. Total \$737 17. There is a manse.

*Orillia*. Stipend promised 240 00; Paid 338 00; other Congregational contributions 399 63; total congregational contributions 737 63; Total for Congregational and Synodical purposes \$775 63.

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### PRESBYTERY PROCEEDINGS.

**PRESBYTERY OF PARIS.**—The Presbytery of Paris held its regular quarterly meeting on Tuesday the 7th inst., in River Street Church, Paris.

The Rev. Mr. Dunbar, of Glenmorris, Moderator, presided.

There was a good attendance of ministers and elders. The following are the more important items of business transacted:—

The Clerk was instructed, in conformity with Synod's decision in the case of Mr. Wm. Silver against the Presbytery, to cite the said Mr. Silver, also Mr. McBeath, the Session or Innerkip, and Mr. Hunter, to appear for their several interests at the bar of next Synod, to be held in Gould Street Church, Toronto, on the first Tuesday of June, 1867.

Several Records of Church Sessions were read and attested, in terms of the deliverances of the examining Committees.

The Clerk read a list of the supplies granted to vacancies within the bounds since last meeting.

A complaint to Presbytery by Mr. William Silver, against certain action of the Kirk Session of Innerkip, in refusing to grant him a regular Certificate of good standing, was laid before the Presbytery.

On account of the absence of the complainant, consideration of the case was deferred till next regular meeting, and the Clerk was instructed to cite Mr. Silver and the Kirk Session of Innerkip to appear for their interests at said meeting.

The following are appointed as examiners of Students or Probationers dur-

ing the year ending August, 1867 :—In Latin, Mr. Inglis ; Greek, Mr. W. Robertson ; Hebrew, Mr. Straith ; Church History, Mr. Cross ; Philosophy, Mr. Cochrane ; Theology, Mr. McMullen.

Petitions for Moderations in Calls were read from Wellington Street, Brantford, and Stanley Street Church, Ayr.

Mr. James, of Paris, and Mr. Dunbar, of Glenmorris, were appointed to preach and preside on said occasions.

Mr. Wm. Robertson, of Chesterfield, was appointed to dispense the Lord's Supper in Stanley Street Church, Ayr, on a day suitable to the congregation, in September.

Mr. G. L. Mackay was examined by a Committee as to his fitness for the work of the Gospel Ministry. The Presbytery agreed to certify him to the Senate of Knox's College.

WM. COCHRANE,  
Pres. Clerk.

PRESBYTERY OF OTTAWA.—The Presbytery of Ottawa of the Canada Presbyterian Church, met in Knox's Church, Ottawa, on the evening of the 17th inst., and continued in session till the evening of next day.

The following is a synopsis of the business of an y public interest :—

There was read a letter from Mr. Reeve, declining the call from Cumberland and Lochaber.

There was produced a call from Fitzroy and Torbolton in favor of Mr. James Tait, Preacher of the Gospel. Mr. John Buckham and Mr. David McFarlane appeared as commissioners and supported the call. They gave very encouraging views of the prospects of this charge in the event of the settlement of Mr. Tait.

The call was unanimously sustained, and the clerk was instructed to communicate with Mr. Tait.

Mr. McKenzie gave a written report of his visit to Renfrew, which, upon the whole, was of a hopeful nature and gave satisfaction to the Presbytery.

The Home Missions of the Presbytery occupied the greater part of the time. The reports of the Probationers and Missionaries were read and considered—arrangements made for supply for the next three months—and regret expressed at the fewness of the laborers. The best distribution was made of the material at command. The members of Presbytery agreed as formerly to give a Sabbath each, and adopt this programme :—Mr. Fraser and Mr. McEwan, Renfrew ; Mr. T. Wardrope, Cumberland ; Mr. Gourlay, Dalhousie ; Mr. James Whyte and Mr. Moore, Perth ; Mr. D. Wardrope, Fitzroy and Torbolton ; Mr. Joseph White, Aylwin. Mr. Aitken and Mr. McKenzie were absent. They will give a day each also.

The Rev. A. McDiarmid being present agreed to give two Sabbaths to Perth.

Mr. McDiarmid and Mr. McLaren, of Belleville, being present, were invited to a seat with the Presbytery.

The Session Records were called for, and as only a few were produced, the order was renewed for next ordinary meeting.

The annual contributions to meet the current expenses are to be given in at next meeting.

*Presbyterial Visitations.*—Mr. McEwan, in accordance with notice previously given, introduced this subject, insisting on its importance and suggesting various plans which might profitably be adopted. The subject was discussed at length, after which Mr. McEwan's motion—having been seconded by Mr. Jos. White—was unanimously adopted :—

"That a Committee consisting of Mr. T. Wurdrope, Mr. Moore and Mr. James White, be appointed to confer *enent* Presbyterial oversight, and draw up a plan as to the most judicious method of carrying out the proposed object—to report at next meeting of Presbytery."

**PRESBYTERY OF BROCKVILLE.**—This Presbytery met in the Church of that place on the 7th of August. Mr. Bennett was unanimously chosen Moderator for the next year.

The Clerk read a letter from the Hon. John McMurrich which had enclosed \$130 from the Committee on arrears of salaries (\$80 for Mr. Melville and 50 for Mr. Lothead) and which mentioned that the Rev. Mr. Matheson had been paid his proportion when in Toronto. It was ordered that the Treasurer be corresponded with to have a full statement of the Presbytery's funds and indebtedness made out against the meeting at Cornwall on the 1st Tuesday of November.

The Rev. Archibald Lees being present was asked to sit with the Presbytery. Mr. Lees shortly thereafter tabled his certificate from the Presbytery of Ontario, which was ordered to be filed.

Mr. Burton reported favourably of the state of the Congregation at West Port and Newboro and it was ordered that application be made to the Home Mission Committee for the proportion of salary promised by it in aid of a Missionary to that Congregation; Mr. Pritchard the Missionary being about to leave.

Mr. Ferrie called the attention of the Court to the necessity of grouping some of the Stations afresh, and after mature deliberation it was agreed that Fairfield in the meantime be put under the care of Mr. Burton of Lyn, and Merrickville connected with Keapville. The Kemptville Congregation petitioned to be connected with Spencerville and Mr. Ferrie who had suggested that idea to them, as it was the only way they could become strong enough to support a pastor, was requested to make known their desire to the Spencerville people and ascertain their mind on the subject.

A request from Osnabruck for a continuance of fortnightly service from Mr. Melville was agreed to. The subject of supplies brought out various motions. Mr. Jones moved "that the Presbytery employ no probationers but those who came through the Home Mission Committee unless they came at their own risk." Mr. Ferrie moved that the Presbytery refuse to bind itself as proposed by Mr. Jones. Finally both motions were withdrawn in favor, one brought forward by the Moderator, which however was slightly altered to meet the views of Mr. Ferrie and which as altered read thus. "That we shall not become responsible for the payment of any Missionary not coming through the Home Mission Committee, unless by special agreement on the part of the Presbytery, or any Committee or individual appointed by the Presbytery to ask for it in regard to the making of missionary appointments." The words added were all these that immediately follow the first occurrence of the word "Presbytery." A Home Mission Committee was then appointed to consist of Rev. Messrs. Ferrie, Burton, and Jones Mr. Ferrie Convener. A motion was made and seconded, but outvoted, that the Presbytery refuse to give appointments to two of the Probationers presently sent to them by the Home Mission Committee.

Mr. Ferrie, on the motion of Mr. Burton seconded by Mr. McKenzie, was requested to visit the Congregations of the Bounds, with a view to explain to them, and start the new missionary scheme, the funds to be raised on the principle of the Sustentation Fund. The Presbytery enjoined its members to have their Session Records with them by the quarterly meeting on the 1st Tuesday of February and after giving appointments to Mr. Lees and its

Probationers adjourned to meet (D.V.) at Cornwall on the 1st Tuesday of Nov. in the Church there at 7 o'clock, p.m.

W. FERRIE,

Pres. Clerk. ☞

**PRESBYTERY OF COBOURG.**—The Presbytery of Cobourg met at Port Hope on the 14th August :—There were present six ministers and one elder :—The Rev. Mr. Blain Moderator.

The Clerk read an extract minute of Synod in regard to an appeal of the Rev. F. Andrews from a decision of the Presbytery of Cobourg—said appeal having been dismissed by the Synod. It was ordered that the decision of Synod be engrossed in the Records of the Presbytery, that a copy of the same be sent Mr. Andrews, that full extract minutes of the actings of both Presbytery and Synod in the whole case be sent to the session of Keene, and a copy of the finding of Synod to Mr. Russell, with certification to all the parties in the case, that the finding of the Synod leaves Mr. Russell without any stain upon his character, in regard to the charge brought against him by Mr. Andrews.

An extract minute of Synod in regard to the transfer of Lindsay and Cambridge from the Presbytery of Cobourg to the Presbytery of Ontario was read and ordered to be engrossed.

Reports of labour performed within the bounds of the Presbytery were read from Messrs. Moodie, Thom and Murray. The Reports were satisfactory and the diligence of these gentlemen commended.

The Rev. J. M. Roger, stated that Mr. Bowie had made application, through him, for a certificate of his standing as a minister of the Church—whereupon Messrs. Roger, Alexander and McWilliam were appointed a committee to draw up such a statement as would be expressive of the feelings of the Presbytery, and which might be embodied in the certificate. At a subsequent stage of the proceedings the committee reported as follows. “The Presbytery in parting with Mr. Bowie beg to place on record their *appreciation* of his *faithfulness* and *efficiency* as a preacher of the Gospel, and *pastor* of the congregation of Norwood and Hastings, during the past eleven years. They would also give expression to their hearty desire for Mr. Bowie's usefulness in whatever sphere he may in future be called to labour.” It was moved that the Report of the Committee be adopted. It was moved in amendment and seconded :—That the usual certificate be granted to Mr. Bowie, with an expression of hearty desire for Mr. Bowie's comfort, and usefulness in whatever sphere he may in the future be called to labour. The vote being taken three voted for the main motion and three for the amendment, whereupon the Moderator decided in favour of the main motion.

An application was received from Mr. James Wood on behalf of certain inhabitants of the township of Harvey, praying for that share of the services of the Rev. James Thom which he at present renders to Warsaw. After mature consideration, the Presbytery decided that nothing could be done at this time in the way of dissolving Mr. Thom's connection with Warsaw. Satisfaction was expressed with what Mr. Thom had been doing in supplying the people of Harvey with the ordinances of Religion.

Mr. Walter Amos, an undergraduate of the university of Toronto, made application to be received as a Student under the care of the Presbytery. The Presbytery being satisfied with the sincerity of Mr. Amos' motives, and his literary attainments, agreed to receive him as a student of the standing of one year.

A Committee, consisting of Messrs. Laing, Waters, McKenzie and Lohead, was appointed to examine students and to grant certificates.

Mr. Paterson was appointed to dispense the Communion at Fenelon Falls sometime in August or September.

It was agreed that the appointments for Missionary Meetings for the coming winter be made then. Messrs. Blain, Roger, and Waters were appointed a Committee to draw up a scheme for holding the Missionary meetings.

D. WATERS,  
Pres. Clerk.

**PRESBYTERY OF TORONTO.**—The Presbytery of Toronto met in Knox Church on the 7th inst. There were present eighteen Ministers and four Elders.

The Rev. Mr. Dick was chosen Moderator for the ensuing twelve months.

The Rev. Dr. Duncan of London a minister of the English Presbyterian Church was invited to sit with tee Presbytery.

The Rev. A. W. McKay an ordained minister of the Free Church of Scotland, presented testimonials from the Colonial Committee of that Church and was received by the Presbytery as a Minister of this Church.

Mr. Greenfield, reported his having preached at Guthrie Church Oro and organized a Congregation there. This congregation which is now associated with that of Barrie had a moderation in a call granted to take place on the 23rd August.

The vacant Congregation of Streetsville, also that of Eugenia and associated stations presented petitions for moderations in calls both of which were granted. The former to take place on the 22nd, the latter on the 24th August.

Mr. Monteath accepted the call to York Mills and Fisherville and his induction was appointed to take place at York Mills on the 13th September at 11 o'clock.

Mr. Hislop was appointed to preside at the election and ordination of Elders at the several stations in Mulmur and Melancthon.

The Ministers of the City of Toronto with Messrs. Fletcher, Pringle and Duncan, were appointed a Committee to hear the discourses of Theological Students before the opening of the College.

Messrs. James Hastie, Robert Knowles and Albert J. Traver, Students in Theology having delivered their prescribed discourses and undergone all the usual examinations to the satisfaction of the Presbytery were licensed to preach the Gospel.

ROBERT EWING,  
Pres. Clerk.

**PRESBYTERY OF LONDON.**—The Presbytery of London met at Wardsville, on 31st July, and, after sermon by Rev. A. F. Kemp, was constituted.

The Rev. Mr. Walker in the chair.

The Presbytery took up consideration of the Synod's remit in reference to Rev. N. McKinnon minister of Wardsville, who was appointed Missionary to the New Hebrides by the Synod at its last meeting.

There appeared for himself Mr. McKinnon, for the Session Mr. McRae. Several members of the congregation were allowed to address the court.

After parties had been heard, and resolutions passed by the Congregation had been read, the Presbytery proceeded to deliberate.

It was moved by Mr. Cuthbertson: That in terms of Synod's instructions, the Presbytery proceed to release Mr. McKinnon from his charge, declare as they hereby do declare the pastoral tie between him and the Wardsville Congregation to be dissolved; and appoint a Committee to prepare a minute expressive of the Presbytery's esteem for Mr. McKinnon as a member of this Court.

Mr. Cuthbertson's motion was not seconded. It was moved by Mr. Scott seconded by Mr. King and agreed. "That the Presbytery having received a strong protest from the Congregation of Wardsville against the dissolution of the tie between it and the Rev. N. McKinnon; considering also the peculiar

qualifications of Mr. McKinnon to perform a work in connexion with the Gaelic speaking inhabitants of Canada, for which labourers are specially lacking; and believing further that the Synod intended that the Presbytery in taking the usual steps for releasing Mr. McKinnon should solemnly consider any circumstances which might arise adverse to this, agree to leave him in his present field of labour.

Mr. Geo. Sutherland received an unanimous call from the Congregation of Fingal; also an unanimous call from the Congregation of Lobo.

Mr. Warden received a call from the Congregation of Florence and Bothwell.

Rev. J. F. A. S. Fayette, laid his resignation of the pastoral charge of Warwick on the table. The Presbytery agreed to cite parties to appear at a meeting of Presbytery to be held at Warwick on 28th August at 11 o'clock a.m.

A letter was read from Rev. Stephen Balmer of Detroit, resigning his pastoral charge of Detroit Congregation. The Presbytery ordered the resignation to be on the table till next ordinary meeting, and agreed to cite parties to appear for their interests.

G. CUTHBERTSON,

Pres. Clerk.

PRESBYTERY OF MONTREAL.—This Presbytery met in Erskine Church Montreal on the 1st of August, Rev. Alex. Allan Moderator. The attendance of members was not large.

In compliance with petitions presented moderations in calls were appointed in the following places viz:—Finch and Roxboro on the 15th of August; Martintown and Williamstown on the 22nd of August; and Farnham Centre and Farham West on the 27th of August.

Dr. Irvine reported that the Committee of which he was Convener had visited Sherbrooke according to appointment; that they had organized the congregation at Sherbrooke and Lennoxville, and dispensed the Communion at Sherbrooke, and that a site for a Church had been selected. The report was received and the thanks of the Presbytery conveyed to the Committee for their diligence.

Mr. McVicar, Convener, gave in the report of the Home Mission Committee. The report was received and the Presbytery expressed its thanks to the Convener for the satisfactory manner in which the Home Mission business of the Presbytery was conducted.

A petition from Grand Freniere was presented and read, praying that Grand Freniere and St. Eustache be separated from Ste. Therese de Blainville, and placed under the pastoral care of the Rev. A. Allan their present minister. Parties were heard in support of the petition. On motion made and seconded it was agreed: That the petition be received and lie on the table in the meantime, and that a Commission of Presbytery be appointed to meet at Ste Eustache with the congregations of Grand Freniere, Ste. Therese and Ste. Eustache to obtain all the information they can in the matter of this petition, and report at next ordinary meeting of Presbytery; said commission to consist of Messrs. McVicar, Gibson, Mackie, Eadie and J. Irvine Ministers and Messrs. Redpath, Becket and McOwat Elders. Mr. McVicar Convener.

Mr. Anderson reported that according to instructions given him at last ordinary meeting of Presbytery, two elders were elected at East Hawkesbury. The Presbytery received the report, and instructed Mr. Anderson to proceed to the ordination of said elders, and further to disperse the Communion at Hawkesbury as soon as convenient.

Missionary appointments were made to the several mission stations and

vacant congregations within the bounds of the Presbytery, and arrangements made for carrying on the mission work.

Mr. Alex. Thompson, Student, having undergone the usual trials was licensed to preach the Gospel.

A. YOUNG,  
Pres. Clerk.

## FRENCH CANADIAN MISSIONARY SOCIETY.

ORDINATION OF MR. AMI.

(*To the Editor of the Record.*)

DEAR SIR.

As the operations of the F. C. M. Society are always welcome to your pages, I have deemed it right to furnish a few jottings made during my recent visit to Joliette, where I enjoyed the privilege of taking part in the proceedings of the French Protestant Synod at the induction of Mr. Ami, as pastor of the French Protestant Church at that place. This town contains a population of three thousand and yet, there are only seven protestant families among them—being entirely French Roman Catholics. It is situated on the River Assomption, twelve miles inland from the small port of Lanorie (on the St. Lawrence some 34 miles below this city,) with which it is connected by Rail Road. The town was founded by the late Hon. Mr. Joliette whose name it bears—a gentleman of great enterprise and largeness of heart. It has become the country town, and hence it contains a court house and jail. It has also a large Roman Catholic Seminary a Nunnery and a Church, which has become much too small to meet the wants of the rapidly growing population. The houses are generally small—most of them one story, but are painted or washed white, which gives the town a cleanly aspect. This the county town is an important central point for a Protestant Mission in the midst a dense mass of Romish darkness. There are scattered round the town, at distances from 12 to 27 miles, several French Protestant families who have connected themselves with our Mission, and are enjoying the services of M. Ami. He distributes his labours in this locality as follows, viz.: one sabbath in Joliette, a second in St. Elizabeth and Berthier, a third in Joliette and Kildare, a fourth in Ramsay and St. Gabriel, and the fifth in any locality in the neighbourhood where he can find an opportunity of preaching the gospel.

The people of this charge have purchased a fine property of 120 by 90 feet, a corner lot in a central part of the town for a Church; meantime they occupy a small building, which being augmented by a kind of arbor attached to the front, and covered with evergreens, afforded ample accommodation for the audience on the occasion of the induction.

The members of Synod who were present on Wednesday last the 11th inst. after constituting the court, invited Dr. Wilkes and myself to sit as corresponding members. They further invited us to examine Mr. Ami in English, which language he has required since he came to the country, and now speaks with considerably fluency. His examination in Greek, Theology, and experimental religion was very satisfactory, and being sustained the Synod, agreed to ordain him and induct him to the pastoral charge of the above congregations. At 11 a.m. the Rev. Mr. Vernon of the Point Aux Trembles (Moderator,) preached in French from II cor. 2 chapter 15 and 16 verses. He also put the constitutional questions and offered the ordination prayer, after which the Rev. Doctor Wilkes of this city addressed the pastor, and I addressed the people on their respective duties and obligations. The proceedings of the day seemed to be marked

by much interest and solemnity, and it is earnestly hoped that Mr. Ami's labours in this important and extensive field will be blessed to many souls.

My personal interest in this young brother was much enhanced by the fact that, after he almost miraculously escaped from ship wreck off the north coast of Scotland in 1853 on his way out as a catechist. He was put under my care at Liverpool, and I saw him safely on the cars at Boston after a rather boisterous November passage, per Cunard Steamer "America." At that time he was a very young but promising lad, entirely unacquainted with the English language, now by the grace of God he is maturing in religious and experimental knowledge, as well as in general intelligence, and I am persuaded that by the divine blessing his recent settlement will prove most serviceable to the interests of the "French Canadian Missionary Society."

I am

yours truly,

R. IRVINE.

Knox Church, Montreal,  
13th July, 1866.

### GOOD EXAMPLE.

*(Illustrated by that of the late Jno. Wilson, Elder.)*

We all have, more or less, a natural tendency to imitation. The child insensibly imitates its parents, the scholar his teacher; and the college student is apt to acquire not only the opinions but even the intonations, the vocal key, the gait, and the gesticulation of the Professor whom he admires. Our character and habits are influenced by the neighbours among whom we live. "He that walketh with wise men shall be wise, but the companion of fools shall be destroyed." "Evil communications corrupt good manners." It is therefore of prime importance to have a good example before us, and to follow it.

The only perfect example for our imitation is that of our Lord Jesus Christ. All good or great men are good or great in proportion as they resemble Christ. But all merely human examples are imperfect; they are not without spot or blemish. It is Christ alone, the Son of Righteousness, who is without spot. We are indeed commanded to be followers of them who through faith and patience inherit the promises, but we are to do so just in so far as they follow or resemble Christ. So that strictly speaking our duty is not to be imitators even of good men, but of the Divine Master from whom they copy. Christians are followers of Christ; and that not only because it is their duty and privilege to be so, but also because it is the great tendency of their renewed nature to make them such. Divine grace conforms them to the image of the Son of God—they are changed into his image from glory to glory by the Holy Spirit. This was the view taken by a dying minister who, when some of his christian friends were reminding him, for his comfort, that he resembled certain of the apostles, replied. "I do not wish to resemble John or Peter, I wish to resemble Christ."

Yet, a human example, when it is that of a good christian, is of great use. It is, so far, a visible representation of Christ himself, and helps us to know and appreciate His glorious character. It is the Spirit of Christ acting through one of his members on earth; so that when we look on that human example we learn a three fold lesson, namely that, Christ lives in his members on earth; that, Christ has a noble character worthy of imitation; and, that, it possible, after all, to be Christ—like in this wicked world. Hence the advantage of reading Christian biography.

This conformity to Christ, although it implies *uniformity* among all Chris-

tians, will not destroy, however, those personal characteristics or *diversities* which distinguish one christian from another. The children of the first Adam all bear his image; they possess in common the attributes of his bodily and spiritual nature. Yet, among the human family, there is an endless variety in countenance, voice, stature, colour, mental grasp, disposition, taste, and occupation. So among the children of the second Adam, though they all, without exception, bear his image, or possess the grand outlines of his character, yet as might be expected from analogy, they show an endless variety in body and spirit. Every branch in the True Vine resemble the parent stem, but not one branch exactly resembles another.

Such being the case we expect to find *naturalness* in the true Christian, and an absence of *affectation*. We should expect a Christian not only to be like Christ, but also, in word and deed, to be like himself.

We, in Baltimore, have had before us, during many years past, a good christian example in the late John Wilson, Elder. His friends will not soon forget it; they still feel its influence for good; and they desire both for their own sake and for the good of others to have it recorded. They would deem it also as a mark of respect for the deceased.

John Wilson was a native of Priestly in the parish of Edderwick, Roxburghshire, Scotland. He was a shepherd, and pursued his calling, for a dozen years at Deuchry; afterwards at the Haws in the employment of his wife's father; and finally on the Abbey farm of General Dalrymple in North Berwick. Much against the General's will John Wilson left the Abbey and moved to Edinburgh where for some years he kept a dairy. Concerning this early period of his life it may suffice to say, that while he was a shepherd he was accustomed to carry, for reading on the hills, Henry's Commentary on the Bible, in three or four volumes, which he perused in order; also, that he was a kind son to his widowed mother; and although not the eldest son, yet that he was honoured and obeyed by the younger members of the family as though he had been a father to them. From Edinburgh he came, as a farmer to Baltimore, where he has lived, I suppose, about thirty years; during fifteen of which we have known him as an elder.

His leading characteristics were chiefly these.

He was a man of *enlightened piety*. His great work was the Bible. Yet he was a reader of other books; and by the perusal of newspapers and by the cultivation of social intercourse with his relatives and neighbours he maintained (though an old man) a healthful interest in passing events, in which he was ever wont to trace the providential hand of God. He was an ardent admirer of the works of God in the material world; and having an eye both for the beauties and utilities of nature he often read delightful lessons in them of God's wisdom, power, and goodness. Yet he ever contemplated nature by the light of the Holy Scripture, with the language of which his memory was richly stored, and with the truths of which his judgment, conscience, and affections were earnestly exercised.

He was a man of *cheerful piety*. John Wilson had a very large share of this world's troubles both bodily and mental, Rhenmatism obliged him to walk with two staves for years past; and in riding to church which he constantly attended all weathers, he was obliged to mount and dismount his waggon by a ladder. Worldly circumstances, over which he had but little control, became latterly very disastrous, so that he lost his farm. Yet he maintained his cheerfulness. Doubtless he *felt* his troubles, for he was a man of feeling. But he was not cast down, or in despair. He believed in God's promise that all things would work together for good; and hence his countenance fresh, ruddy, and regular in its features, though sometimes shaded with his passing clouds of suffering, was yet habitually lighted up with the smile and the sunshine of contentment, patience, hope, and courage.

He was a man of *peaceful piety*. As much as in him lay he lived at peace with all men. Being a man of sound judgment whose opinions were respected. he had, of course, some very decided views in matters both secular and sacred. But he was very far from being dogmatical, controversial, or dictatorial. He could listen to opinions differing from his own, with patience and charity, and yet propound his own in the kindly terms of love. He practised the power of the soft answer which turneth away wrath. And when offences came—as it must be—among friends or neighbours, John Wilson was one of the blessed peace-makers who do such good in the church and the world, and who do such good to themselves by attaining a higher evidence of their being the children of the God of peace.

He was a man of *social piety*. Doubtless, all piety is essentially social; its highest form is friendship with God. But I refer to friendship with man. John Wilson had a big warm heart, perhaps by nature, but more especially by divine grace. His aim was to love his neighbour as himself. Hence he was a kind husband; a most affectionate father; a zealous friend of the church; an obliging neighbour; a philanthropist looking abroad on the world's miseries and doing what he could by his contributions in prayers and alms for their alleviation. He could rejoice with the joyful, and weep with the sorrowful. And hence his old-fashioned cosy-looking homestead was an attractive place; people who were not much giving to visiting elsewhere were drawn to it; every body liked to have a social sensible, edifying "crack" with old John Wilson as he sat in his old arm-chair.

Doubtless he had his failings but they were so few and insignificant that we cannot recollect them—whatever they were, we are sure "they leaned to virtue's side."

He is gone gone up higher. His end was peace. He left us last December. And on the Sabbath after his funeral we had a sermon on the text which he often repeated during his sickness. Isaiah 45: 21, 22, "There is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else."

MCK.

#### A BIOGRAPHICAL SKETCH.

Joseph Snyder who died at St Anns, in the township of Gainsborough, on Sabbath the 15th April, in the 84th year of his age, was born in the town of Mowlton in the state of New Jersey, in the year 1782. His father Adam Snyder immigrated to Canada in the year 1793, with a family of nine children, six sons and three daughters, all now deceased except the youngest. He obtained from Government patent deeds for 1000 acres of land in the sixth concession of Gainsborough and erected the first mill in the township, and named the village St Ann's after his wife, whose name was Ann Snyder. Before his death he saw his children all comfortably settled. His son Joseph succeeded his father in the mill, which was known far and near as *The Snyder Mill*. The deceased was married at the age of 23, to Elizabeth Dean, by whom he had three children, one son and two daughters who are still living, and who with his widow who accompanied him in the journey of life for 61 years now lament their loss.

Mr. Snyder during his long life was beloved by all who knew him, and in his old age, was familiarly known throughout the township as "*Uncle Joe*." He had always a happy smile for the children when he met them, and the week before his death, he visited the School and told the little ones to improve their time well his he said he 'e't now to be short. He was scarcely seen sick all his life long, and was healthy to the last. The Sabbath on

which he died found him in his pew an attentive listener, but before the shades of evening fell, he passed away without a struggle and joined the church above to celebrate the eternal sabbath. God changed his countenance at once and sent him away, but he being dead yet speaketh. Sterling downright honesty was a feature which marked all his dealings and which none who knew him will ever forget. His word was as good as his bond. If it be true that "an honest man's the noblest work of God" it is true that he was one of nature's nobility. Benevolence was another feature which stood out prominently in his character. People said of him "he was too good, for himself." No one asked assistance which he had power to grant, and was refused. But he shall in no wise lose his reward. Christ shall yet say unto him "Just much as ye did it unto these, ye did it unto me." Regular attendance upon Church ordinances was another feature of his example. Like the psalmist he rejoiced when he was said unto him go ye up into the house of the Lord. He looked upon a day in God's courts as better than a thousand. Be the weather what it might, he if in health was to be seen tottering along staff in hand to the house of God. And many can now say concerning him "we took sweet counsel together, we walked to the house of God in company." But the place that knew him shall know him no more. His voice shall no longer join with the church on earth in singing God's praises, an exercise in which he took extreme delight. But we trust that he has now heard the angels sing—that he is now in the Church of the first born above, arrayed with those light robes which the glorified wear, singing the hallelujah chorus with that great multitude which no man can number, redeemed by the blood of Christ out of every kindred and tongue, and people and nation.

He was spared long, and at last taken suddenly, without ever saying farewell to his friends. And his sudden removal says to each "Be ye also ready, for in such an hour as ye think not the son of man cometh."

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#### INTERESTING DISCOVERY IN PALESTINE.

The Rev. Dr. Patton, of Chicago, who has been travelling in this country, in a letter dated Edinburgh, June 28, writes:—"Here I may mention an interesting fact in sacred geography, which I learned last evening from the eminent geographer, Mr. Keith Johnstone, of Edinburgh. He has travelled in Palestine, and is engaged with others in measures to secure a complete exploration of that country under British auspices, for which a fund of £10,000 is to be raised by private subscription. A party of friends there, for a preparatory purpose, obtained permission to make excavations. At Mr. Johnstone's suggestion, who believes that Tell Hum is the true site of ancient Capernaum, they dug into the mould, hoping to find the remains of the synagogue there, popularly called the 'White Temple'; and, according to letters just received, were rewarded with complete success, finding the supposed building nearly or quite entire. As this question of the location of Capernaum has been a battle-ground of topographers, these tidings will awaken a fresh interest. Should they prove correct, that will be the only building in which the Saviour actually was when on earth which can be identified at this day. Mr. Johnstone also informs me that a perfectly accurate and complete scientific survey of Jerusalem has been made by Captain Wilson, giving all localities and measurements with the exactness of the British or American coast-survey; and that, but for an unfortunate accident at the last, in the lithographic process, it would have been out at this time. Now it will be delayed for some months, as the work must be done anew. The same parties fixed the depression of the Dead Sea by survey across from the Mediterranean, and found it to correspond within a foot or two of that computed by Lieut. Lynch.

MONEYS RECEIVED UP TO 22ND AUGUST.

SYNOD FUND.			
Brockville.....	12 00	Oshawa.....	5 00
Plympton S.....	6 00	Ottawa, Knox's.....	20 00
" N.....	4 00	Mount Pleasant.....	1 44
Cooke's Church Toronto.....	20 00	S. Cavan.....	6 00
Knox's Church.....	29 00	Wroxeter and Howick.....	7 00
West Gwillimbury 1st.....	4 00	Ayr, Knox's.....	13 37
Essa 1st.....	5 00	Dunnville.....	4 37
Percy.....	5 00	N. Cayuga.....	1 25
Fullarton and Avonbank....	8 00	Brucefield.....	10 00
Montreal, Cote St.....	52 00	Ayr, Stanley St.....	10 00
Uxbridge.....	1 45	Galt, Knox's, less dis.....	24 65
Warwick.....	6 44	Beaverton.....	12 22
Keene.....	4 20	King and Laskey.....	5 30
Ashburn.....	4 00	English Settlement.....	14 50
St. Helen's.....	4 00	Beverly.....	8 25
E. Kinloss.....	1 60	Lachute, Henry's Church....	14 00
Ratho.....	3 00	Westminster.....	5 00
Bristol.....	11 00	Cartwright.....	3 21
Moore, Bear Creek.....	7 00	Ballyduff.....	1 00
St. Mary's.....	12 91	S. Gower and Mountain....	3 45
Westwood.....	3 05	Waddington.....	10 50
McKillop.....	4 00	Hamilton, Knox's.....	5 00
English River, &c.....	7 00	Bayfield.....	3 00
Mandamin &c.....	6 00	FRENCH CANADIAN MISSION.	
Innerkip.....	2 50	Brockville.....	10 00
Chatham (Wellington St.)...	4 60	HOME MISSION.	
Lefroy 3 Central Church } 2 44 Craigvale 1 51 } Ancaster East.....	6 95 6 02	St. Mary's less dis.....	43 26
" Village.....	4 19	Fullarton.....	33 87
" West.....	3 77	Waterdown.....	4 50
Milton 3 Boston Church 7 28	10 28	Wellington Square.....	3 50
Manilla, Vroomanton,.....		Oakville, Juvenile Mission- ary Association, for Mus- koka.....	13 00
and Cannington.....	6 56	FOREIGN MISSION.	
Chinguacousy 1st and 2nd } less dis.....	10 16	Montreal, Quebec Suburbs } S. S. for Red River.....	10 00
King.....	7 30	Teeswater.....	5 80
Yorkmills.....	3 00	Montreal, Petite Cote S.S.- } Red River.....	6 15
Georgetown &c.....	7 00	McKillop.....	23 25
Richmond Hill & Thornhill..	11 00	First offering of two little girls, for S. Seas.....	80
Guelph 1st.....	6 00	D. McTaggart, Williams....	4 00
Vaughan 6 00 Albion 3 00.	9 00	Oakville, Juvenile Mission- ary Association, Box for Red River valued at....	8 00
Woodville.....	9 00	COLLEGE.	
Melrose and Lonsdale.....	6 80	Teeswater.....	8 00
Tilsonburgh and Culloden..	8 15	WIDOWS' FUND.	
Moore Burns' Church.....	7 00	Rates from:—Rev. M. Barr ; Rev. D. McRuer ; Rev. W. Barrie-	
Wellesley.....	8 66		
Storrington 2 00 Pittsburgh } 1 50.....	3 50		
Lochiel.....	6 00		
Galt, Melville Church.....	10 00		
Nairn Church.....	3 20		

## MEETINGS OF PRESBYTERIES.

The following Presbyteries will meet at the places and times severally mentioned, viz:—

- Montreal*..... At Montreal, in Knox Church, on last Wednesday of Sept. at 10 a. m.
- Ottawa*..... At Ottawa, in Bank St., Church on the 1st Tuesday of Nov., at 7.30 p. m.
- Brockville* .... At Cornwall, on the 1st Tuesday of Nov. at 7 p.m.
- Kingston* ..... At Kingston, in Chalmers' Church, on 2nd Tuesday of Oct. at 10 a. m.
- Cobourg* .... At Cobourg, on 3rd Tuesday of October, at 11 a. m.
- Ontario* ..... At Oshawa, on 18th (not on 11th) September, at 11 a. m.
- Toronto* ..... At York Mills on 13th September, at 11 a. m.
- Guelph* ..... At Fergus on 2nd Tuesday of September.
- Hamilton* ..... At Hamilton on 2nd Tuesday of Oct.. at 11 a. m. in Knox's Church.
- Paris*..... At Woodstock, in Knox's Church, on 1st Tuesday of Nov. at 2 p.m.
- London* ..... At Windsor, on last Tuesday of September, at 7 p. m.
- Stratford*..... At Stratford on Tuesday 26th September, at 11 a. m.
- Huron* ..... At Goderich, on the 2nd Tuesday of Oct.. at 11 a. m.
- Grey* ..... At Durham on 3rd Tuesday of September, at 3 p. m.

## RECEIPTS FOR RECORD UP TO 22ND AUGUST.

Rev. G. C. St. Thomas; Rev. W. T. McM. Woodstock; Rev. L. McP. Williams; A.D., A.M., J. A., A.J., A. McA., M.C., H.B., F. R. F., W.M 1 00; T.T. 1 00 Clinton; Rev. J. H. St. Sylvester 1 00; W. McA. Belleville 1 00; Rev. J. H. Eglinton--; D. McL. Hamilton 19 75; W. S. Beamsville; J. McK. Aldboro 2 00; W. F. Scarboro 2 00; W. M. Kirby; Mr. M. T. J. P. Toronto; G.K. St. Anns; R. G., H.E. Springville 1 00 each; H. L. Hunsdon; J. G. Gormley 1 50; J. McA. Withburgh; Rev. J. B., A.K., W. B., R.R., J.W., J.F., T. McL., H.H., J. McC., Mr. S. Crosshill; J. B., A.B., Windsor 3 00; Rev. G. M. Princeton; J. S. Glasgow; Dr. R. Kincardine 1 50; J. R. Allendale 1 00; J. W. Streetsville 1 00; D. E. Stanley Mills; J. T. Byng; J. L. Meaford; G. W. Osgoode; W. S. Milton 1 50; W. G. Milliken; J. McD. 6 copies, Crieff; D. C. Kirk Hill; D. McL. Laggan; J. McL. Vankleekhill; A. McM. Mount Forest 1 00.

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