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**VANITY OF VANITIES.**

TRANSLATED FROM THE FRENCH OF CÆSAR MALAN.

“ Bientôt va finir notre vie,  
 Notre sépulture est sous nos yeux.”

The French Protestant Church differs widely from the German Lutheran in regard to its hymnology. It has more affinities with its Calvinistic and Presbyterian sister Church of Scotland. The Rev. Henry Allou of the Congregational church in England, the editor of the British Quarterly and an enthusiastic lover of music, who was recently on a visit to this country and publicly expressed his disapproval of Presbyterian psalmody, in a lecture delivered before the Young Men's Christian Association of London, in 1861, says : “ The progress of the Reformation in France, as everywhere else, was greatly aided by psalm singing. But, destitute of a hymnodist, her singing was restricted to her Psalter, which has, therefore, become very greatly endeared by its associations. Not only was it, as it were, part of God's inspired word, not only was it the form in which the Protestants had learned to worship—not only was it a record of deep, rich and varied religious experience, full of captivating energy and tenderness, but it was in wonderful harmony with their own militant experience. David's circumstances were theirs,—they were persecuted by their enemies,—they were hunted in the wilderness—they raised their furtive song amid the solitary rocks and fortresses of the desert ;—like David, they “ fled as a bird to their mountain”

or were betrayed by their "own familiar friend"; "out of the depths they cried unto the Lord. "No wonder that the Psalms became so popular and influential." The same writer also says: "The completed Psalter of Marot and Beza with the music (which Calvin by the labors of Guillaume Franc and other musicians had) provided for it was published in Strasbourg in 1546. At first it was popular among Romanists as well as among Protestants, but unfortunately Calvin put it into the appendix to his Catechism. This identified it with Protestantism, and Marot's Psalms at once became a badge and criterion of heresy. Although they have continued in use in French Protestant churches to this day, the general baldness and poverty of these melodies (one of which is old hundredth) have kept them from becoming popular. There is no great pulse in them; they appeal to no tender sensibilities, to no strong passions; they are mere artists' work. The Protestants of France, therefore, like ourselves, are endeavouring to improve their psalmody, and of this endeavour the "Chants Chrétiens" is the present, and on the whole a satisfactory sign. France had no cantiques prior to those of Benedict Pictet, in 1704; her chief sacred hymnodist hitherto has been Cæsar Malan." The following hymn is the 90th in the collection of Nouveaux Cantiques Chrétiens published by Cæsar Malan in 1824. Although not so well adapted for purposes of praise as many others by the same author it is not without features of beauty and interest.

Soon ends our life, 'tis quickly done;  
 Our grave is now before our eyes.  
 Full soon our course on earth is run;  
 To join the dead our spirit flies.  
 O vanity of vanities!

What real good rewards our pains,  
 Our many labours, cares and sighs?  
 At most they bring us gilded chains,  
 A name, false friends, a worthless prize:  
 O vanity of vanities!

What grief, what misery and fear,  
 With sharp remorse, from sin arise!  
 Although its charms may please us here,  
 Beneath these flowers perdition lies  
 O vanity of vanities!

Finished the warp of years we weave,  
 To endless worlds the spirit hies.  
 Lord Jesus, then our soul receive,  
 Clothe it in Thine own holy guise:  
 In Thy blood purge its vanities!

### DEACONESSES.

Two closely allied questions have of late years occupied the attention of Christian or Church economists, and have led to much discussion, as also, what is more important, to action in the walks of Christian usefulness. These are, what is the place of women in the work of the Church? and to what extent should woman's work in the Church be official, systematized, consolidated? We need but look abroad upon the congregations of our own Canada Presbyterian Church, to find decided and grateful recognition of the services of female labourers in the Sabbath School, in Missionary Societies, Dorcas Societies, and many

like schemes and organizations for the financial prosperity of the Church. There are congregations in which the labours of a single pious and energetic lady have been of more value than those of the entire eldership, and others that are languishing for want of this necessary element, in spite of the attempts of faithful officers of the Church to do without it. For many important parts of the Church's work, female labourers are peculiarly fitted; one of these is, the visitation of the sick and of the poor. The performance of this duty, incumbent on all that profess "pure religion and undefiled before God and the Father", is generally left to the minister and his wife, if he is happy enough to be united to one who identifies herself with her husband's work. At sick beds, among the poor, by the couch of the dying, ladies are frequently met with, bringing relief, speaking a kind word or reading the Bible, but our Presbyterian Church is not represented in this good work to the extent we should desire. It is not that the mothers, wives, and daughters of our Church are as a rule less sensible of their obligations to serve Christ in acts of love to their neighbours, or of the claims which many of these have upon their christian sympathy and effort, than those of other Churches. Many have shewn by undertaking the charge of a certain district or number of poor families for a time, and by the self-denying spirit in which amid much to discourage, they have carried on their work, that it was their love to Christ by which they were constrained, and actuated. The trouble was, that their services were not recognized; the support which the Deacon derives from the consciousness of being an officer of God, and His Church, and the minister from everything about him down to his black coat and white cravat, was not theirs; the want of organization suffered some equally zealous lady-workers to encroach upon fields already occupied, or, worse still, a warm hearted visitor was left all alone without sympathy in a sphere of labour far too large for her possibly to fill. Thus have determination to be devoted to the work of the Lord, and plans of working, deep laid and earnestly prayed over, often come to nought. Allied to this kind of visitation is that which has the careless and the wicked, rather than the sick and poor for objects, and this may be very efficiently carried on by female agency. Many a wife might be induced to send her children to the Sabbath School and bring her husband to Church by a few kind words spoken, a portion of scripture read or a tract handed in at the door; and the roughest of men maybe more easily influenced for good by such as the writer of "English hearts and English hands," than by any of their own sex. Nor do we see any reason why when the persons whom lady visitors have induced to seek the house of God make their appearance at the door or within the walls, the visitors should remain motionless in their pews or sail past their protegés heedless of their presence, for fear that they might seem to be too officious. Now that priest and levites are swept away as special and hereditary officers in the Church, and the distinction between the male and female worshipper is abolished, a woman may lead a choir, or keep a door, or perform any act of service to God and her fellow worshippers that does not interfere with the apostolic canon "Let your women keep silence in the churches." There are also special classes connected with many congregations that require special attention, such as a lady only can bestow. In all town and city congregations there are found a number of female domestic servants, who, on account of their frequent changes and varying circumstances, form one of the most difficult classes with which the minister has to deal. A judicious matron or even a prudent warm-hearted young lady, by forming a special class for religious conference or instruction and by occasional visitation, can do for them what no minister, however earnest and alive to the peculiarity of their circumstances, could effect. It is desirable also that in every congregation situated in the vicinity of an hospital, jail, reformatory or other similar public institution, containing among its inmates those who profess Presbyterianism, or are indifferent to religion, there should be found ladies willing to devote a portion of time to their temporal and spiritual good.

In addition to the special fitness of Christian women for work of the kind described, it is to be remembered that the amount of time at their disposal is far

greater than that which ordinarily falls to the lot of officers of the Church and private male workers. These, generally engaged in business all the day, find it difficult to make much use of the evening, which recreation or family duties demand, for purposes of Christian benevolence. It would be well, doubtless, if we could give our elders and deacons more time for the discharge of the duties rightly devolving upon them, but since this cannot be, it is desirable that the functions of their respective offices which can be discharged by other labourers should be, as far as necessary, transferred to them.

That women have a place in the work of the Church we have seen is already in part recognized, as it has been recognized in all ages of that Church's history. The deaconess of the Church at Cenchrea, Priscilla the teacher of Apollos, Persis the beloved, who laboured much in the Lord and many others whom the New Testament mentions, rise up for the example and encouragement of mothers and true daughters in Israel who now follow in their footsteps, and no less to the condemnation of many, fully as able, who sit at ease in Zion. Widows and virgins, and married women like Priscilla also, are frequently mentioned in the epistles as among the necessary helps if not governments in the Apostolic churches. Many of the Fathers and early Church historians, such as Sozomen and Theodoret, treat of the female Diaconate and give instances of their good works and fortitude under persecution, as in the case of Publia in the time of Julian the Apostate and Olympias in that of Arcadius. After a time, indeed, the false views of a degenerate Church drafted this effective arm of the Christian service into nunneries beyond the walls of which their influence was rarely felt; and before the twelfth century, when the Papacy as an anti-Christian system was fully established, the order of deaconesses disappeared. The wise policy of the Romish Church, however, when it saw that Protestantism was gaining ground, led to the founding of several female orders, the members of which were not confined to the dreary round of monastic life, but were actively employed among the sick and the poor. In the year 1618, the devout mystic, Francis of Sales, whose holy life, spiritual writings, "overflowing love and conciliatory manners led crowds of Protestants back to the Romish Church," founded the order of the visitation of our Beloved Lady; while, at the same time, the humble and zealous Vincent de Paul established the order of Sisters of Mercy. The education of the young and the care of the sick were the principal occupations of these and other sisterhoods since formed. It was, to a certain extent, in order to counteract the influence of the Sisters of Mercy, who filled the European hospitals, as well as to meet the enemy in every other department of his insidious working, that Pastor Fliedter, of Kaisersworth, a village on the Rhine, not far from Dusseldorf, opened, in October 1836, the Institution of Deaconesses. Since that time similar institutions have been established in Holland, Switzerland, and France, as well as in other parts of Germany, while in Alexandria, Jerusalem, Smyrna, Constantinople, Bucharest, Florence, and other places, the devoted women who go forth from these institutions are found at their holy work. From the 25th Annual Report of the Establishment of Deaconesses at Strasburg, we copy the following regulations which apply equally to those of other places.

- Act 1. The Deaconesses are servants of the Lord, who consecrate themselves, from love to Him, to works of charity and mercy. An evangelical deaconess, in the vocation which she has chosen, seeks no individual merit, but simply an opportunity of evidencing her gratitude to Him who has saved her.
- Act 2. The Establishment of Deaconesses founded at Strasbourg has for its end to offer to Christian persons, who wish to devote themselves to the service of the Lord, the means of preparing themselves to become sick-nurses, and to take the oversight in prisons, asylums, and houses of refuge, or in other charitable institutions which may have need of their services.
- Act 3. In order to attain this end the Deaconess's Home contains an infirmary where the sick persons admitted on medical certificate receive all the atten-

tion which their cases demand ; and a school for the instruction of poor children.

Act 4. States a few simple requisites for admission.

Act 5. Every person admitted makes a preliminary trial for a few weeks after entering the home, and if judged apt is received as a novice. The novitiate proper is fixed at a year at least. A novice may leave whenever she pleases ; she pays nothing for board, but furnishes her own dress during her time of probation.

Act 6. When a novice is declared capable of being received as a member of the community of Sisters, she promises in the hands of the pastor of the establishment to fulfil her service in all obedience with good will and fidelity, as a true disciple of Christ.

Act 7. No sister admitted into the community is bound by any vow ; but they are all engaged for a year according to the order of the Home. The establishment, on its part, engages in return to provide them with all that concerns the necessities of life whether in health, sickness, or old age. The Deaconesses of Strasburg receive no salary.

The Episcopal Church in England, in the United States, and, more recently, in Canada, has inaugurated Religious Houses similar to the Deaconess's Institution, yet bearing upon them many marks of Romish connection, and which will assuredly not advance the cause of evangelical Christianity.

Now arises the question to what extent should woman's work in the Church be official, systematized, consolidated? In the early Church the deaconess was an officer, and in the Apostolical Constitutions, falsely attributed to Clement of Rome, a form of ordination for deaconesses is found by which they were set apart for the duties of their office. As officers in individual congregations, the deaconesses of the early Church occupy a position totally distinct from that of those of Kaisersworth, and of the Roman and Anglian Sisters, who, apart from congregational order and oversight, form a congregation of their own, contrary to the genius of Primitive and Reformed Christianity. As it is right that students of divinity should assemble in a College under theological professors in order to their preparation for the work of the ministry in individual congregations ; so it would doubtless be perfectly Scriptural and Presbyterian to have institutions for the training of deaconesses, but their work should be connected not with the training institution but with the various congregations of the Church to which they naturally belong, or in which their services should be required. In such an institution young women might undergo a short period of training of a special character, fitting them more thoroughly than the ordinary leadings of Providence to become the paid or unpaid servants of the Church, under the Church's Great Head, as Bible women, district visitors, &c. While we have no warrant for the ordination of women to any office in the Church, which makes the person ordained a member of a Church Court, and gives a voice in the management of its affairs, we are not thereby excluded from recognizing their services, or even from setting them apart under a definite name and rules to definite work and consulting with them as to the best means for carrying on that work in all its particulars. Official character is almost essential to efficiency in every walk of life, and something of this kind must be given to female labourers in the Lord's vineyard, if we desire to witness that efficiency which should characterize every department of the Church's work. System would naturally follow as the result of definite training, or, apart from this, of official co-operation. Mutual sympathy would sustain, and mutual counsels instruct and perfect the deaconesses, or whatever else they might be called, in their daily or weekly rounds of visitation, until a permanent and complete system of religious agency, now wanting, would make congregation and their contributing areas of population to "blossom and bud and fill the face of the world with fruit." As for consolidation we have seen that it is not Scriptural and

hence not Presbyterian. Neither is it expedient. Sisterhoods, however much they may abound in labours, are in danger of losing sight of their work in their organization, and of usurping a place which the Church alone is intended to fill in the world. The sympathies also of those who form a separate class and community are not so likely to be drawn out towards the true objects of deaconess's care, as are those of one who is not separated from but rather bound to them by her position in society and office in the Church.

Whatever answers may be given to the questions with the consideration of which this article commenced, we trust that it may have the effect of directing attention to female agency in the Church, and of calling some into the field white to the harvest that have been standing all the day idle.

### BIBLE NOTES AND COMMENTS.

#### PSAL. VIII.

The exposition of this Psalm depends on whether the expressions, "man," and "the son of man," are, or are not equivalents. That they are not, but that while "man" represents humanity—the race of man; "the son of man" means the Lord Jesus, with special reference to his human nature, appears from the following considerations:

1. Because, inasmuch as the scriptures are one, and in the later books (notably in the gospels) this designation is restricted to him, there is a strong presumption that it must be so in the earlier also, a presumption which cannot be set aside in any case, without the clearest evidence.

2. Not only does no such proof exist in any instance, but the object designed in the passages in which the Psalm is quoted in the New Testament, is to show the personal power and glory of the Redeemer, as the reader may see if he examines I Cor. xv. 22-28 and the first chapters of Hebrews.

3. What is alleged in this Psalm of the person spoken of is true absolutely of the Lord and of him alone.

There is no denying that it is so as explained I Cor. xv. 22-28, and it is not easy to see, how, when the Spirit himself has so expounded it in that place, we can suppose that he uses it in a very different meaning in Heb. ii., when we have no strong grounds for this supposition. Let us examine the only grounds and try their strength. 1. It is supposed that if the Lord Jesus is "the son of man" of the Psalm, it could not be said, What is the son of man that thou visitest him? But why not? What claim had he as man to the honour to which he has attained? Is not his union to the Godhead, as real an act of the divine favour, as the kindness manifested to fallen men? And if so, the reason is of no value. But 2. It is objected that the word "Jesus" being introduced into this passage in Hebrews ii. breaks the continuity of it, and shews that the previous part refers to humanity including the Lord, and the latter part—that which follows the introduction of the word Jesus—to the Lord personally. But does the introduction of the word "Jesus" really break up the continuity of the passage in any sense? Is he not "the son of man"? Would the meaning of the passage be really changed—necessarily so—if read, but we see "him," or, we see the son of man made a little lower than the angels? I cannot see how it would be so, and the only reason why the word "Jesus" is used instead, is, to manifest, (not that he is not, but) that he is the son of man,—to lead the Hebrews to see, that what their own great psalmist prophesied, was fulfilled in Jesus, who was made a

little or, for a little, lower than the angels through or by means of\* the suffering of death that he by the grace of God should taste death for every one of his brethren or of the seed of Abraham. This the apostle saw; he could say, we see the son of man, who was made for a little lower than the angels, crowned with glory and honour, and though we do not yet see all things put under him, we know that is soon to happen, for he must reign till he hath put all things under his feet, and then he shall deliver up the kingdom to God the Father, that God may be all in all.

M.

\* Dia, with accusative, may express by means of. (Winer.)

## Missionary Intelligence.

### LETTER FROM REV. G. L. MCKAY.

Formosa, Tamsui, May 3rd, 1872.

REV. WM. REID,

MY DEAR SIR,—I now write to you from the place I intended to visit when I wrote last, and from the region where I expect hereafter to labor for the Lord Jesus Christ. Combined circumstances induced me to leave the south so soon. Having decided to remain in Formosa, the next question of importance was, which part of it should our church occupy, so as to co-operate with the brethren of the E. P. Church, and at the same time have a distinct field? After going through the southern and getting information regarding the central part of the island it seemed clear I should proceed northwards. To make Takao on Tai-wan-foo my head-quarters, and begin work in the midst of stations already planted, would be unadvisable—to go beyond them would be altogether impracticable. One Treaty Port (Tamsui) remained unoccupied; to it I determined to go, and was glad to learn that the brethren were anxious for the Canadian or American Church to take up the northern field, and at once offered several stations which they supposed were nearer Tamsui than Tai-wan-foo. The road however from the former place they never travelled, and as they were now preparing for a journey overland, and as I felt a growing desire to live with Chinese entirely, so as to hear their language spoken daily, I determined to proceed to my future field, and there remain, if the Lord should prepare the way. Whilst meditating upon these things the British Steamer "Hai-loong" entered the harbour bound for Tamsui direct. I went on board with Rev. Mr. Ritchie on the morning of the 7th March. At Tai-wan-foo Dr. Dickson joined us and after a pleasant sail up the channel, came into port at Tamsui Sat. 9th, 3. p. m. On inquiry I found the way was prepared to remain;—and at the same time to accompany the brethren to the above mentioned stations. Early on Monday morning with our servants and guide we set out on the journey. For three days our course lay in a southerly direction, at first over a beautiful table-land with pasture fields—numerous villages and groves of firs on the banks of streams,—all of which in the distance had the appearance of Scottish scenery. Afterwards we crossed rich plains, fertile valleys and sandy hills. The fourth day we turned eastwards, and passed through a barren district, then a tea-growing region. When half a mile away from the nearest station (on the afternoon of the 5th day) men, women and



children came out to welcome us to their native village. As we entered it with these following us, the Chinese stood and gazed in astonishment. Two-thirds of the villagers belong to the latter class, only one-third are aborigines subject to Chinese rule, sixty of whom attended worship morning and evening, and about twice that number, the services on Sabbath. Half a day was spent in walking to Lai-sia which has 300 aborigines and 80 or 90 Chinese within its borders. On Sab. 24th, 30 were baptized, and whilst singing a hymn after having partaken of the elements of the Lord's supper, several aged women began to weep, and when we started that afternoon, old and young followed us to the gate, where they stood gazing until we were out of sight, on our way back to Toa-sia. There we met a party from Po-li-sia an inland station never visited by Foreign Missionaries. They came out to act as our guides, and according to custom when travelling that road carried their weapons of war. Several in Toa-sia and Lai-sia were eager to go with us; accordingly their Tong-su (or chief) took the lead, and on Monday morning the whole party started, and until 2 p. m. were passing through fields cultivated by Chinese, then entered what is called "Savage territory," and walked in a ravine varying in breadth from 6 to 600 ft. with walls from 20 to 400 ft. in height. Towards evening we discovered a suitable place, and halted—partook of our evening meal, committed ourselves to the God of heaven and earth, and lay down for repose. The following day for several hours we continued in the ravine, and after leaving it were joined by 40 Po-li-sia hunters, after which all began to ascend the side of a steep mountain densely wooded with camphor and other trees, inferior in size to the oaks and elms in a Canadian forest. When on the other side, we proceeded along a mountain torrent for an hour or two. After which we turned to the right, and entered a plain six miles in breadth and seven or eight in length, surrounded by mountain ranges, where the savages roam. In that plain are thirty small villages of aborigines with very few Chinese. The name given to the whole region is Po-li-sia. Whilst there the Dr. was so pressed by the suffering people, that for a time it was impossible to perform operations, the rush was amazing, and the greater number obtained immediate relief. Sab. 31st, the gospel was preached in two villages; at one 350 attended, at the other about 400, and 22 were baptized. Before leaving, 30 or 40 savages (aborigines not subject to Chinese rule) came to see us. Knowing that it is considered the greatest act of bravery, for one to return to his tribe with a human head in his hand, and now observing them with bows and arrows, knives, beads and flowers, in the midst of Jehovah's worshippers, I thought of the word of a beautiful hymn:

"He'll shield you with a wall of fire,  
With flaming zeal your heart inspire;  
Bid raging winds their fury cease,  
And calm the savage breast to peace."

After travelling the road from Tamsui, the brethren at once agreed with my opinion, viz: that it would be better for themselves to superintend the work in these three places.—There, far removed from other worshippers of the most High God on the one hand surrounded by roaming savages—on the other by idolatrous Chinese (*not one of whom, as yet, embraced the gospel*) are followers of the Lord Jesus.—How came such a state of things? We may be sure the Lord ever faithful to His promises went before breaking up the way. It is interesting, yea profitable to trace the work to its origin, and see how He has blessed means in opening up a high way for the everlasting gospel.

The Toa-sia people heard of the hospital in Tai-wan-foo under the charge of Dr. Maxwell. Four repaired thither—heard of Jesus—saw their own kinsmen

in Bak-sa worshipping the True God, and returned to spread the Glad Tidings of Salvation. In a few months the aborigines in Toa-sia cast their idols to the winds of heaven, asked for christian instruction, and said to their kinsmen in Lai-sia and Po-li-sia.—“We are journeying unto the place of which the Lord said, I will give it you: come with us &c.” Numbers x : 29. The result has been what I have attempted to describe. Here again God used medical aid in paving the way for His own Truth. What He is pleased to bless, we surely should employ. By taking this work in connection with that in the southern and central part of the Island, we will have before us all hitherto accomplished. It is sufficient to show that the work is Jehovah’s and that He will cause it to prosper. Still, it is only in its beginning, for there are thousands and thousands more who know not the name of Jesus. After parting with the beloved brethren at Toa-sia, I passed through crowded towns and villages—sailed down the Tamsui river and observed villages for several miles as close together as farm houses in Ontario. In this town there are nearly 10,000 inhabitants, and its surroundings are beautiful. About 20 Foreigners, chiefly British subjects, reside in it, but I am in a house with only Chinese around me. The missionaries in the south are 190 miles away, so that they can no more assist in the north, than Heralds of the cross in the southern part of Canada, can those in the northern. It is indeed a great blessing to have such noble laborers presenting the same form of Christianity in the south, but our Church should feel that this is the part of Formosa, in which she will put forth her efforts to pull down Satan’s strong holds and build up Zion’s walls. And for this great end I pray God to bring speedily before our Church, a young man prepared to undertake medical Mission work, and ready to come to this Isle of the Sea, out of pure love to the Lord Jesus, who will *never leave nor forsake*. There are Chinese, Pe-po-hoan and Savages in the field, how many of each class, I know not. This I do know it is a large *unbroken* field, still in the darkness of heathenism, with souls perishing for want of the Truth. How long shall it thus remain? Jehovah alone knows, and He is calling upon those who have the gospel of His Son to arise and go forth, with the promise that every nation *must* bow before Him. Yes, “Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen and amen.”

Ever yours truly.

G. L. MacKAY.

### FREE CHURCH MISSIONS.

An outline sketch of the Assembly’s proceedings fills the greater part of the F. C. Record for July. Mr. Tomory has returned to Constantinople, and among other items of intelligence states that Eliezer, the converted Jew, must remain a soldier, as the Russian Government will not give its consent to buy a substitute for him. He must serve out another five years. “Meanwhile he is in the military dispensary as an apothecary, and has several hours in the afternoon free to visit Jews.” He may thus be able to do much good among the 50,000 or 60,000 Jews in Warsaw where he is stationed. Evangelistic work has been carried on in the Highlands during the past year with a gratifying measure of success. The following account of a visit by the Rev. Peter Hope, Secretary of the Colonial and Continental Committees of the Church, to the Continental Stations, is full of interest.

"In company with my friend, Mr. Beattie, of Alexandria, I lately visited all our continental stations—with one exception—where there was service at the time, and should like to convey to the readers of the *Record* some of the impressions which were made upon our minds by what we saw and heard. This must be done very briefly. The full details would occupy many pages.

At *Cannes* we found Mr. Thomson, of Arbrilot, labouring energetically, encouraged by the efficient support of Lord Dalhousie, Lady Emma McNeill, and other friends. If we could multiply such friends as these, we might also multiply to the very same extent our continental stations. At *Nice* we had the pleasure of finding Mr. Burn Murdoch, prosecuting his work with restored health, and preaching to a good congregation. At *Mtorte* the attendance had, from various unfavorable circumstances, been smaller than in former seasons; but Mr. McIntyre had done all that the Church can require of any of her agents—he had done his best; and we have the happiness of hearing warm testimony borne to his devotedness, and to the spiritual good which had resulted from his ministrations. At *Genoa* we were much impressed with the extent, variety, and vigour of Mr. Miller's labours, among his own congregation, among the young, and among the sailors frequenting that busy port—of course chiefly, but by no means exclusively, English-speaking sailors. There is enormous difficulty in procuring a suitable place of worship except on exorbitant terms; and yet such a provision is almost a necessity, if not for the very existence, at least for the well-being of the congregation. At *Leghorn* we found Dr. Stewart, stronger in health, though his lameness still continues. He had, I suspect, in some measure broken through medical prohibitions, and resumed preaching before the interdict was removed. We found him carrying on his Commentary on the New Testament, which promises to be, and indeed is already, as far as published, of great practical value to those who are engaged in the evangelization of Italy. His colleague, Mr. Collie, is his efficient coadjutor, and does good service among the sailors. It is needless to say that Dr. Stewart, by his exertions on behalf of the education of the young, and by his manifold labours and his valued counsel, is continuing to render the most essential service to the Waldensian Church. Similar assistance is given to the *Libera Chiesa*, or Free Church of Italy, by Mr. McDougall, of *Florence*, to whose zealous support that community is deeply indebted. We were much impressed with the important position which Mr. McDougall holds with reference to the pastors and congregations of this infant Church, and the important service which, by the blessing of God, he may be privileged to render, both to them and to the cause of truth in connection with them. In *Naples*, our minister, Mr. Buscarlet, is doing excellent work. His schools are admirably conducted, and are producing much good fruit. The death of Dr. Lewis is still heavily felt at *Rome*. The future arrangements for the supply of this interesting and important station, where the gospel has now free course, will necessarily engage the earnest attention of the Committee.

Passing into Switzerland, we spent a Sabbath at *Montreux*, and found there an excellent site secured for the new church, which we hope will be commenced without delay, as the congregation had already received notice to quit the hall in which they had met during the winter. I need not say that the Misses Harley are unwearied in their exertions on behalf of the congregation, and in all good works. At *Lausanne* our services had been discontinued a few weeks previously, but we heard a strong desire expressed that they should be resumed. As the services at our summer stations of *Lucerne* and *Interlaken* had not commenced, we did not visit these places.

It would have been a pleasure to us to visit Pau, the only one of our stations where service was going on which we were obliged to pass by, and many other localities where interesting work is in progress; but our time would not allow. I must not omit, however, to refer in a sentence to the deeply interesting Conference at Florence, of Waldensian deputies and evangelists, at which we were privileged to be present. It was most cheering to witness the earnestness and animation which they displayed from day to day in their discussions regarding the best methods of promoting the great work in which they are engaged in Italy. Nothing that we saw or heard throughout our whole journey gave in our view such hopeful promise for that interesting country as the Waldensian Conference at Florence. It was also very gratifying to find our own ministers, Dr. Stewart and Messrs. Miller and Biscarlet, taking an active part in the discussions, and listened to with evident respect and attention."

### UNITED PRESBYTERIAN MISSIONS.

Major Malan, a grandson of the well-known Dr. Cæsar Malan, of Geneva, has joined the U. P. Mission, at Paterson, Caffraria, and promises to be a most valuable addition to the staff there. The Rev. John Selater, who gives this information, also records the baptism of eleven converts, and their admission to full communion with the church. It was a time of great interest and deep solemnity. One of the converts was Moni, Chief of the Mbulu; of him Mr. Selater says:—

"The third and last of these three men was one around whom, for many reasons, clustered feelings of deepest interest. To bring any to the feet of Christ must ever be a source of un-speakable joy; but when we see one there who is a leader and commander of the people, it is both natural and right to rejoice in spirit, and to be exceeding glad. Now something of this we shated on the first Sabbath of September, for the Chief of the Mbulu was then baptized in the name of the triune God. Weakened and entangled by ignorance, superstition and many evil customs—the husband of three wives, and breathing daily the pestilential atmosphere of a polygamist's kraal—the head of a people revelling in the abominations of well-nigh unbridled license—among all his leading men, none to cheer him on the upward path,—his career as an enquirer was far from easy either for him or for me. At times he would do well; then I would stand in doubt of him; and I was compelled to cast the burden on the Lord. But still progress was made; one wife was sent away, and then the other; gatherings for drinking beer were the last to be given up, but these too were forsaken. My sister taught him to read; and so, gradually, after many struggles, holier influences gained the ascendancy, till we could greet him as a brother and write his name on the Communion roll. I connect him in my mind with another chief of whom you have often heard good tidings (one who has been of invaluable service to him, alike by his earnest life and his faithful counsel, Njikelana of the Lutuli) as a man, a christian, and a worker in the vineyard, one of the best that I have met in this land. A correct impression of the event will perhaps be t be given by repeating the words of the elders when addressing Moni at the meeting of session. The communion is held only at the Mbulu, as is any gathering of all the members. This was a favourite illustration with more than one, as showing how his land had been exalted by the mission. As the tribes were wont to go up to Jerusalem, so did the people go up to Mbulu. High was his privilege—

great, therefore, was his responsibility; let him show that he was sensible of it. Said one, 'In the Colony nothing was done, because the chiefs had not received the Saviour. At the Xolobe, Lugubudweni, and Cibala, the work was not going on rapidly, because the poles of these places were in darkness. At the Mbulu, Mbulukueza and Lutuli it will advance. The chiefs of these districts I've the Saviour. To-day, I hope, the work will appear at the Mbulu.'

The Rev. Mr. Shoobred, of Beawr, gives some sketches of a late itinerary in which he engaged with Umrah, who recently resigned his position of havildar, or serjeant-major, in a native regiment, that he might preach the Gospel. Umrah's first sermon to his countrymen made a profound impression, and many urgent invitations were given him and Mr. Shoobred to return and preach again.

### MISSIONS OF THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

The record of this sister church, like that of the Free Church, is largely taken up with reports of Committees. Captain Fraser, who superintended the building of the "Dayspring," and has commanded her ever since, was entertained at Melbourne, Australia, and made the recipient of a handsome testimonial on the occasion of his leaving for Nova Scotia. About the same time, Mr. D. McDonald, the first Missionary of the Victorian Church to the New Hebrides (!) was ordained for that field. Three students of the same church have signified their willingness to join Mr. McDonald. Captain Rae has taken charge of the "Dayspring." We trust that the report which states that Mr. Gordon of this mission has been murdered, like his brother, is without foundation. Mr. Grant, missionary in Trinidad, thus writes concerning the new church erected for the Coolies among whom he labours:—

"Our new church is stirring up an antagonistic feeling on the part of many, led on by some of the Brahmins. An attempt was made to raise funds and to build a temple, and to import *Mahadic*, an idol. I think they have abandoned the idea. It is easier for us to get money from the Coolies than their own leading men, as they have no confidence in them.

"On Monday of this week, the Musselmans held a meeting to arrange for the building of a Mosque; and I know they have offered Aziz money, and are ready to accept him as their spiritual leader (if the word spiritual be appropriate). Add to this, letters to him from his father, an educated Musselman of the family of Mohammed, and you can estimate, in a measure, the pressure brought to bear upon Aziz. At one time we had fears as to his stability, but for several weeks we have been dilligently studying the evidences of Christianity, and now our anxiety is removed. We have had to encounter nearly every argument proposed by the Unitarians. Aziz is no ordinary youth, and I hope that you will make it a daily prayer that he may be established in the faith. I know that he has passed through a fearful mental conflict

"Our new church is getting on well. It is quite an Oriental structure, drafted by a young Englishman, once in the Navy, but now a planter here. It is universally admired, and the Coolies see that we are in earnest. Thus, the church gives the Mission a social position, which it might not without it gain so early."

## General Religious Intelligence.

MEETINGS OF SYNODS, &c.—SYNOD OF THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.—This Synod met in Halifax on the 25th of June. The Rev. George Patterson, of Salem, Pictou, was elected Moderator. The portion of the Synod's time devoted to Foreign Missions was well spent. It was announced that a young man in Nova Scotia, an elder in one of the Churches, had sold his property, realizing some \$3,000, and now proposed to support himself with the products, and devote himself to work in assisting the Missionary in Trinidad. An address was given by the Rev. J. Annand, an ordained Missionary, now under orders for the South Sea Islands. We copy the following from the Presbyterian Advocate, a valuable paper published in St. John, N.B.

“HALIFAX, July 4th, 1872.

This Synod did not conclude its sittings till this evening, being one of the most protracted meetings held for many years. The subject that occupied most time was the Marriage Affinity question. The Rev. Prof. McKnight, of Halifax, had the temerity, and when all the circumstances are taken into account it was a temerity of the most astounding kind, to take up what has hitherto been considered the heterodox side of the debate, and he conducted the argument with an amazing power both of logic and rhetorical force. He took the Synod by surprise both as a debater of the first order, and especially in presenting a line of argument that none present had ever heard before in any way. It was no matter of wonder then, or at least there need have been none, that the upholders of the old paths were not prepared to meet them fully in the encounter. Messrs. J. Murray, Blair, E. E. Ross, Patterson, and Dr. McCullough were the ablest of those that came to the rescue; but the Professor held his ground in spite of them all, and did what some of them did not do, preserved a perfectly unruffled temper throughout. We have not time this week to touch on the arguments put forward, it is sufficient to say that the decision was postponed until next year.

A great amount of business was transacted during the remainder of the sittings, and done very satisfactorily too. The Union question was discussed, its present position marked, the Committee reappointed and instructed to continue the negotiations. The Seminary was reported to be in a better condition financially than it has ever been before. Within a few dollars of all that was needed was sent in by the congregations during the year, a report that could not be rendered for years past. If any one asks how the Hall was carried on, the answer is that the invested funds were drawn on, a course very much to be deprecated. *At the present moment many of the funds are in an empty condition, but a feeling of hopefulness is entertained that no branch of work will be permitted to suffer on that account.*

In several instances the modes of working the schemes were modified so as to secure more efficiency in their operations. The brethren separated resolved to work out their several parts in the various departments of the operations of the church, and with a spirit of determination that will secure success in spite of all the difficulties that present themselves. One Committee that is entrusted with a most important branch of the work arranged to meet in about three weeks in Truro, which is the place the Synod is to assemble in next year, to devise some fresh modes of carrying on the work. And so the brethren parted for another year.”

**SYNOD OF THE PRESBYTERIAN CHURCH OF THE MARITIME PROVINCES IN CONNECTION WITH THE CHURCH OF SCOTLAND.**—The Synod met in Charlottetown, P. E. I., on the 3rd of July last. The Rev. James Murray, of Dalhousie, was elected to the Moderator's chair. The Home Mission Report showed that the amount drawn from Scotland for the support of Home Missions was only \$1,500, as against \$6,000 of a few years ago. It was agreed to appoint a Divinity Professor in the Theological Department of Dalhousie College, to work along with the staff of the Church of the Lower Provinces. The Foreign Mission income was found to exceed the expenditure. Delegates from British and American Churches were heard, and interesting Missionary and Union meetings held.

**SYNOD OF THE NATIONAL FRENCH PROTESTANT CHURCH (PRESBYTERIAN).**—The Synod of this venerable church met in Paris, on the 5th of June. The Government caused the nave of the Church of the Holy Spirit to be hung with scarlet cloth, fringed with gold, to prevent the unpleasant consequences of the echo. The members sat, the extreme rationalists, such as Messieurs Pecaut, Colani, Coquerel, Fontaines, on the left, and the orthodox on the right, intermediary places being occupied by those who veer to the one or to the other tendency. Pasteur Bastie, of Bergerac, was chosen Moderator. The great question was that of a Confession of Faith, proclaiming "The sovereign authority of the Holy Scriptures in matters of faith, and salvation by faith in Jesus Christ, only Son of God, who died for our offences and was raised again for our justification." The Rationalists have been defeated, and the church stands committed to evangelical doctrine.

**THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.**—The St. John "Presbyterian Advocate," gives an abstract of the speech of the Rev. J. P. Robb, of the above church, before the Synod of the Presbyterian Church of the Lower Provinces. Alluding to the U. P. Church of N. A., it says:—"That church, like our own, was the product of two unions. At the close of last century, there was a union of the Reformed Presbyterian Synod and the Associate Synod, resulting in the Associate Reformed Presbyterian Synod. The second union was effected in Pittsburg, in 1858, the body taking the name of United Presbyterian Church of North America. They claim a common interest with ourselves in the traditions of the Scottish Church. The church consisted of eight Synods, fifty-five Presbyteries, seven hundred churches, five hundred and sixty-six ministers, and seventy-two thousand members. They have five Theological Seminaries—one of them in Egypt, intended for the training of a native ministry for that interesting country.

They have four Foreign Missions—one in Syria, one in Egypt, one in India, and one in China, occupying nineteen stations, attended to by thirty-five Missionaries, and conducted at a cost last year of \$56,000. For Home Missions, \$30,000 were expended last year, and \$38,000 are appropriated for the present year. The head-quarters of the church are at Pittsburgh, but it is spread all over the land. They have a Board of Church Extension, a Board of Publication, and a Board of Education.

They are as a Church zealously conservative of the great doctrines of the Reformed Churches, yet they are a progressive church. They have no objection to stained-glass windows, if they can pay for them. They have prepared an improved version of the old Scottish Psalms, and have also pre-

pared a new version, embracing a greater variety of metres suited to the music in use in the churches.

They claim to stand in the front ranks of all moral reforms, such as temperance and Sabbath observance."

ANOTHER UNION.—"There is still another project of Church union. Between the Presbyterian Church South and the Reformed (Dutch) Church some kindly words have been exchanged, and the Reformed Synod, at its late meeting in Brooklyn, appointed a committee, consisting of some of the best of the Dutchmen, to consider the advisability and feasibility of a union of these two bodies. There seems no good reason why the project should not succeed. Theologically the two churches are in strong sympathy. The Dutch Church has not often hurt the feelings of the Southern brethren by hard words about slavery and secession; the Southern Presbyterians would gain a Northern constituency, and the Reformed Church would plant its standard in the South. The two bodies united would form a church of great responsibility in numbers and social influence and of undoubted conservatism."

HISTORY OF THE AMERICAN PRESBYTERIAN CHURCH.—The "Edinburgh Presbyterian" for July contains a sketch of the history of the Presbyterian Church in the United States of America, by the Rev. E. H. Gillett, D. D., of the University of New York. It began with Francis Mackenzie, an Irish Presbyterian, labouring in Maryland, who in 1705 visited outlying congregations in various States composed of French Huguenots, Welsh Calvinists, Dutch Reformers, Puritan Englishmen, &c. These formed the first Presbytery, the bounds of which extended from Long Island's eastern extremities to the eastern coast of Maryland, and in ten years became a synod. In 1739 Whitefield arrived in America and the result of his visit was a division of the Presbyterian camp into the Whitefield party, New Side or synod of New York and the anti-Whitefield party, Old Side or synod of Philadelphia. The New Side grew rapidly, established Princeton and sent missionaries to the South. In 1758 Old and New Side re-united and in 1775 the United Synod numbered one hundred ministers. At the close of the revolutionary war a General Assembly with four distinct Synods was formed, the first meeting at Philadelphia in 1779. Many New England ministers, originally Congregationalist or Independent now joined the church, as President Edwards had done before. The American Presbyterians are doubtless feeling now the evils of a leaven of Congregationalism. The revivals of the period between 1826 and 1834 added largely to the membership of the Church. In 1837 the New School, a congregational and heterodox element, was formally severed from the Old School party, which, by virtue of its strength in the South, identified itself somewhat with slaveholding institutions. In 1870 the two Assemblies united in the North, while a similar but smaller union took place in the South, which still holds aloof from its Northern Sister Church. The Presbyterians of the United States include in the reunited Church a membership of 500,000, and an adherence of at least two millions; the Southern Presbyterians, with a membership of 100,000; the United Presbyterians numbering about the same; and the Cumberland Presbyterians, Arminian in theology, still more numerous. The Dutch Reformed, Reformed Presbyterian and other smaller bodies would make a Presbyterian population of fully five millions.



**DUTCH MISSIONARY SOCIETIES.**—Holland, small as it is, has ten different missionary organisations, sustained by its Protestant population. The most important of these are as follows :—

1. The Netherlands Missionary Society, having its seat at Rotterdam, and employing twenty-three missionaries. Its labours are directed mainly to India and the Sunda Islands. It reports sixty-three stations and 125 schools.

2. The Java Committee, a branch of the Batavian Home and Foreign Missionary Society, which has 4 stations, 8 missionaries, 12 native agents, 3 schools, as also a normal school in Holland.

3. The Holland Missionary Society, which has six stations in Java, 8 missionaries, and 5 schools.

4. The Missionary Society of Utrecht, which reports 6 stations, 10 missionaries, and 4 other European labourers.

5. The United Brethren (in Holland), who support 13 stations and 22 schools. Their operations are confined mainly to Dutch Guiana.

The whole number of labourers, male and female, employed by the ten organisations, is about 120 ; and their annual income is about 100,000 dols. "It is regretted by many Christians that most of these associations, if not all, are not united in one ; as in that event they would be able to labour with greater efficiency. And this result appears the more easy and desirable, from the fact that their endeavours have a very marked national character ; for it is almost exclusively to places which are under the jurisdiction of Holland that their activity is devoted."

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**A CHRISTIAN SECT IN INDIA.**—"A Christian sect of unknown origin and antiquity has been discovered by French missionaries to Louisiana, in India. By a voyage which extended 30 miles to the south of that place, they fell in with a company of Shikes, who profess to believe in the New Testament as a divine revelation, and who consider Christ as the immaculate incarnation of the Deity. Their priest, *gourou*, teaches his people that Christ is about to reveal himself from Heaven, according to Matt. xxiv., xxv., and Rev. xix.—xxii., but in his own person. This sect is wholly separate from other Indian tribes, and is considered by them as a truly Christian band. The number of its members was found to be on the increase, with the probability of large accessions in a short time. They observe the Sabbath, are accustomed to pray, and do not recognise the obligations of caste. The sect extends over the territories of Maharajah and Putteala, and probably belongs to the Kuka race, despite differences in faith."

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## Home Ecclesiastical Intelligence.

### CALLS, &c.

Rev. J. Douglas, of Uxbridge, has been called by the congregation of *Cobourg*; Mr. Douglas has also been called by the congregation of *Prince Albert* and *Port Perry*; Rev. J. Abraham has been called by the congregation of *Bayfield*; Mr. Abraham has also been called by the congregation of *Watford*; Rev. R. Binnie has been called by the congregation of *Cornwall*. Rev. A. McLaren has been called by the congregation of *Arthur*; Rev. A. C. Gillies has been called by the congregation of *Delaware*; the Rev. D. Davidson has been called by the congregations of *S. Luther* and *Amaranth*.

DOON & HESPELER.—Rev. J. M. Goodwillie was, on the 23rd July, ordained and inducted as Pastor of the congregations of Doon and Hespeler. Rev. H. Thomson preached from 1 Cor. i:23; Rev. R. Torrance gave a narrative of the proceedings, and put to Mr. Goodwillie the questions appointed to be put. Satisfactory answers being given, he was, by prayer and the imposition of hands, set apart to the work of the Ministry. Mr. Goodwillie, we trust, will have much success in the work of the Ministry.

LUCKNOW.—The Rev. D. Cameron, formerly of Beaverton, has been translated to Lucknow, in the Presbytery of Huron.

EAST DOVER.—The new C. P. Church, on Beldoon-street, East Dover, Pres. of Chatham, was opened for public worship on Tuesday, 19th inst. The Rev. Mr. McTavish, of Woodstock, preached in English and Gaelic. The Rev. Mr. Jamieson, lately of Prince Albert, being present, also took part in the exercises. The building is of brick, 55x36, and will seat nearly two hundred persons. The cost was about \$1,800, and it speaks well for the liberality and energy of the Presbyterians of Dover, considering their number, that at the opening the debt on the building was only about \$200. The collection on that day was over \$50. The station, at present, is joined to that at Wallaceburg, and we hope that at no distant day they will enjoy the services of a stated Pastor.

REV. J. LAING.—We regret to state that the Rev. J. Laing, while in the country, where he had been with the Rev. J. M. King, opening a new church at Sandhill, in the township of Caledon, was thrown from the buggy in which he was riding, and sustained the fracture of his ankle. We are happy to state that he is recovering rapidly from the injury sustained, and we trust he will soon be able for the duties of his new situation.

MINUTES OF ASSEMBLY.—The Minutes are almost ready for delivery. They will be sent, as usual, to the Clerks of Presbyteries for distribution. We trust they will all reach in due time the various congregations of the church. Where additional copies are required, orders should be sent to the Rev. W. Reid, Toronto. These will be supplied at the rate of 15c., postage included.

ASSEMBLY FUND.—We earnestly request all congregations to remit without delay, their contributions for the Assembly Fund.

## THE WORK OF THE CHURCH FOR THE PAST YEAR.

We should be happy to publish in full the reports of the several committees, so that our readers might all see what is being done in connection with the several schemes of the church. The length and number of the reports preclude this. We purpose however to give an abstract of the principal Reports. They will of course be all found in the appendix to the minutes. We subjoin brief summaries of the Home Mission, Foreign Mission, and College Reports.

**HOME MISSION REPORT.**—The Home Mission work of the church is no doubt the most important part of the work in which she is called to engage. It is interesting to know that from year to year the work is growing in its dimensions, and that the liberality of the church in its support is growing too, *but not fast enough*. The income for the past year is very considerably greater than for the former year, but still the fund is in debt. The amount received was \$14,996 46, and the expenditure \$15,202 12.

The report states that there are 122 mission fields as against 96 last year. *Nine congregations have been organized from the mission stations.* No fewer than nine congregations formerly on the list for supplement have now become self-sustaining, the entire number being less by two than last year. The number now receiving supplement.

The students both of Knox College and of the Montreal College largely engage in Home Mission work. They have in connection with each college a Missionary Society for collecting funds, and directing Missionary work. During the last year twelve missionaries were employed by the Missionary Society of Knox College. The revenue of the Society was \$1759 82.

For the supply of the several congregations there have been from 14 to 21 Probationers employed during the several quarters of the year, the average number of vacancies being about 46. The supply has never amounted to *ONE HALF*. About twelve Probationers, whose names were on the list, have been called to charges during the year.

There are at present twelve Ministers and Licentiates employed as missionaries, 8 lay Catechists, 61 Theological Students, and 14 Student Catechists—in all 95, an increase of eight over the number employed last year.

The Report dwells at considerable length on the work in Manitoba. From that new and interesting field comes an earnest cry for men. Every effort has been made to obtain labourers, but only one has been obtained,—Rev. A. Frazer, formerly of Port Elgin. It is understood that the church in Ireland has appointed a minister to proceed to Manitoba, who may soon be expected to be on the field. Rev. G. Bryce, with assistants, labours in the College recently established. The enterprise is regarded as quite successful, about 20 students being in attendance with the prospect of an increase.

Efforts have been made to maintain mission work at Fort William, Rev. R. Hamilton, of Downie, has been labouring there for several months during the summer. At Sault Ste Marie and other parts in the North West the Students' Missionary Society has agents employed.

The report dwells at considerable length on the fact that throughout the different Presbyteries, and different congregations in the same Presbytery, the rate of giving, for this most important object, varies very much indeed. Some Presbyteries and some congregations are doing their duty more fully than others. The report urges the adoption of strong measures for the purpose of increasing the liberality of the Church. It is suggested that nothing short of visitation and earnest addresses by men who feel an interest in the work, and the establishment by injunction of Assembly of *missionary organizations* can accomplish the end in view.

**FOREIGN MISSIONS.**—The Report of the Foreign Mission Committee is of a highly encouraging nature. It begins with the cheering statement that "the duty, on this occasion, partakes of the nature of privilege; for while there is nothing remarkable in the work accomplished to report, the steps which have been taken to extend the Foreign Missions of the Church, and the readiness which has been evinced by labourers to offer themselves for the work, and the willingness shown by the people to supply the necessary means, indicate that the past year forms an era in the history of the Foreign Missions of the Canada Presbyterian Church. It is now evident that the claims of the heathen upon the Church are beginning to find more general and practical recognition than in years past."

The report briefly refers to British Columbia where the Rev. R. Jameson has continued to labour on faithfully at New Westminster and a number of associated stations. During the year the stations contributed \$600 towards his salary. Rev. W. Aitken, who spent some time in British Columbia, has returned, and no one has as yet been sent to supply his place. It is most desirable that the hold which the Church has secured on the Pacific Coast should not be thrown away.

In the Saskatchewan Mission Mr. Nisbet has been labouring among the Cree Indians as in former years. A considerable settlement of half-breeds is forming around the Mission. There is a resident population of about 160, of which the majority understand English more or less perfectly. A service in English is held in the morning on Sabbaths attended by about 70, and one in Cree in the afternoon attended by about 50. The school is attended by 26 children, eight being supported by the Mission. There are 30 names on the Communion Roll, 24 having been present when the ordinance was dispensed in December. Fifteen baptisms took place during the year, and three marriages. Another missionary, Rev. Edward Vincent, has been ordained and has left for the Prince Albert Mission. He is accompanied by Rev. W. Moore, of Ottawa, who goes up to visit the mission and consult with the missionaries as to the work.

The most important matter in connection with the Foreign mission work is the commencement of the China Mission, which was made by the sending of the Rev. G. L. McKay, who sailed for his new field of labour in November last. Mr. McKay, on arriving in China, put himself in connection with the missionaries of the English Presbyterian Church, visited most of their stations, and ultimately was led to fix on the Island of Formosa as the field of his future labours. This island is 250 miles long by about 80 broad, and has a population of about 3,000,000. The English Presbyterian mission, established there for some time, has been eminently successful. Mr. McKay is now employed in acquiring the language, and it is hoped may soon be able to engage directly in the work of proclaiming Christ as the only saviour of sinners.

The entrance of the Church on this work seems to have given an impulse to the missionary spirit of the Church, as shown by the number of pious men at our Colleges who are studying with a view to the Foreign Mission work, and by the fact that at least three young ladies in Montreal have intimated their purpose of devoting themselves to Foreign Mission work. The report refers to the interesting fact that there is in the college at Montreal a young Brahmin from Madras, who is preparing to return to labour among his countrymen.

The report is quite encouraging also on the important matter of funds. The debt of \$1375 remaining from last year is wiped off, and there is a balance of nearly \$2000 for the operations of the current year. The total amount contributed was \$

Now that the openings for mission work are increasing, and missionaries willing to go are increasing also, it is earnestly to be hoped that the liberality and missionary spirit of the Church will also advance.

**THEOLOGICAL EDUCATION.**—Intimately connected with missionary work, and as necessary for its success and growth is the work of Theological Education. It is gratifying to know that this department of the work of the Church is being prosecuted with great success. The reports of both our Theological Colleges are highly

encouraging. At Knox College the number of students in attendance last session was *seventy-two*; 45 in the Theological and 27 in the Preparatory Department—the attendance being larger than in any previous year. The instructors were Professors Caven and Inglis, while Rev. John Campbell conducted a class in Church History, and Messrs. Kennelson and Seringer gave instruction in classics. Professor Young also conducted a class in Philosophy. Six students finished the prescribed course of study.

The income of the College was also considerably larger than in former years, and was sufficient not only for the ordinary expenses but for clearing off part of the debt of former years, leaving only \$365 42. Exclusive of scholarships given to students taking a University course, twelve scholarships were open for competition, while a number of Bursaries were given otherwise. There is now invested for endowment \$5192.10, and for scholarships \$3600.00..

At the MONTREAL COLLEGE the staff of instructors consisted of Dr. McVicar, Professor of systematic Theology and Apologetics, Rev. Mr. Gibson, M. A., Lecturer in Exegetics; Rev. D. Coussirat, B. D., Lecturer in Theology and French Literature, G. Gibson, M. A., classical Tutor, Hebrew being taught by Prof. De Sola, of McGill College. The number of students in all was *forty-five*, viz: 24 in Theology and 21 in the Preparatory department. Four students completed their course. Eighteen scholarships were awarded after competition. There is now on hand for endowment \$23,520.86; and for the Scholarship Endowment Fund \$925.24. There has been obtained also a subscription for an additional Professor's salary, extending over a period of five years, \$10,000.00, and also a subscription for College Buildings amounting to \$18,000.00.

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## Proceedings of Presbyteries.

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PRESBYTERY OF MONTREAL.—At Montreal, in Knox Church there, 10th and 11th July, 1872, the Presbytery of Montreal held a quarterly meeting, the Rev. John Irvine, Moderator; members present, fourteen ministers and four elders, besides the Reverend R. H. Thornton, D. D., and Mr. John A. F. Sutherland; the sittings, five.

*Inter-alia*:—Dr. Burns reported that the Congregation of Danville was organized on the 23rd April last, with twenty-five Members, two applicants and eight adherents. The Presbytery appointed Rev. J. McKay, Richmond, with two elders, to organize a session at Danville, of which he should be moderator *ad interim*.

Touching the French Evangelical Church, Craig street, Montreal, it was resolved,—That inasmuch as the Synod in connection with the Church of Scotland have intimated their intention in prosecuting their French work, to amalgamate with the French Canadian Missionary Society, and there is understood to be a prospect of the congregations of Dorchester and Craig streets being united in that connection, the Presbytery postpone final action till the result of present negotiations be ascertained.

The Rev. John A. F. Sutherland was admitted as a Minister into the Canada Presbyterian Church, on the ground of a testimonial dated at Halifax, Nova Scotia, 2nd July, 1872, signed by the Chairman and Secretary of the Board of Home Missions of the Presbyterian Church of the Lower Provinces, and certifying him as a Minister of the Gospel in full standing, and as leaving the bounds in the enjoyment of the fullest confidence of the different Presbyteries in the Presbyterian Church of the Lower Provinces.

The Rev. Leon Dionne, in pursuance of leave granted by the General Assembly was admitted into the Canada Presbyterian Church.

Mr. D. D. McLennan, student and candidate for license, was transferred to the Presbytery of Bruce.

A petition from Côte des Neiges for moderation in a call was refused till provision be made of \$600 at least, as a salary to a Minister.

A Committee was appointed to make further inquiry, before the Presbytery determine their procedure anent petition praying for organization of a Mission Station in Nazareth Street, Griffintown, Montreal.

It was resolved to receive the resignation of the Rev. Robert Fleming, and dissolve his pastoral relation to the congregation of New Glasgow, on the twenty-ninth instant; also to grant him a ministerial certificate.

A revised list of supplements craved from Home Mission Fund of the Church was carefully prepared and adopted.

Messrs. John M. McAlister, B.A. and Henry Sinclair were licensed to preach the gospel.

The next meeting of Presbytery was fixed to be held at Montreal, in Erskine Church, on the first Wednesday of October, at ten o'clock, forenoon.

JAMES WATSON, A. M.,  
PRESBYTERY CLERK.

PRESBYTERY OF KINGSTON.—The quarterly meeting of this Presbytery was held at Picton on the 9th of July.

The Presbytery revised the list of week congregations, &c., and took steps to secure, if practicable, the reductions of the supplements to Amherst Island and Melrose.

The Presbyterians in North Hastings presented a petition, praying the Presbytery to re-appoint Rev. J. Stewart to labour in that field, and expressing their high sense of his ministerial faithfulness and diligence. Mr. McGibbon appeared as a representative to support the petition. On motion made by Mr. Wilson, seconded by Mr. Burton, it was agreed that inasmuch as the Rev. J. Stewart has expressed it as his wish that he be not continued in North Hastings, the prayer of the petition be not granted,—at the same time the Presbytery take this opportunity of stating that the former decision (i. e. not to re-engage him) is not to be regarded as reflecting upon his character or abilities as a missionary. The Presbytery agreed to request Mr. Stewart to continue his labours in North Hastings until October, with which request he expressed his willingness to comply. The Presbytery took into consideration the application of Mr. James Weir, a Probationer of the Irish Presbyterian Church, whose paper of designation and Presbyterial certificate had been presented at a previous meeting. It was agreed to receive him as a Minister of the Canadian Presbyterian Church.

The Presbytery being officially informed that leave had been granted them by the General Assembly to license and ordain Mr. A. Thomson, if they should see fit after due examination, the following subjects of trial were prescribed him being, namely:—Hodge's Outlines of Theology; Epistle to the Philippians in Greek; a paper on the origin of Creeds; a sermon on Galatians, 1:20, and a lecture on Philip. 1:1-5.

Mr. Wilson gave notice of two overtures he purposed to present, namely:—one in relation to a plan for securing additional aid to aged and infirm ministers, and to the widows of deceased ministers, and another in relation to the formula, which ministers are now required to sign. Arrangements were made for the dispensation of the sacrament of the Lord's Supper, in all the Mission Stations within the bounds. Mr. Chambers was appointed Moderator *pro tem.* of the Lansdowne Session. The following Committees were appointed to make arrangements for the holding of Missionary Meetings, namely:—Messrs. Chambers, Gray, and Wilson, for the eastern district, and Messrs. Burton, Scott, and Watt, for the western. In the matter of raising mission funds, it was decided to recommend the plan of exchanging pulpits, and devoting the services of an entire Sabbath to the consideration of Missionary subjects.

Session Records were ordered to be produced at next meeting for examination.

The next meeting was appointed to be held in Chalmer's Church, Kingston, on the second Tuesday of October, at three o'clock, p. m., Mr. Thomson to preach his trial sermon in the evening.

THOMAS S. CHAMBERS,  
PRESBYTERY CLERK.

THE PRESBYTERY OF COBURG.—This Presbytery held its regular quarterly meeting at Millbrook, on Tuesday the 2nd of July.

The attendance was not large, nor the business of much general interest.

Messrs. Murray and Donald who had been appointed to conduct the services in connection with the ordination of Mr. William Reeve at Haliburton, reported that though no other members appeared at the time appointed for the meeting of Presbytery, and that thus the number was not sufficient to constitute a quorum, they had yet proceeded to examine, and at the appointed time, to ordain Mr. Reeve. The Presbytery agreed to express cordial approval of the course pursued by Messrs. Murray and Donald.

Communications were read from the congregations of Campbellford and Percy, in answer to inquiries which the clerk had sent to them in compliance with the wish of the Home Mission Committee. After lengthened consideration it was agreed to appoint a committee to visit Percy and Campbellford for various purposes, the most important of which was to prepare the way if possible for a union into one pastoral charge of these congregations.

Mr. Lochhead was appointed to dispense the communion at Minden at his convenience, and Mr. Mitchell to perform the same duty at Chandos and Burleigh on the 2nd Sabbath in September.

Mr. J. W. Smith applied for four months leave of absence owing to impaired health. The Presbytery agreed to grant the request, and to express much sympathy with Mr. Smith in his affliction.

The Presbytery revised in part, the list of supplemented congregations within the bounds, and agreed to apply for the same grant as last year to the congregation of Bobcaygeon and Sheriff's Corners.

A letter was read from the Rev. Mr. Paul, missionary of the Presbyterian Church of Canada, in connection with the Church of Scotland, who with the sanction of Presbytery has for some time been giving supply to the congregation of Warsaw. The letter bore that for certain reasons Mr. Paul proposed discontinuing his services to that congregation. Mr. Clark was appointed to visit Warsaw at his convenience and to report at the next meeting of Presbytery.

The question of Sabbath Funerals was introduced by certain members, who represented that such funerals are very common. It was unanimously agreed that the Presbytery declare the practice to be decidedly objectionable, unless in cases of strong and urgent necessity.

The next regular meeting of Presbytery was appointed to be held at Port Hope, on the 3rd Tuesday of September, at 10 o'clock in the forenoon.

WILLIAM DONALD, *Presbytery Clerk.*

PRESBYTERY OF TORONTO.—An ordinary meeting of this Presbytery was held in the usual place on the 2nd of July, attended by eighteen ministers and five elders.

A letter was read from Mr. Pringle, stating that, in consequence of a severe accident which he had recently sustained, he would not be able to attend the meeting. The Presbytery agreed to record their sympathy with Mr. P., more especially as he had been very faithful in attending their meetings.

Mr. Meikle was chosen Moderator for the next year, and took the chair accordingly.

A letter was read from Mr. Gregg, intimating to the Board of Knox College his acceptance of the appointment of him by the General Assembly to the chair of Apologetics in said College. It was then moved and agreed that the Presbytery dissolve the pastoral tie between Mr. Gregg and his congregation, and also that the Presbytery make arrangements for his induction, in due time, into the chair of Apologetics in Knox College. The Presbytery accordingly appointed Dr. Topp to preach in Cooke's Church on Sabbath forenoon the 21st of the month and declare the charge vacant, Mr. Gregg to act as Moderator of Session till next ordinary meeting. The Presbytery further appointed his induction as Professor of Apologetics to take place in Knox Church on Wednesday evening, the 2nd of October at 7.30 p. m. the Moderator to preside, and Dr. Jennings to deliver the address to the Professor.

There was read a report of the commission appointed at the preceding meeting, to decide the question of separating the congregation of Mono Mills from that of Orangeville, setting forth that on the day appointed the commission met, and after hearing all parties they agreed to separate, and did separate, the two congregations just named, constituted Orangeville into a charge by itself, and joined Mono Mills with Munric's Corners and Sandhill, the three stations to be supplied together in the meantime. The foregoing report was received, and the diligence of the Commission approved of.

After several items of business were disposed of the Moderator left the chair, which was taken *pro tem* by Dr. Topp. It was then stated by the Moderator that his health had been falling off of late, partly in consequence of an over-amount of pulpit work on Sabbaths, and that he wished the Presbytery to determine, whether they might not, for a time at least, make some arrangement with the supply for Bronte, so as to relieve him of some of his labour, and give him the probability of regaining his bodily strength. Mr. Barclay, elder from Oakville, was heard on the same matter. And on motion made, it was agreed to express sincere sympathy with the Moderator, and to leave it to the Session of Oakville, in connection with the Presbytery's Home Mission Committee, to make such arrangements in this matter as they may deem fit.

The Moderator then resumed the chair, when it was reported by Mr. Dick that, according to previous arrangements, he had dispensed the Lord's supper at Newmarket on the last Sabbath of May, when 5 members were added to those previously on the communion roll, and that some from neighbouring congregation had joined with them in observing the holy ordinance. Mr. Dick's report was received, and thanks were given him by the Presbytery for his diligence in this matter.

It was then agreed to hold the next ordinary Meeting in the usual place on the 1st Tuesday of September at 11 A. M.

R. MONTEATH,  
*Presbytery Clerk.*

THE PRESBYTERY OF HAMILTON. — This Presbytery met in McNab St. Church, Hamilton, on the 9th of July; Rev. S. C. Fraser, Moderator *pro tem*. There were nineteen ministers, and five elders present.

The business was not of much general interest. The following are its chief items.

Mr. James McKutcheon, of the United Presbyterian Church of North America, was received as a Probationer of the Church, according to leave granted to that effect, by the late General Assembly.

According to previous notice, Mr. McCall tendered his resignation of the Clerkship of the Presbytery. The Presbytery accepted the resignation, and agreed to record their minutes, their testimony of the efficient and genial manner, in which Mr. McCall had discharged the duties connected with that office, during his incumbency.



The Presbytery, having resolved to separate the duties of the Clerkship, from those connected with the management of the vacancies and of the Mission business in the bounds, unanimously appointed Mr. McCall to attend to the Home Mission work, and Mr. Porteous to act as their Clerk. Parties having business with the Presbytery, will please notice the above division of labour, and address their correspondence accordingly.

Mr. McCall read the Home Mission Report for the previous three months. It showed several gratifying particulars, as well in finance as in ecclesiastical progress. The report was received and adopted.

Mr. Craigie by request, presented an application from the Presbyterians of Port Rowan for supply of sermon; the Presbytery expressed their gratitude at this application from another new field in their bounds, and agreed to do for the Port Rowan Presbyterian so much as they can with their present limited means.

Mr. Burson was reappointed the Presbytery's corresponding member of the Foreign Mission Committee.

JOHN PORTEOUS, *Clerk of Presbytery.*

**PRESBYTERY OF GUELPH.**—This Presbytery met on Tuesday, 9th July, at 1 o'clock, p. m. The roll was made, and the minutes of last meeting were read and sustained. Mr. Daniel Anderson was unanimously chosen Moderator for the ensuing year. A vote of thanks was cordially tendered to Mr. Wardrope for the able and impartial manner in which he had discharged the duties of the chair during the past year. On motion, duly made and seconded, it was unanimously resolved that the salary of the Clerk should be one hundred and twenty dollars, reckoning from the beginning of the ecclesiastical year. Mr. Little announced that his congregation had, at a meeting duly intimated, agreed to raise his stipend to the rate of one thousand dollars per annum. The minutes of the Kirk Sessions of Rothsay and Wallace were laid on the table, and Committees appointed to examine the same, and report. On the report of these Committees, at a subsequent stage of the proceedings, the minutes were ordered to be attested as carefully kept. Mr. Middlemiss gave notice that he would move, at next meeting, that Representative Elders should be required to produce an extract minute from the records of the Session appointing them, before being admitted to a seat in the Presbytery, such being the laws of the Church. Mr. Kenning was introduced by Mr. Torrance, and Mr. Colin Campbell, and Mr. Donald Mackenzie by Mr. Little, as young men desirous of entering Knox College at the beginning of next session, with the view of prosecuting their studies for the work of the holy Ministry. The Clerk was requested to arrange for the examination of these young men, and report at the first ordinary meeting. A petition signed by thirty-eight individuals in and around the village of Moorefield, praying for a continuance of religious services by the Presbytery, and setting forth the prosperity that had attended their efforts in the past was read, together with a subscription list amounting to one hundred and forty five dollars, for the remuneration of such services. At the same time these were read, a report by Mr. Duff of his labours in that quarter, by request of the Presbytery, and a letter from Mr. W. W. Moore, bearing on the religious prospects of the locality. There was also read, in connection with the above, an application signed by nineteen individuals, with a subscription list amounting to eighty-six dollars, asking the Presbytery to grant supply of sermon on the eighth Concession of Peel, in connection with Moorefield. Commissioners were heard from both places, and answered questions put to them. After deliberation, it was agreed that intimations should be sent to the Sessions of Congregations likely to be affected were the prayer of the petitioners from Peel granted, and Mr. A. D. McDonald was appointed to preach to them on such a day as he may find convenient, and make inquiry into the religious necessities and prospects of the neighborhood. On further motion, it was agreed that a Commit-

tee, consisting of Mr. A. D. McDonald, convener; Mr. William Millican, and Mr. James Law, be appointed to visit Moorefield, make all necessary enquiries, and report. It was left to the Clerk to send what supply he could, in the meantime. A call, duly attested, from the congregation of South Luther and Amaranth, to Mr. Duncan Davidson, was laid on the table, signed by 60 members and 158 adherents and sustained as a regular Gospel call, and the Clerk was instructed to forward it to Mr. Davidson, and request his decision thereon at an early day. The attention of the Presbytery having been called to the arrears into which the people at Amaranth had fallen for services given by probationers and missionary students, it was agreed that they be informed that in the event of Mr. Davidson accepting the call, his ordination cannot be allowed to proceed till these arrears are discharged. The Clerk intimated that there was the promise of one hundred dollars of yearly supplement from the Central Fund to South Luther and Amaranth, in the event of a settlement. A call, duly attested, from the Congregation at Arthur, signed by seventy-two members and sixty-three adherents, in favour of Mr. A. McLaren, was laid on the table and sustained as a regular Gospel call, and the Clerk was instructed to forward it to Mr. McLaren, and request his decision thereon as soon as convenient. The Clerk reported that a supplement of one hundred and fifty dollars might be expected from the Central Fund in the event of a settlement at Arthur.

The Committee appointed to visit Hawksville gave in their report, which closed with the recommendations that the congregation should be allowed to raise by mortgage on their church property, a sum not exceeding six hundred dollars, and that the Presbytery should assume the responsibility of the interest for a term of not more than five years, and at a rate of not more than eight per cent. It was agreed to receive the report and adopt the recommendations, but at the same time strongly to urge the Congregation to do all in their power, in the meantime, to reduce the principal of the debt. From this decision of assuming the responsibility of the debt, Mr. Smellie had leave granted him to dissent.

Mr. McDonald gave notice that he would, at next meeting, move that the revenues of the Ordinary Fund of the Presbytery be raised by assessment upon congregations, according to the number of their families, instead of upon the amount of stipend paid their Ministers, as at present.

A reference was submitted from the Kirk Session of the First Congregation, Guelph, requesting the Presbytery to take into their consideration the necessity of increasing, to at least six hundred dollars, the salaries of all Ministers in the bounds, that may be in receipt of less than that amount yearly from their congregations. Mr. Torrance and Mr. McCrae were heard in support of the same. After deliberation, it was moved and resolved, That the Presbytery find that there are several congregations within its bounds which give a salary to their Ministers of less than six hundred dollars; that this Presbytery are of opinion that a less sum is insufficient for any Pastor; and that the Clerk be instructed to inquire of the Sessions of such congregations if any assistance from other congregations is required to enable them to raise the above amount, and to request an answer before the next ordinary meeting, as the whole subject will then come up for consideration. Mr. A. D. McDonald was re-appointed the Presbytery's member of the Foreign Mission Committee. The Presbytery called for the report of the Committee appointed to prepare a scheme of Presbyterian visitation. The report was given in and read. It was moved and resolved that the Clerk be instructed to get two hundred copies of the report printed for distribution, so that a copy may be furnished to all the members of the Sessions throughout the bounds.

A notice was read from the Presbytery of Ottawa, dated 14th May last, signifying that said Presbytery intended to apply to the General Assembly for leave to receive Mr. George Turnbull, a Minister of the English Church, into the Canada Presbyterian Church. Mr. Waidrope and Mr. Anderson, Ministers, and

Messrs. McCrae and Campbell, Ruling Elders, the only Commissioners present from this Presbytery to the General Assembly at their last meeting, reported their diligence in fulfilling the trust committed to them. Mr. Torrance gave notice that at next meeting he would move that the expenses of Commissioners to the General Assembly be paid by the Presbytery. At his own request, leave of absence was granted to the Moderator from the rest of this Sederunt, and the chair was taken by Mr. Wardrope, late Moderator.

Mr. Goodwillie being present by the instructions of the Presbytery, proceeded to his trials for ordination. The same having been gone through were sustained, and his ordination was appointed to take place at Hespeler, on Tuesday, 23rd of July, at 1 o'clock, p.m. Mr. Torrance to preside; Mr. Thomson, of Winterburn to preach; Mr. Wardrope to address the Minister, and Mr. Reeve the people. A letter was read from the Clerk of the General Assembly, authorizing the Presbytery to take Mr. Wm. Kay, A.M., on trials for license. The Clerk stated that he had, subject to the approval of the Presbytery, appointed subjects to Mr. Kay, and requested him to be present, if he could, at this meeting, and undergo the same. It was agreed that the conduct of the Clerk be sustained. Mr. Kay being present, proceeded to deliver the same, which were approved in all their parts. Having given satisfactory answers to the questions appointed to be put to such as are to be licensed, and signified his readiness to sign the Formula when required, he was addressed by the Moderator, and, after prayer, licensed, in the name of the Lord Jesus Christ, and by the authority of the Presbytery, to preach the Gospel wherever he may be orderly called. The Clerk was instructed to give him a certificate of License.

A Committee, Mr. Middlemiss convener, was appointed to prepare a scheme of missionary meetings and sermons, and to report at the meeting of Presbytery in Hespeler, on the 23rd inst. The Conference on the State of Religion was postponed till next ordinary meeting, then to have an early place in the proceedings. The Clerk reported the amount of supply from the Committee on Distribution, for the quarter, and the allotment he had made of the same. His report was received, and the distribution approved. The Presbytery proceeded to revise the list of vacancies and Mission Stations, and the Clerk was instructed to report the same to the Home Mission Committee. It was agreed that Mr. Fisher be continued in the congregation of Elmira and Hawksville, till the opening of the College, that being their request. It was left to the Clerk to assign subjects of discourse to the Theological Students who may be residing within the bounds, and to arrange for their examination, and that he instruct them to be prepared with the same at next ordinary meeting, which was appointed to be held in Chalmers' Church, Guelph, on the first Tuesday of September, at one o'clock in the afternoon.

The Roll having been called and marked, there were found present, Mr. Thos. Wardrope Moderator, (p. t.), Mr. Robert Torrance, and Mr. A. D. McDonald, Ministers, with Messrs. Thomas McCrae, and D. McGuire Ruling Elders.

The Sederunt was closed with the benediction.

ROBERT TORRANCE, *Pres. Clerk.*

PRESBYTERY OF LONDON.—This Presbytery held its quarterly Meeting in St. Andrew's Church there, on Tuesday, 7th July last.

A letter was read from Mr. Jas. McLaughlan declining the call from Wardsville. The Presbytery granted leave to that congregation to have a call moderated, in if necessary, before next meeting of the Court.

The people of Point Edward, members of the Congregation of St. Andrew's Church Sarnia, in terms of a petition, were separated into a distinct charge, Rev. Mr. Thompson and Session of Sarnia to take charge thereof until elders have been elected and ordained there.

On the official announcement by Mr. Bailey, Elder, of the death of Mr. Lundy of Strathroy, a committee was appointed to draft a minute in reference to the same. Mr. Cuthbertson was appointed to declare the Church vacant on the 11th day of August next, and Mr. John Scott was appointed moderator of Session in the mean time.

A call from Walford to Mr. John Abraham was sustained, and put into Mr. Abraham's hands for acceptance. Mr. Abraham asked time to consider the same to which the Presbytery agreed.

A call from Delaware to Rev. A. C. Gillies was sustained and ordered to be transmitted to Mr. Gillies.

Trial subjects were prescribed to Mr. Armstrong, Student of Divinity with a view to license.

The Congregation of East and West Adelaide, was separated into two distinct charges, now to be designated; the Congregation of East Adelaide; and the Congregation of West Adelaide.

In answer to the petition of 19 members in North East Adelaide, Mr. Rennie, and Session were authorized to organize a congregation there in connection with E. Adelaide, and to have elected three or four elders and in the mean time to have charge of the same.

The Records of the Kirk Session of Mosa were examined, and attested as correctly kept.

At next meeting the Records of St. Thomas, Fingal, Belmont, Westminster, 1s Pres. Ch. London will be called for.

The Presbytery appointed its next meeting to be held in London and within St. Andrew's Church there on the last Tuesday of September next at 11. A. M.

GEO. CUTHERTSON. *Clerk.*

PRESBYTERY OF PARIS—The usual quarterly meeting of this Presbytery was held in River Street Church, Paris, on Tuesday the 2nd July.

Messrs. E. Cockburn and Pettigrew, who have completed their Theological studies at Knox College were examined for License in the usual branches, and thereafter, the trials having been sustained as satisfactory, were licensed to preach, after a suitable address by the Moderator.

Mr. Robertson, of Norwich, was appointed to preach at Tilsonburgh on Tuesday the 23rd July, and moderate in a call for a Minister at that Church.

The supply of Beachville was left in the hands of the Committee appointed by the Presbytery for that purpose.

The next meeting was appointed for the last Tuesday of September, in Dumfries street Church, Paris, at 11 a.m.

## Notices of Publications.

*A Discourse on Instrumental Music in Public Worship, by the Rev. Robert Johnson, A. M., Pastor of the Reformed Presbyterian Church, Kossuth, Iowa, and author of a Discourse on the Immaculate Conception of the Virgin Mary. Burlington, Iowa, Osborne & Co.: Toronto, James Bain.*

This respectable pamphlet, of eighty octavo pages, deals in a very thorough way with a much vexed question, which our own church is at present concerned with. Mr. Johnson first directs his readers to "Sacred places and official characters under the law, that they may see what is said about instrumental music in public worship and what it is contrary to." This head might have been more clearly worded. Under it the author holds that "Instrumental music is contrary to the stated, ordinary and public worship of God in the tabernacle, in the temple, (except on extraordinary occasions), and in the synagogue of the Jews." The

arguments here employed in regard to the temple, at least, are not worthy of one so well versed in the Scripture as Mr. Johnson. There is no doubt that instrumental music was by Divine command, (2 Chron. xxix. 25), used for the praise of God, (2 Chron. v. 12-13), as an accompaniment and help to song and apart from sacrifice, (1 Chron. xxv. 1-7). The argument based on the statement that the instruments mentioned in the first chapter quoted, ceased with the sacrifice, would apply equally to the singing, and thus turn ordinary Jewish Services into Quaker's Meetings. We are not arguing for the organ but against the wresting of Scripture. The second section of the first head illustrates the statement that "Instrumental Music is contrary to the practice of Christ and His Apostles, who rendered a worship in spirit and truth as opposed to the sacrificial and typical of the former dispensation." Chrysostom agrees with our author here, for he says: "Instrumental Music was permitted to the Jews as sacrifice was, for the heaviness and grossness of their souls, God condescended to their weakness because they were lately drawn off from idols; but now instead of instruments we may use our own bodies to praise Him withal." Some of Mr. Johnson's arguments drawn from passages of Scripture speaking of praise as song, however, are as much to the point as the quotation of the enthusiastic organist. "Let everything that hath breath praise the Lord." We think at the same time that he has strong ground in this section. Nor is it less so in the next, which holds that instrumental music is contrary to the practices of the primitive Christians and early fathers as Church history teaches. Of course the best of patristic authorities will be very much reduced by throwing out the negative or silent witnesses, among whom are all the apostolic fathers, with several others; yet still the catalogue is a respectable one and is well supported by the names of such men as Thomas Aquinas, among the schoolmen and the leading Reformers. The Rev. Dr. Cumming of London, who grants that instrumental music is perfectly lawful in public worship, but holds that when good congregational music can be had organs are not expedient, in his Exeter Hall, lecture of 1859, thus corroborates the statements of Mr. Johnson: "I do not find in the fathers of the Nicene Church, (period we suppose) any reference to the use of musical instruments in places of Christian worship. The first organ used in divine service was built by a priest, A. D. 826, and placed in the church of Aix-la-Chapelle. What is somewhat remarkable is the introduction of organs into public worship, roused a storm in the twelfth century, worthy of a Puritan of the seventeenth." A monk of that age, thus protests: "I ask what means this forcible blowing of bellows, expressing rather crashing of thunder, than the sweetness of the human voice? Thomas Aquinas the Angelic Doctor, describing the practice of his day, says, "Our Church does not use musical instruments, lest she should seem to Judaize." "The Greek Church is still unfavourable to instrumental music, in public worship." To the practice of the fathers, schoolmen and reformers, Mr. Johnson, said that of the great majority of the Reformed Churches of Britain, Ireland and America. Mr. Johnson, undoubtedly means *original* practice, and not that which now obtains. Other sections under this head are that which makes the use of instrumental music contrary to the spirit of the answer to the 109th question of the Larger Catechism; the impracticability of initiating the Old Testament service of praise owing to the absence of the models; the statements that such music is contrary to the cultivation of piety even when no Scriptural idea attaches to it, to what is calculated to produce peace in the church of God, to the proper scriptural and prayerful appropriation of the funds of God's people, and to the increase of God's declarative glory. All of them are fully dwelt upon and important material for thought is furnished in connection with each section.

The second head is "an attempt to show the true position of instruments of music in the days of David, Solomon, Hezekiah and other Kings of Judah, and also the meaning to be attached to them in this dispensation." The same grounds touched upon under the first head is here fully gone over. The attempt is to

prove that instrumental praise belonged to special occasions only and to cast a doubt upon the statement of II. Chron. xxix. 25, by quoting Amos vi. 5, charging David with the sin of praising God by such means. As we have already said the arguments on that ground are not ingenuous or worthy of the author. Let the use of the instruments have a typical signification by all means but do not destroy that very signification by making the use of them a human ordinance, a sinful and unwarranted act, a sacrificial ceremony and a mere secular form of rejoicing all in the same breath. If the writer says, as he seems sometimes to say, that David in singing of harp, psaltry, cymbals, &c., he meant nothing of the kind but was guilty of these symbolisms, we must throw upon him the onus of proof, which will be found no light weight even for one of Mr. Johnson's learning and ability. The last head, which is "an attempt to refute plausibilities urged for the use of instruments" is very well reasoned. Mr. Johnson rises here to the real height of his argument and rightly condemns those who ask for an organ "to make an attractive service and keep up with the improvements of the day" while he argues in the true Presbyterian spirit purity and simplicity of Gospel worship. He will find many good men and sincere earnest Presbyterians to differ with him, and the number of them we imagine will not be lessened by the attempt to prove that instrumental music was not a part of the regular temple service of praise authorized by God. Had such proof been possible Mr. Johnson's zeal and industry would surely have accomplished it. That it is not possible is no proof that instrumental music in the service of the sanctuary is either lawful or expedient. Whatever may be the side taken by the reader of this interesting and comprehensive pamphlet, he cannot rise from the perusal of it without benefit. In the preface Mr. Johnson acknowledges obligations to the "Home and Foreign Record of the Canada Presbyterian Church."

#### THE PRESBYTERIAN QUARTERLY AND PRINCETON REVIEW, JULY, 1872.

The first article in the present number of the Presbyterian Quarterly is by Dr. Taylor Lewis, of Union College, and deals with the Primitive Greek Religion. Dr. Lewis finds the primitive seat of the Greek religion in Dodona, and makes the worship rendered there Monotheistic, Zeus being regarded as the supreme god, alnoe worthy of the divine name. He accordingly supposes that the oracle of Dodona must have been founded by some descendant or descendants of Noah, not far removed in time from the period of the patriarch. Herodotus states most plainly the Egyptian origin of the oracle, but this statement Dr. Lewis sets aside. Ritter and other Sanscrit scholars have found resemblances between the worship at Dodona and that of the Indian Buddhists; but Dr. Lewis rejects the theory of a Buddhist colony from India settling in Greece, as he avers that no traces of such a migration can be found in the intervening countries. Dr. Lewis is doubtless acquainted with many migrations to regions far away from any original seat, that have left no trace in lands intermediate. He is, however, right in denying that from India beyond the Indus any progress of religion or civilization has set in westward. Both Indians and Greeks migrated originally in different directions from the same central region including Palestine, Arabia, and Egypt; and Herodotus is doubtless right when he gives Dodona an Egyptian original. The worship of Dodona was carried on in oakgroves and shows many points of connection with Druidism; hence Dr. Lewis supposes that Javanic pioneers settled in Gaul and Britain before the Celts, whom he makes, without any shadow of proof, descendants of Gomer, became the dominant peoples of these lands, and there set up the Druidical worship. But Druidism has been, time and again, referred to the East, and notably to India as its birthplace. Dr. Lewis, in a few words, discards all such theories, and the statements on which they are founded as "sheer gossip." The learned professor is a perfect Uhlán in the recklessness with which he urges his hobby horse over the grave objections of still more learned men. His remarks upon the statement of Plutarch that in periods of great danger men call upon God in the singular, and the many evidences he adduces of a true monotheism, underlying the ordinary polytheism of the Greek, are well worthy of attention.

Some interesting illustrations are also given in the article of the recognition by the Greeks of the divine jealousy and justice. Dr. Lyman H. Atwater changes the subject completely, taking up in the second article, "The Labour question in its economic and Christian aspects." Dr. Atwater grapples with the subject as a thorough Political Economist, defines *capital* and *labour*, and decides that while labour is "absolutely dependent on capital, in some amount at least, for its very possibility and sustentation, capital is no less dependent on labour for its own compensation, which is technically called profit." He shows that popular remedies for the amelioration of the condition of the labouring classes are fallacious, and suggests a true Christian remedy. Among the former he counts communism, eight or nine hours laws, strikes, and trade's unions. The Christian remedy includes an insisting on the principle of Christianity, with reference to the respective compensations of labour and capital, giving a share in the profits to the labourers, and above all the exercise of Christian love. The third article is by Professor Bascom, of Williamstown, Mass., and is an analysis and refutation of the theory of "Evolution, as advocated by Herbert Spencer." "By evolution, Spencer means a necessary development of all things, organic and inorganic, physical and mental, individual and social, from a primitive force or forces, whose first phenomena are matter and motion. This force, essentially one in all points, is unknown in its nature, eternal in its being, may be written with a capital if you choose, and evolves necessarily the universe with all its occupants. His definition of evolution is "a change from an indefinite incoherent homogeneity, to a definite coherent heterogeneity, through continuous differentiations and integrations." Dr. Green, of Princeton, furnishes an interesting sketch of the process by which Assyrian Cuneiform Inscriptions have been deciphered, based mainly on the French works of Botta, Oppert, and Mi'nant. The fifth article, by the Rev. R. E. Willson, of Havana, N. Y., takes for its title "The Order of Salvation," the name of a treatise, by Diaconus Schroder, translated in the American Presbyterian Review for January and April, 1871. His great question is: In what order do faith, repentance, regeneration stand, as they form part of Christian experience? Mr. Willson answers the question almost before he puts it by saying: "And here we stop in medias res by asserting that repentance, faith, conversion, and regeneration have no invariable order among themselves, either of occurrence or of dependence. In relation to what precedes and follows them in the process of Salvation, they have, indeed, an order both as to time and nature; but, in relation to one another, they have no such order. These terms are but names for different aspects of the same event, an event embracing a variety of elements." Mr. Willson is not an ultra-Calvinist nor can he be called an Arminian. Dr. Atwater follows with an extract from an article of his own in the Princeton Review for October, 1856, which was attributed to the late Dr. J. W. Alexander, and which he terms "Preaching Christ." It proposes to look at the same subject as that which Mr. Willson deals with, but from a different standpoint. Dr. Atwater holds that "faith is the grand requisite to the birth of the soul into the Kingdom of God." For this reason he calls upon all preachers to set forth clearly Christ as the sole object of faith, and not involve their hearers in doubt as to the ground of justification and Christian strength. Dr. Atwater is a stronger Calvinist than Mr. Willson. "The Only True Likeness of Our Saviour" is a translation of a short article that appeared in the Theologische Studien and Kritiken of Berlin, written by Dr. Julius Friedlander, a celebrated numismatist. It shows that the likeness hawked about under the above name is taken from a medal cast from an emerald engraved for Mahomet II., the Sultan who took Constantinople in 1453, and is thus of no authority whatever. Dr. Henry B. Smith reviews Allibone's Dictionary of English Literature, of which he speaks in the highest terms. We learn from this article that Dr. Allibone has edited the publications of the American Sunday School Union since December, 1867. The readers of the Record's Notices of Publications will remember that in the review of the last number of the Presbyterian Quarterly attention was directed to Mr. Moore's "Election for a limited term of service, Presbyterian and Constitutional?" Mr. Moore decided that it was. The companion article appears as the ninth in the present number of the

Quarterly. "The tenure of the Elder's Office," by Dr. McGill, of Princeton. Dr. McGill writes with great force of feeling as well as of logic. He feels deeply that the American Presbyterian Church has fallen away from the Scriptural mode of action, good sense, and traditions of the past, by leaving elders in the hands of the people. He says, "Truly this rotary system is a turning of things upside down!" A life-service they call "iron-clad tyranny;" but a life suspension of God's own officers, at the whim of the people, they call 'liberty' and 'progress!' Dr. McGill holds that it cannot be shown that any act of the Scottish Assembly ever attempted or allowed any other kind of rotation than an alternate working and resting allowed as an arrangement among the elders themselves. He brands the authorities of those who maintain the opposite view favouring the rotary system as apocryphal and makes out a case that may well lead one to pause before committing himself to any new-fangled notions in regard to the eldership. The Review of Contemporary Literature and Theological and Literary Intelligence are interesting and valuable as usual.

LIFE AND TIMES OF THE REV. ROBERT BURNS, D. D., OF TORONTO, BY THE  
REV. R. F. BURNS, D. D., MONTREAL. TORONTO: JAMES CAMPBELL  
& SON, 1872.

The publishers have favoured us with advance sheets of about two hundred pages of this long expected and eagerly looked for book, including proof of the engraved portrait of the late Dr. Burns and the vignette of Knox College. The whole work is to contain about five hundred pages, and it is expected will appear shortly, when we hope to give a fuller and more careful review of its contents. Suffice to say for the present that the life of Dr. Burns will be the most interesting book that Canada has produced, without restricting the comparison to religious publications or biographical works. It begins in the most easy and inviting manner with the autobiographical reminiscences of the subject of the memoir, dating from 1794, the fifth year of his age. The first chapter treats of early days at Kinneil; the second of school days at Edinburgh, which are rather College days in the arts department; the third of theological education, including sketches of the many distinguished men with whom Dr. Burns was brought into contact. The Doctor's Paisley ministry forms the subject of the fourth chapter, and Church Courts and Societies that of the fifth; the sixth deals with his interest in foreign missions and the home poor; the seventh contains interesting accounts of his visits to Oxford and Cambridge; and the eighth launches the writer on the sea of authorship. How characteristic is the word "Controversies" as it stands at the head of the ninth chapter, and yet how true the statement of the biographer that these never interfered with private friendship! The ten years conflict, as a period including the greatest of all these, rightly takes up the tenth chapter. In the eleventh the small engraving of St. George's Church, Paisley, standing at the head of the previous chapters, gives place to a similar one of Knox Church, Toronto, for Canada is here first introduced in connection with the Glasgow Colonial Society. The Canadian part of the book thus promises to be the larger half, as it will be the most interesting to the many who have witnessed and heard of Dr. Burns' works of faith and labours of love in this country. The autobiographical part of the Memoir is supplemented with notes by Dr. R. F. Burns, who also writes the greater part of many chapters, and furnishes incidents and traits in his father's life and character, which the pen of a biographer alone can supply. The work of the biographer is performed with a loving hand and a facile pen, and throws the church at large under great obligations to him who has bestowed upon it the history of one who was alike its and his distinguished father. The typographical execution, paper and engravings are all that could be desired to make a book worthy in every respect to take its place in the library or on the drawing room table side by side with the best of British and American publications. We trust that the sale of the life of Dr. Burns will be as extensive as its merits, having no doubt that much good will result from its circulation among the ministers and people of our own and other churches at home and abroad.



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