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THE HOME & FOREIGN RECORD

OF THE
CANADA PRESBYTERIAN CHURCH.

No. 6.

JUNE, 1872.

Vol. XI.

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CHINA AND CHINESE MISSIONS.

(CONCLUDED.)

Protestant missions are but of yesterday. The trumpet tones of Luther and Zwingli, Calvin and Knox, which aroused the west to do battle for religious liberty, and contend for the faith once delivered to the saints, awoke no responsive echoes in the far off land of China. During three centuries of Protestantism, it was left to Franciscans and Dominicans, Jesuits and Lazarists to work their will with the Chinese. At last in the year 1794 "a small but glowing and harmonious circle or ministers of various connections and denominations" met in the city of London, to take into consideration the subject of foreign missions, and in the following year they established the London Missionary Society. Although Polynesia first attracted the attention of the directors of the new society, the claims of China were soon felt, and in 1807 the Rev. Robert Morrison, the father of Protestant Chinese Missions sailed for Canton. He landed in September of the same year at Macao and created a good deal of suspicion among the Romish clergy. In Canton he lived during that season in a godown, where he studied, ate and slept. He let his nails grow, that they might be like those of the Chinese, wore a tail, and became an adept in the use of chopsticks. In the factory he walked about in a Chinese frock, and wore Chinese shoes. But seeing that his wish to conform to the prejudices of the natives had not the desired effect of conciliating their affection, he abandoned their customs and dressed like a European." He gave to the Chinese, in 1814 a translation, (the first) of

the New Testament, most of which was his own work, the rest, including the Acts of the Apostles and some of the Pauline epistles, being from an unknown hand. In 1813 he had been joined by the Rev. William Milne; in 1824 Tsae Aka a young man of 27, the first Protestant convert, was baptized; and in 1818 the whole Bible was translated into Chinese. Morrison died in 1834, Milne having entered into rest twelve years before. They left, besides their many writings, some living epistles, such as the devoted native preachers Leang-Afa and Ajang, who carried on the work begun by those who brought them to the truth. The names of Medhurst, Stevens and others fill up the interval, but nothing permanent was done by the Society in Canton until the year 1848 when Dr. Benjamin Hobson, a medical missionary, assisted by the venerable Afa and Ting Shun the agent of the Religious Tract Society, began his good work. Agents of this Society had to encounter much opposition, and imperial edicts sometimes threatened the very existence of Christianity. The successful labors of the Chinese missionary really date from 1842 when the five treaty ports of Canton, Amoy, Foo-choo, Ningpo and Shanghai were opened, not only to commerce, but also to the gospel. The state of matters was greatly improved when in 1859 the treaty of Peking opened nine other ports and cities and gave liberty to travel into the interior. In 1843 Dr. Legge was appointed superintendent of an institution for training a native ministry, into which the Anglo Chinese College which had been transferred from Malacca to Hong Kong was merged. "The work of the London Missionary Society is carried on in seven of the great cities of China by twenty missionaries; and has gathered into native churches fourteen hundred and twenty natives. In carrying out the great plans of public preaching and spreading Christian literature, the missionaries of this Society have always been abreast of their neighbours and fellow workers. Several of them are distinguished as eloquent preachers of the native tongue, and they have made valuable contributions to the present stock of Christian books. A careful calculation made four years ago showed that in the Society's mission in China, there were held, by the English missionaries and native preachers, a hundred and forty services every week, or not less than seven thousand in the course of the year, while the churches during the same time were increased by a hundred and fifty three-members." The American Board of Foreign Missions, incorporated in 1812 and occupying a position very similar to that of the London Missionary Society, adopted in 1830 as their missionary in Canton the Rev. David Abeel, who had been sent out by the American Seamen's Friend Society the year before. Many laborers from the same Society joined him, and carried the glad tidings to Amoy, Foo-choo, and other parts of the empire, among whom may be mentioned Bridgman, Parker, Cummings, Baldwin and Doolittle. The Board has now eighteen missionaries in China. About the same time, the Rhenish missionary Society sent out the Rev. Charles Gutzlaff "who displayed extraordinary activity, soon became perfectly master of the language, and then made frequent journeys through the coast countries of China, sometimes numbers of leagues up the rivers. The Christian scriptures which he was most intent on circulating were everywhere received with the most intense eagerness. He availed himself of every method even during the war for putting or carrying copies of the scriptures into the hands of the Chinese. The Chinese plenipotentiaries themselves, who had to treat with the English, received, after the war, copies of the Scriptures from his hands." It is a matter of deep regret, that, one who began and continued so long a good work should have ended so unfortunately. The Rhenish Society has

now four missionaries, the Berlin and and the Berlin Ladies' Societies each the same number, and the Basle Mission six. In 1835 the Rev. Mr. Roberts, an American Southern Baptist missionary began to preach in Canton, and soon after was established the Independent Canton Baptist Missionary Society supported by native Christians. In the same year the Protestant Episcopal Church of America sent out the Rev. Henry Lockwood to China, whom Bishop Boone succeeded. The chief mission station of this church is Shanghai, and its missionaries number four. In 1838 the American Presbyterian Church sent missionaries to Singapore, whence they passed on to Canton, Amoy and Ningpo. This church has done valuable service both by the preaching of its missionaries and the work of the printing press. In 1852 it established a mission to the Chinese in California. It has more missionaries than any other society in China, the number by last accounts being twenty-five. The American Baptist Church began its work in 1842, and has six missionaries. The Southern Baptist Church had sent out Mr. Roberts, in 1835, but he withdrew from its communion, together with his proselytes, in 1853. In 1845, other missionaries from this Church laboured in Canton, Macao and Hong-Kong, but Shanghai at last became their principal field. The missionaries are four in number. The Church of England also entered upon the work of Chinese Missions, and, in 1844, the Church Missionary Society established itself at Hong-Kong, where a College was instituted, and a Cathedral erected, under Bishop Smith, of Victoria. Other stations are found in Shanghai, Foo-Choo, and Ningpo. Fourteen labourers, including the Bishop, are engaged in spreading the Gospel in connection with this Society. In 1845, the Baptists of England followed the example of their co-religionists in the United States, forming a Mission at Ningpo, where a missionary still labours. The Methodist Episcopal Church of the United States occupied Foo-Choo in 1847, and has now eight missionaries in China. The Methodist Episcopal Church south, which began work in the year following at Shanghai, has two missionaries employed. A Swedish Mission was established in 1850, at Foo-Choo, but one of the missionaries was killed by pirates, not long after landing, and the survivor, who had been severely wounded, returned to Sweden. In the same year, the English Presbyterian Church, to which we must refer again, began the work of Chinese evangelization. In 1851, the English Wesleyans were drawn into a mission by George Piercey, a Yorkshire ploughman, who began to labour first among the soldiers in garrison at Hong-Kong. The Wesleyans have now twenty missionaries in China. The British and Foreign Bible Society, and the National Bible Society of Scotland, have each two agents engaged in circulating the Scriptures. The Rev. Alexander Williamson, of the National Bible Society of Scotland, who is the author of an interesting sketch of China and its missions, is now engaged for missionary work by the Foreign Mission Committee of the United Presbyterian Church. One of the largest efforts recently put forth on behalf of China is that of the Inland Mission, framed somewhat upon the Moravian model, which sends its twenty-one missionaries into the interior of this vast country. The Methodist New Connection missionaries number four; the United Methodist two; the Union Chapel two, and the Independent Baptists one; while the Irish Presbyterian Church has two missionaries at New-Chwang, and the United Presbyterian Church one at Ningpo. The American Woman's Mission has three agents; the Southern Presbyterian Church four, and the American United Presbyterian Church two. The whole number of British missionaries is ninety-three; of American, seventy-eight; and of

Continental, eighteen; making a total of one hundred and eighty-nine. Of these, one hundred and forty-three are ordained missionaries, twenty-three lay-teachers, male, and twenty-three female teachers. Leaving out the eighteen Continental that lie between Lutheranism and Calvinism, the China Inland, London Missionary Society (mainly Congregational) and the American Board, we find the missionaries representing the great divisions of the Protestant Church in the following proportions:—Presbyterians, forty-five; Methodists, twenty-eight; Episcopalians, eighteen; Baptists, thirteen. The converts of Protestant missionaries are said to be over twenty thousand in number, of whom six thousand are Church members or communicants. The Medical Missionary Society has been of incalculable benefit. The hospitals are generally under the charge of missionaries of the various churches. It was against them that Satan stirred up the Shan-sin-fan, or GODS AND GENII POWDERS excitement. A deep laid plot was formed to bring the medical missionaries, together with all foreigners, into bad odor with the people. Men personating foreigners threw some of the mysterious powder into wells, and sent out agents, who distributed it about the country, as an elixir of life. It was a harmless mixture, but the report being published that it contained poison, the mob arose and began to wreak its vengeance on the native Christians and the mission premises of the various societies. This excitement drove many missionaries away from these parts, but most of them have since returned.

The mission in which, as a Church, we are specially interested, is that of the English Presbyterian Church, which was established by Dr. James K. Young, who had been a medical practitioner in Hong-Kong. Dr. Young went to Amoy in 1850, and opened a dispensary and a school, both of which furnished him with abundance of work. The Rev. W. C. Burns had offered himself for the mission-field in China some years before, and ever since 1847, had been preparing himself at Hong-Kong and Canton to preach the Gospel in the vernacular. In 1851, he sailed for Amoy, and began his apostolic efforts for the conversion of the Chinese. In 1853, he translated the Pilgrim's Progress into the dialect of Amoy. From that time till his death, an event still fresh in the memory of most of our readers, he gave himself unsparingly and unceasingly to the work of the Lord in China. In the missionary annals of that benighted land no name stands higher for zeal and self-devotion than that of W. C. Burns. The English Presbyterian Church has worthily maintained the cause of Chinese missions to which he devoted himself. It occupies Amoy with four missionaries, Messrs. Douglas, Swanson, Cowie, and Macgregor, and seventeen native evangelists, who attend to the spiritual wants of six stations with organized Churches, and nine yet unorganized. In Swatow, with its twelve stations, it has five missionaries—Messrs. Smith, Duffus, and Mackenzie, and Drs. Gauld and Thomson, with ten native evangelists. In the Island of Formosa there are four stations and five native evangelists; and there with Messrs. Ritchie and Campbell, and Drs. Maxwell and Dickson, Mr. Mackay, the missionary of our Canada Presbyterian Church, is seeking to extend the Kingdom of Christ. The readers of the RECORD are familiar, from the frequently occurring extracts from the English Presbyterian MESSENGER, with the great success which has attended the labours of the missionaries in this interesting island. Of Formosa, as of the whole Chinese Empire, it may truly be said, that the harvest is plenteous, but the labourers are few; and, in view of the circumstances, the Divine injunction is specially binding upon us;—"Pray ye, therefore, the Lord of the harvest, that He will send forth labourers into His harvest."

Missionary Intelligence.

LETTER FROM REV. G. L. MCKAY.

FORMOSA, TAKAO, Jan. 24th, 1872.

REV. D. INGLIS,

MY DEAR SIR:—Since my arrival here I have been anxious to write to you, according to promise, and now that I am fairly at work and settled here, I drop you this note. On the 1st day of Nov. last I left San Francisco in the steamship "America" of the Pacific Line, and after a pleasant voyage across the ocean she entered the harbor of Yokohama (Japan) on the 26th, where she remained until the afternoon of the 28th. Again setting sail and pursuing her course southwards, we arrived at Hong-kong on the morning of the 5th of Dec. The harbor there is excellent, surrounded by rugged hills so that from the shore the entrance cannot be seen. Thus it appears like a small lake. From this place I went up a large river in a fine steamer to Canton and on the way I observed the demolished fortifications which were battered by British guns several years ago. Lofty pagodas were to be seen, many of them hoary with age. When within a few miles of the city the scenery was truly charming. Tall bamboos, bananas, &c., overshadowed the river's banks. In general appearance the city itself is a mass of ancient looking buildings, which like the pagodas are hoary and weather beaten. A closer inspection, however, reveals narrow streets two or three feet in width with sign boards marked with glittering characters hanging down. On each side are busy shop-keepers dealing out their various articles, and at short intervals workmen carrying idols, and devotees bowing before them keep up a continuous noise, not to mention their gongs and trumpets, &c. In walking through that great heathen city one is reminded of the Psalmist's words of old, "Their idols are silver and gold, the work of men's hands," and from that one is constrained to follow him farther and say truly "They that make them are like unto them." From brethren there I gathered the following facts concerning the city, viz: Chinese population 1,000,000,—quarter of the population of our own beloved Canada;—Foreign population, 109; no. of Missionaries, 15, 14 ordained and one in the hospital; native helpers, 20; churches represented, American Presby., English Wes. Methodist, English Independent, United Pres. of U. States, Baptist Church of Southern States; chapels, 15, three for women in connection with schools for girls, converts, 250. Here, as well as in all seaport towns, foreign influences interfere very materially with mission work. It is sad to think of the conduct of foreigners from Christian lands in these dark places of the earth.

From Canton I returned to Hong Kong and then came up to Swatow and spent about two weeks with the laborers there, and came on then to Amoy and crossed over at once to Formosa, not knowing at the time that I would be led to remain here. In crossing the Formosan strait I was sea-sick, for we were in a strong typhoon, and our sailing vessel (which was not large) was tossed on the billows. We were not long, however, in coming to this port, and I thought it a suitable season for reflection and self-examination for fellowship with the sinner's hope. In safety He brought me over earth's widest ocean, without being laid low, and in safety He brought me across this strait, suffering from sea-sickness to show me my

nothingness, helplessness, and His all sufficiency. I am now with Rev. H. Ritchie of the English Pres. Mission. Both he and Mrs. Ritchie are very kind. I only fear they are putting themselves to too much trouble on my behalf. I took my first lesson from a teacher in Chinese on the 9th inst. I feel thankful for being here preparing to tell the poor heathen of Jesus of Nazareth (if God's will). My dear sir, I have not forgotten the pleasant time I had in Hamilton when with you, and God knows Knox College with all its interests is a subject of daily pleadings for the out-pouring of His Spirit upon all connected with it. I would write to the students, but I am anxious to know more about the people, language, place, &c., before doing so. Please tell them this, and in the meantime I would be glad to hear from any student in the college and will endeavor to answer such inquiries respecting this field as may suggest themselves to any of the number. I ask for an interest in their prayers. Oh! we do need the prayers of God's people daily to ascend to our Heavenly Father. Any information respecting the college and church in my dear native land from yourself will be gladly received.

Yours ever truly,
G. L. MACKAY,
Takao, Formosa.

Rev. D. Inglis, Toronto.

FREE CHURCH MISSIONS.

Dr. Templeton writing to Rev. Dr. Duff, gives interesting notices of his work in connection with the Pachamba Central mission. The various departments of mission work, teaching, dispensary and preaching appeared to be carried on with interest and success. The dispensary proves a great attraction to the people. The Bible is read to those who come for medicine. The missionaries have opportunities of preaching in English to a number of English-speaking Bengali Clerks, who are employed in the neighborhood. Some of those who have heard the Bible read in the dispensary have come back for instruction.

The May Record contains an interesting account of a preaching tour by the Rev. D. Whitton of Nagpur, accompanied by a native assistant, Rana Churn. They had frequent opportunities of preaching the gospel. In some places much apathy was manifested, but doubtless, in some instances, the good seed will bring forth fruit to eternal life.

UNITED PRESBYTERIAN MISSIONS.

CAFFRARIA.—Mr. Sclater in writing with reference to his work, says: "Female education is now one of the most crying wants of South African missions. To train our young men to be teachers, evangelists and ministers is good, but let the friends of Christ be anxious to raise the female sex as well. Then a brighter day shall dawn upon us, the presence of the Lord, in an ever advancing degree, will prosper in our hands." Connected with Mr. Sclater's station there are six weekly schools. The number on the roll is 180. The Sabbath services are attended by about 550. Evangelistic services and itinerancies are largely engaged in.

Dr. Williamson gives a most interesting account of Japan, its extent, resources, population and prospects. There are still many drawbacks to missionary success. The people generally misunderstand and hate

Christianity. They think of it only as Popery, and refuse to tolerate it in any form. Still the few missionaries in Japan are hopeful. They are busy studying the language, and preparing themselves for future usefulness.

OLD CALABAR.—Rev. Dr. Robb, speaking of the progress of the truth in Calabar, says, “my deliberate and solemn conviction is that if we do not get native Christian laborers, this region cannot be christianized. In no field are laborers of native growth more needed; and in the interests of no field is it more necessary to look to the Lord, that He may send forth laborers.”

MISSIONS OF ENGLISH PRESBYTERIAN CHURCH.

At the various stations occupied by missionaries of the English Presbyterian Church, Amoy, Swatow and Formosa, in which island our own missionary, Mr. McKay, is to occupy a mission field, things are going on quietly, and with encouraging indications. From time to time some are brought to a knowledge of the truth. Rev. W. Duffus, of Swatow, gives the following interesting account of a Female Convert:—

This woman was in the hospital some months ago, and at that time applied for baptism, but this was deferred that her profession of concern might have some time to prove itself. She returned home, and a few weeks ago made her appearance again, begging to be allowed to remain here till the idolatrous festivals of the New Year season should be over. With much simplicity she told us how her husband had severely persecuted her because of her refusal to participate in idol worship, how he had driven her from home by threats that he would take away her life, that then she took refuge with her married daughter in another village, and that the husband commanded the daughter to expel her mother from her house, which, however, she would not do. But the poor woman came away of her own accord and found her way here.

She is now an applicant for admission into the Church, and says she is quite ready to lay down her life for the Saviour. There are marks of sorrow in her countenance, but also the signs of a calm decision, which I trust is the fruit of the gracious Spirit's work in this precious soul. We pray and hope that the persecutor's heart may be turned to the love of Jesus, and that they may together, husband and wife, yet serve the Lord. We had a case in the hospital lately of an inquirer who, on former occasions when he came to the hospital, was exceedingly bitter against the truth.

General Religious Intelligence.

ENGLISH PRESBYTERIAN SYNOD.

The thirty-sixth Synod of the English Presbyterian Church met on the 15th of April in Regent Square Church, London. The Rev. J. Thain Davidson of Islington was elected moderator. The evening was devoted to the commemoration of the tercentenary of the establishment of Presbyterianism in England since the Reformation, and much was said in honour of the eleven Puritan ministers who in 1572 left the establishment and

formed a Presbytery at Wandsworth, in Surrey. Among the new stations opened during the past year it is interesting to notice that Wandsworth appears. The Jewish and Foreign Mission Reports were full of interest. The former was accompanied by a speech from the Rev. Theodore Meyer, the new missionary to the Jews, and the latter by addresses from Mr. Carstairs Douglas, Dr. Maxwell, and Mr. Gordon, a missionary elect. "The communion roll of the infant church in China has received during the year an increase of nearly 400; while to that of the Home Church only 237 have been added." Dr. Elder spoke for the Free Church and Theodore Monod as the French deputy, while most of the nonconforming sects of England were represented at some of the meetings of Synod. The motion for a sustentation fund as against one for a Mission Aid fund answering to our Home Mission Supplements was carried; and the Synod expressed almost unanimously its desire for speedy union with the United Presbyterians in England. The Synod closed on the 19th.

Home Ecclesiastical Intelligence.

CALIS, &c—Rev. W. Matheson has been called by the congregation of Arthur; Rev. J. Cameron has been called by the congregation of Woodville; Rev. R. Knowles, we understand, has been called by the congregation of Alliston, Burns' Church, and Angus.

INDUCTION.—Rev. J. McAlpine has been inducted into the pastoral charge of Widder.

MONTREAL, COTE SUREL.—The annual report contains very interesting narratives of encouraging progress from the Session, Deacon's Court, Sabbath School, Young Men's Association, Dorcas Society, Griffintown Mission, &c.

The ordinary income from Pew Rents and Sabbath collections is \$263.71 in advance of last year, and \$718.02 over the preceding. The Poor Fund amounted to \$474.37, being \$184.87 over the previous year, besides \$120.60 raised by the Dorcas Society.

The Missionary collections also show a considerable increase. The Sabbath School raised for Missions, \$175.48, being \$58.45 in excess of last year. The Bible Class allocated \$50 of their Sabbath collections for a French Scholarship.

The contributions for the year amounted to \$9,601.48. Of this, the sum of \$5,124.50 comes under the head of the Sustentation Fund, and the rest for Missionary and Benevolent purposes.

Several items, we understand, have been inadvertently omitted, which would have considerably increased this amount. Fully one half of the Bursaries and Scholarships in connection with the Montreal College are from this congregation; they have, also, just subscribed fifteen thousand dollars of the new effort now being made for College Building and a second Chair, and which, we are happy to say, has now reached over \$27,000.

MINISTERS ARRIVED.—Several ministers and probationers have just arrived from the parent churches, viz.—Rev. D. D. McLeod lately minister of the Free Church, Campsie; Rev. Mr. McIntosh, formerly assistant at Mordington Free Church; and Rev. Mr. Galloway, also of the Free Church. Mr. McLeod is son of the late Rev. D. McLeod, formerly of Cobourg. We observe that on leaving Campsie he received gratifying tokens of regard, not merely from his own congregation, but from members of the community generally.

KNOX COLLEGE SCHOLARSHIPS.—The following students of University College obtained Scholarships in connection with Knox College, viz:—1st year, Mr David Ross, \$60.00; 2nd year, Mr. W. A. Wilson, \$60.00; 3rd year, Mr. Alexander Hamilton. Bursaries of \$30.00 each were awarded also to Mr. Joseph McCoy, and Mr. Alexander Russell.

THE RECORD.—We have to apologise to our readers throughout the church for the irregularity with which the RECORD has been issued during the last two months. As we have already explained the irregularity was owing to causes beyond our control. We hope to issue the RECORD, as usual, at the beginning of each month. Owing to the meeting of the Assembly, the July number may be a few days late.

Proceedings of Synods, &c.

SYNOD OF MONTREAL.—This Synod met at Brockville, Ontario, on the evening of Tuesday the 7th of May, 1872. The opening sermon was preached by the retiring Moderator, the Rev. John Morrison, of Waddington, N. Y., from Ephesians V : 25—27. There was a good attendance of Ministers, but the attendance of Elders, especially from the rural districts, was small, owing to the season of the year at which the meeting was held.

The Clerk presented and read a statement of the changes affecting the Synod Roll, which had occurred since last meeting, as set forth in the reports of the several Presbyteries. The report showed *one* death; *one* demission; *three* translations; *three* ordinations; *seven* inductions; *five* licensures; *three* congregations erected; *one* congregation received; and *three* Mission stations organized.

The Rev. Dr. McVicar, of Montreal, was elected Moderator; and the thanks of the Synod tendered to the retiring Moderator, for the efficient discharge of his duties, and the suitable sermon delivered by him at the opening of this meeting.

SECOND DAY.—The Synod met at 10 o'clock, a.m. The first hour was spent in devotional exercises in which several members took part.

After the transaction of several matters of routine business, the Synod took up an overture from the Presbytery of Ottawa, on the matter of appointing Commissioners to the General Assembly, and praying that steps be taken to modify the Act for the Constitution of the General Assembly and District Synods, with a view of securing greater facilities to Presbyteries for the appointment of representatives who may be able to attend the Superior Courts of the Church. On motion made and duly seconded, it was agreed to receive the Overture and appoint a Committee to draft an Overture to the General Assembly on this matter, and to report to the Synod at a future sederunt. The Committee to consist of Messrs. W. McLaren, Convener, James Whyte and John Burton, ministers, and Dr. Holden, elder.

At a subsequent stage this Committee submitted the draft of an Overture on the above matter, which was adopted, and ordered to be transmitted, and Mr. W. McLaren, and Dr. McVicar, appointed to support it before the General Assembly.

An Overture anent the Sanctification of the Sabbath, sent up by the Presbytery of Montreal was taken up and read. After some conversation on the matter, and explanations offered by the Clerk of the Montreal Presbytery, from which it appeared that this Overture, in its present form, had not been before the Presbytery, it was, on motion made and seconded, agreed not to receive said Overture.

The report of the Committee on Psalmody was given in and read by Mr. Thomas S. Chambers, Convener. On Motion by Dr. Taylor, seconded by Mr. W. B. Clark, it was agreed that the Report be received, the thanks of the Synod tendered to the committee, and that said committee be not re-appointed.

The Synod called for the report of the standing Committee on the State of Religion which was presented and read by Mr. James Whyte, Convener. The report set forth that from all the committee knew directly and indirectly of the state of religion within the bounds of our Synod, we have much reason to thank God and take courage, and offered *two* recommendations for the consideration of the Synod.

The first recommendation as finally agreed to is as follows :—

The Committee would recommend that each presbytery be instructed by the Synod according to the injunction of the General Assembly to examine carefully into the state of religion within its bounds, and report thereon each year to the Synod. They would also recommend that these Presbyterial reports, as well as all information on this subject, given by individual congregations, whether in the shape of answers to questions, or general statements, or special narratives, be transmitted to this Synod through the Committee on the State of Religion, instead of being sent to the Clerk of Synod, or Convener of the Assembly's Committee.

The second recommendation was read and is as follows :—

The Committee would remind the Synod of the Overture or Special Evangelistic Services, which was adopted and transmitted to the General Assembly last year, and which the Assembly remitted to a Committee on Evangelistic work, and they would recommend that the subject of the Overture be considered by this Synod, for the purpose of putting the scheme which it contemplates into practical operation within the bounds.

A committee of which Mr. James Whyte was convener, was appointed to mature a plan for the carrying out of this recommendation, and to report at an early sederunt. At a subsequent stage this committee submitted a report which was received and adopted, and is to the following purport:—

That a committee be appointed to carry out the plan of evangelistic services referred to in the report of the Committee for the state of religion. The Synod then agreed to entrust this matter to the standing Committee on the State of Religion.

The following directions to the Committee for the carrying out of this plan were read and agreed to :—

1. In all cases the Committee shall take action after consultation with the minister or ministers of the place to which deputation may be sent, or in the case of vacancies, the Moderator of session ; and it is expected that ministers and other office-bearers shall co-operate with the deputation of Synod.

2. The deputation shall consist of not less than two persons : if possible a minister and an elder.

3. The period for Evangelistic services shall not be less than two weeks.

4. It is recommended that the principal feature of the work shall be (1) a daily evangelistic service. (2) Visiting from house to house, and (3) if possible personal conference with enquirers.

5. The Committee shall be instructed to correspond with, and secure the services of persons deemed suitable for the work.

6. The localities where evangelistic services shall be held, will be determined by the Committee ; Presbyteries or ministers desiring such services are invited to correspond with the Committee.

7. All other details necessary for carrying on the work shall be left to be arranged by the Committee.

The Synod held a conference on the state of religion within the bounds, on the evening of the second day of meeting, at which there was a large attendance of the members and adherents of the church. The following ministers gave ad-

addresses on the topics under-mentioned viz. Mr. James Hastie on, "Have we anything to do in bringing about revivals, and what?" Mr. Thomas S. Chambers on, "The benefits flowing from revivals." Mr. W. McKenzie on, "Evangelistic Work." Mr. W. McLaren spoke on the work of Foreign Missions, and introduced to the Synod, Mr. Vincent, who is about to proceed to the Saskatchewan Mission, under the auspices of the Foreign Mission Committee. Mr. Vincent addressed the Synod at some length.

On motion the Synod tendered its thanks to Messrs. Hastie, Chambers, McKenzie, McLaren and Vincent for their valuable and interesting addresses.

Messrs. W. Burns and A. I. Traver having been requested by the Assembly's Home Mission Committee to bring under the notice of the Synod the various schemes of the church, called attention to the smallness of the contributions forwarded by some of the congregations within its bounds, and to the fact that a few contributed nothing. After lengthened deliberation in the matter, it was moved by Mr. McLaren, duly seconded and agreed, that the Synod listened to the address of Messrs. Burns and Traver as deputies of the Assembly's Home Mission Committee, upon the necessity of increased liberality in supporting the schemes of the church, agrees to express its sense of the great importance of the subject, and earnestly exhort ministers and office-bearers to use all due diligence to stir up the congregations with which they are connected to give more liberally and systematically to the support of all the schemes of the church.

The hour of adjournment having arrived the Moderator pronounced the benediction and the diet was closed.

THIRD DAY.

When the Synod met this morning the subject of the State of Religion was resumed. After lengthened conversation, the Synod agreed upon the following finding:—

The Synod having considered the report of the Committee on the State of Religion, resolves to express its satisfaction with the encouraging nature of the report, and direct that it be forwarded to the convener of the General Assembly's Committee on the State of Religion; and further in view of the conference held on this matter last night, and the interesting and valuable addresses delivered by members of the Synod, desires to record its conviction of the great benefit likely to result from such conferences during the sittings of the courts of the Church.

The next meeting of the Synod was appointed to be held in Belleville, and within John Street church there, on the first Tuesday of May 1873, at half past seven o'clock in the evening.

The Committee on the State of Religion was re-appointed as follows: Messrs. James Whyte, Convener, William McKenzie, William McLaren, and James Hastie, Ministers, and Messrs. Robert Kennedy, William Taylor and A. Mutchmor, Elders.

Votes of thanks were then passed to the session and managers of the First Presbyterian Church, Brockville, for the use of their church during the meeting of Synod—to the Accommodation Committee for the efficient manner in which their duties were discharged—to the members of the church and their friends in Brockville for the generous hospitality extended to the members of Synod, and to Railway Companies for the ready and generous manner in which they acceded to the request to permit members of the Synod to travel at reduced rates over their respective lines.

The business being finished the Moderator briefly addressed the Synod after which the session was closed in the usual manner.

SYNOD OF HAMILTON.—This Synod met on the 7th ult., in McNab Street Church, Hamilton. Rev. W. T. McMullen, of Woodstock, the retiring Moderator, preached the opening sermon from the last part of the 17th verse of the 1st chapter of Phillipians: "I am set for the defence of the Gospel."

After the services, when the roll had been called, the Rev. W. T. McMullen thanked the Synod for having been chosen their Moderator one year since, announced that his term of office had expired, and that he awaited the appointment of his successor.

On motion of the Clerk, seconded by Rev. Geo. Burson, of St. Catharines, Rev. Simon C. Fraser, of Thorold, was duly chosen as Moderator for the year 1872. He returned thanks for the honour.

A number of committees were then appointed, and the Presbytery adjourned to meet again next morning.

Upon resuming, on Wednesday, after devotional services, the attention of the Synod having been called to the painful tidings which had reached the city that, by an extensive conflagration, a large part of the town of Ingersoll had been laid in ashes, the Rev. R. N. Grant, who had just entered the Court, was, at the call of several members requested by the Moderator to come to the platform and state the circumstances. A feeling of profound sympathy pervaded the Synod as Mr. Grant gave his statement of the calamity he had witnessed only a few hours ago, including loss of life as well as such extensive loss of property.

Special prayer was offered up in behalf of the afflicted sufferers, and a committee was appointed to prepare a suitable motion of sympathy recommending to the churches throughout the bounds of the Synod, and to the community generally, the adoption of early and practical measures of assistance.

An overture was submitted by the Rev. Mr. McBain, of Drummondville, praying the Synod to overture the General Assembly to provide a suitable collection of Hymns for use in public worship. The prayer of the overture was granted, and the document itself was adopted as the Synod's overture to the Assembly.

Another overture by the Rev. A. B. Simpson was brought up for discussion, asking the General Assembly to change the constitution of the church in references to the Synods, with the view of investing the latter with more extensive powers.

A lengthened conference was held on the state of religion. The committee were re-appointed, Rev. T. Lowry, of Brantford, convener; and power was given to them to send deputations of ministers to hold special religious services in any of the congregations or stations throughout the bounds, where in the judgment of the committee it may be deemed expedient.

On proceeding to appoint the place of next meeting, both Guelph and Brantford were proposed. On the vote being taken a considerable majority voted for Brantford.

After some further routine business the Court adjourned, the Moderator pronouncing the Apostolic benediction.

SYNOD OF LONDON.—This Synod met at London in the first Presbyterian Church, on the evening of Tuesday, May 7th. The Rev. John Ross, of Brucefield, Moderator, preached a suitable and earnest discourse from Acts, IX: 15, 16. On the roll being called, 47 Ministers and 19 Elders answered to their names.

Dr. Proudfoot was then elected Moderator. A cordial vote of thanks was then, on motion of Mr. Cuthbertson, given to the retiring Moderator.

The first hour of the meeting on Wednesday was spent in devotional exercises, in which Messrs. Gordon, Hall and Goldsmith took part.

There was read an overture anent the formation of a new Presbytery in the county of Bruce, which it was agreed should be transmitted to the General Assembly.

The Synod then proceeded to consider an overture regarding the appointment of a General Mission agent.

Dr. Waters moved, seconded by Mr. Thompson, That the Synod recommend to the General Assembly the appointment of a mission agent, who shall take the general supervision of the mission work of the church, and whose whole time shall be given to the discharge of the duties connected therewith.

Mr. Ross moved, seconded by Mr. Gordon, That in the view of the Synod it is premature to overture the Assembly to appoint an agent.

The Synod adjourned at one and met again at three.

A committee was appointed to examine and report upon the Treasurer's books.

The Synod then proceeded to consider the time and place of the next meeting and decided to meet in Stratford on the first Tuesday of May, 1873.

The Synod resumed consideration of the overture, referring to the appointment of a general mission agent. A considerable number of the members took part in the discussion. The debate being closed the vote was taken when the Synod decided not to adopt and transmit the overture, by a vote of 41 to 35.

The committee appointed to examine the treasurer's books reported that they found the same correctly and carefully kept. Whereupon the Synod decided that the book be attested as carefully and correctly kept, that the thanks of the Synod be given to the treasurer for the efficient manner in which he had discharged his duties, and that the same rate of contribution be continued for the present as for the past year.

Took up and considered a communication from the Committee on Evangelistic Work.

The Synod adjourned at six and met in the evening at half past seven o'clock.

Resumed consideration of the recommendations of the Assembly's Committee on Evangelistic Work. The recommendations were that a committee to take charge of evangelistic work should be appointed by the Synod and that ministers and congregations who desired to give or receive aid in such work should correspond with the committee. After a lengthened consideration of the matter the Synod on motion of Dr. Waters, seconded by Mr. Goldsmith, agreed to the following finding: The Synod having fully considered the communication from the Assembly's Committee on Evangelistic Work, desires to express its approval generally of the object contemplated in the suggestions of the committee, but the Synod feels that action of the kind contemplated should be general, and carried on under the instructions of the General Assembly, and therefore postpones the consideration of the subject until the next meeting of the Synod.

Reports were received on the state of religion from all the Presbyteries within the Synod. It was agreed to transmit the report to the convener of the Assembly's Committee on the State of Religion.

The Synod then engaged in a conference on the state of religion. While the conference was in progress the hour of adjournment arrived. When the Synod met on the following day the subject was resumed. After a lengthened and profitable conference the Synod agreed upon the following finding: The Synod having held a conference on the state of religion finds as follows: 1st That there is much cause of thankfulness for the progress which is manifestly being made in the spiritual life of the congregations under the care of the Synod. 2nd.—The Synod enjoins upon sessions the diligent use of all legitimate means for quickening and maintaining the spiritual life of the congregations under their charge.

An extract minute of the Commission of the General Assembly in the Lucknow case was read. The commission had been appointed to deal with the case and issue the same. This was an appeal of the Presbytery of Huron from a decision of the Synod of London of last year.

The Synod proceeded to consider the best means of making the meetings of the Synod profitable to the church. It was agreed that the Moderator, the Ex-Moderator, the Clerk of Synod and Clerks of Presbyteries, be appointed a committee to consider the subject and to report at the next meeting of Synod.

Read an overture signed by R. H. Warden and others anent the method of electing the Moderator of General Assembly. The prayer of the overture was to the effect that the moderators should be elected without any previous nomination by Presbyteries.

It was moved by Mr. Warden, and duly seconded, that the overture be adopted and transmitted to the General Assembly. It was moved in amendment by Mr. Guthbertson, seconded by Mr. Baird, that the overture be simply transmitted. The amendment was carried.

On motion duly made, it was agreed that the thanks of the Synod be given.

1st. To the ministers and managers of the First Presbyterian church for the use of the church.

2nd. to the friends in London for their generous and warm hearted hospitality.

3d. To the Grand Trunk Railway company for their courtesy to the members of Synod, travelling by their road.

The minutes were then read and sustained. The business being finished the moderator briefly addressed the members of Synod after which the meeting closed.

D. WATERS, Synod Clerk.

PRESBYTERY OF OTTAWA.—This Presbytery held its last regular meeting at Carleton Place on the 6th and 7th of May. The attendance was larger than usual, there being 15 ministers and 5 elders. Though the length of the session was more limited than formerly, yet a large amount of business was transacted of which the following is an epitome: Mr. Jas. Whyte read a most interesting report on the State of Religion within the bounds which was received and ordered to be transmitted to the convener of the Synod's Committee upon that subject.

It was agreed to hold a conference at the meeting in November, to which the elders and Sabbath-school teachers of the place be invited, to consider the question of the spiritual instruction and specially the conversion of the children and youth of our church.

The Financial Reports of the various congregations for the past year were examined and the Clerk instructed to write to those who had not contributed to all the schemes of the church, of their failure to do so and request their attention to this matter. Similar instructions were given in regard to one of the congregations that had fallen behind in the payment of their minister's stipend.

Mr. James Stewart and Mr. R. Whillins, students who have just completed their Theological course, made application to be received on trial for license. They were accordingly examined on the prescribed subjects. Their examination was sustained and the Presbytery agreed to apply to the General Assembly for leave to take them on trial for license.

Mr. McLaren introduced to the Presbytery Mr. Edward Vincent, a licentiate of the Presbytery of New Brunswick, New Jersey, and on behalf of the Foreign Mission Committee called attention to the deliverance of the late General Assembly at Toronto, authorizing the Presbytery of Ottawa to ordain Mr. Vincent to the Foreign Mission work when requested to do so by the Foreign Mission Committee, and requesting them on behalf of said Committee to take the necessary steps for the ordination of Mr. Vincent. The papers which he produced were accordingly read, consisting of a certificate of Licensure, and a transfer from the Presbytery of New Brunswick to the Presbytery of Ottawa. It was thereupon moved, seconded and carried that the Presbytery express its satisfaction with Mr. Vincent's papers and agree to take the necessary steps for his examination with a view to ordination to the Foreign Mission work. He was therefore examined upon the appointed subjects, at the close of which the Presbytery

agreed to sustain the examination and prescribe subjects for trials. It was subsequently decided to hold an adjourned meeting within Knox Church Ottawa, on Tuesday the 28th inst., at 2 o'clock, p.m., to hear those trials, and, in the event of them being satisfactory, to proceed with the ordination in the evening, at half-past seven, Mr. McKenzie to preach, Mr. McLaren to address the Missionary, and Mr. James Whyte the congregation.

Mr. George Turnbull, a minister of the Presbyterian Church of England, appeared before the Presbytery and requested them to take such action as would lead to his reception in the Canada Presbyterian Church. On the report of committee appointed to confer with him, and after hearing the papers which Mr. Turnbull produced, the Presbytery agreed to apply to the General Assembly for his reception as a minister of this Church.

Mr. Crombie read the Home Mission Report which gave a very satisfactory account of the work done during the past quarter and presented very cheering prospects for the ensuing one. Nearly a full supply had been received for all the stations including those which the Presbytery had resolved to open up at last meeting. The remittant instrumental music was taken up and after considerable discussion it was agreed by a majority of five to disapprove of instrumental music in the public worship of God. Mr. Burns was appointed moderator for the next 12 months.

The next quarterly meeting is to be held within Bank St. Church, Ottawa, on the first Tuesday of August at 2 o'clock, p. m.

JAMES CARSWELL,
Presb. Clerk.

THE PRESBYTERY OF TORONTO held an ordinary meeting on the 7th of last month, attended by 19 ministers and 3 elders.

Professor Inglis reported that, according to appointment, he had dispensed the Lord's Supper to the young church at Aurora, and had made arrangements for the dispensation of the same ordinance at Newmarket on an early day. The report was received, and it was agreed to associate Mr. D. Fotheringham with the other members of the interim session.

The Presbytery called for the draft minute of committee formerly appointed, and the late Mr. Duncan of Markham, when the following was read, adopted, and ordered to be put on the Presbytery record:—The Presbytery would acknowledge devoutly the sovereignty of God in removing their late brother, Mr. Duncan, whose life and pastoral course had not been long, but who had won by his earnest labours, in public and private, a warm place in the hearts of the people of his charge. The Presbytery would also record their sense of his fidelity in attending this and the other courts of the church, of the interest he took in the various proceedings of said courts, and of his care and non-sparing assiduity in fulfilling the appointments with which he was entrusted. Further, the Presbytery would record their sympathy with Mrs. Duncan in the great loss she has been called to sustain, and their earnest hope that, in answer to believing prayer she may find Him who has taken a way her earthly stay to be a Husband of the widow, and a Father of the fatherless. Nor would the Presbytery fail to add their sense of the loss which the congregation has sustained, and their hope that in due time they may be able to secure one who will take the oversight of their souls again, and steadily break among them the bread of life.

The following minute was also read and adopted in regard to the translation of Mr. Fletcher to Hamilton.—The Presbytery cannot allow their brother, Mr. Fletcher, to be separated from this Presbytery by his translation to McNab St. Church, Hamilton, without expressing their high esteem for his personal and ministerial character, and their appreciation of his faithful labours as a member

of Presbytery, and as a pastor within its bounds. They would gratefully record their sense of the high place which, by his diligence, ability, and Christian zeal and bearing he obtained for himself, and held with increasing strength, in the affections and respect, both of his brethren in the Presbytery, and of the congregation of Scarborough, to which he ministered for more than eleven years. The Presbytery would also specially notice the great services which Mr. Fletcher has rendered as a member of Presbytery, by the regularity of his attendance at its meetings, by his valuable counsel, and by the readiness and efficiency which he discharged whatever duties were laid upon him by the Presbytery. It is therefore with sincere sympathy for the congregation of Scarborough on the loss which they have sustained by the translation of Mr. Fletcher to Hamilton, and with deep regret personally, that they part with their beloved brother, whilst they rejoice that he has been called to occupy a more prominent sphere, and follow him with their earnest prayers that he may continue to have the presence and blessing of the great Head of the Church, and may be long spared to be increasingly useful in the Lord's vineyard.

Mr. King, as convener of the Home Mission Committee, submitted and read the annual report of said Committee, from which it appeared that during the past year there were 7 stations or groups of stations, which, with 2 exceptions, received continuous supply of preaching, that the total membership of these stations amounts to 282, and that 460 children are under Sabbath school instruction. It appeared, also, [that, during the year, 4 buildings for mission Sabbath schools and Sabbath evening exercises were erected within, or contiguous to the city of Toronto, while a lot of land has been purchased for the erection of another, involving a total expense of \$11,631 79. It appeared further that the amount contributed to the Assembly's Home Mission Fund by the congregations of the Presbytery amounted to \$2,401 84, being an increase of \$584 67 over the previous year, notwithstanding that some of the congregations have not contributed an equitable proportion, and that now the Presbytery is the largest contributor to the Assembly's fund, and contributes also at the largest rate per member, unless the Presbytery of Kingston has advanced on its rate of last year. On motion made, the forgoing report was received, and the thanks of the Presbytery were given to the Convener for his great diligence in connection therewith. The Presbytery then disposed of various matters emerging from the report. A commission was appointed, consisting of the Moderator, (Mr. Pringle,) and Messrs. Christie and McFaul, with Messrs. Samuel Johnstone and Thomas Turnbull, elders, to meet at Mono Mills on the 21st of the month, at 2 p.m., for the purpose of considering the propriety of disjoining Mono Mills from Orangeville, and connecting it, if they should see fit, with Sandhill and Munsie's Corners, said commission to have full powers to issue this matter according to their collective judgement, and to report at next meeting of Presbytery; and further, the clerk was instructed to notify the congregations concerned of the appointment, and summon them to appear for their interests on the day mentioned. Thereafter, on motion made, it was agreed to recognize with gratitude the increase in contributions to Home Missions; and finding that some congregations are not doing what might be expected of them, resolve that steps be taken to ensure that every congregation has an organization formed for the purpose of raising funds for the schemes of the church; and further request the Convener to prepare an extract of the report, and that the committee have it printed in such a way as they shall see fit. The committee were then appointed for the next year.

A petition for moderation in a call was read from the congregations of Mulmur and Melancthon, and an accompanying promise made of \$440. (inclusive of supplement), as annual salary, together with a free house and garden. On motion made, it was agreed as follows:—With reference to the petition from the congregations of Mulmur and Melancthon, the Presbytery finding that the congregations are without a Moderator of session, appoint Mr

Christie to be Moderator, and give him authority to moderate in a call when he shall find the congregations prepared for that step.

There was read an application from Mr. James Campbell, formerly a minister of the Primitive Methodist church, praying the Presbytery to receive him as a student, with a view to the ministry in our church. Various testimonials were read in his favour. A committee was appointed to confer with Mr. Campbell. And at the evening diet, said committee reported that they were on the whole favourably impressed with the statement of views by Mr. C. on Christian doctrine and church government, and recommended the Presbytery to apply to the General Assembly for leave to receive him as a student of Theology, on condition of his producing a satisfactory certificate from the Primitive Methodist church as to his standing in that body. The foregoing report was received, and its recommendation adopted. It was also agreed to recommend Mr. Campbell to the General Assembly's Home Mission Committee for employment in the Home Mission field.

The next meeting of Presbytery was appointed to be held in the usual place on the first Tuesday of July next, at 11 a.m.

R. MONTEATH.

Presbytery Clerk.

PRESBYTERY OF DURHAM.—This Presbytery held an ordinary meeting at Durham on 23rd and 24th April.

A call was presented from Arthur congregation in favor of Mr. Wm. Matheson, minister of the Gospel, and sustained. Mr. Matheson having intimated his acceptance of said call his induction was appointed to take place on 22nd May at 2 o'clock, Mr. Blain to preach and preside on the occasion, Mr. Macmillan to address the minister, and Mr. Morrison the people.

According to notice given at previous meeting it was moved by Mr. Crozier, and seconded by Mr. Morrison, that the Presbytery hold at least one ordinary meeting within the bounds of each of the congregations. The vote being taken the motion was lost.

Mr. Macmillan having given in a Home Mission Report, which was received, begged leave on the ground that he expected to be absent from his charge for some time during the summer, to resign his office of Mission agent. The resignation was accepted, and thanks were given to Mr. Macmillan for his important services. A Home Mission Committee was appointed, consisting of Messrs. Crozier, Greig, and Morrison,—Mr. Crozier, Convener.

Leave of absence having been asked by Mr. Macmillan for at least two months during the summer, it was granted, arrangements having been made for the supply of his pulpit for the time.

A supplementary report was received and read from Mr. Straith, Paisley, of his labours in advocating the cause of the schemes of the Church in the several congregations of the Presbytery at the instance of the Foreign Mission Committee. The Report was received, and the Clerk instructed to convey the thanks of the Presbytery to Mr. Straith for his excellent services in the matter. The Treasurer reported that the Collections made at the meetings held for the purpose of hearing Mr. Straith had amounted to the sum of \$101.95.—expenses being deducted, to \$91.35,—which sum, as agreed to would be paid into the Foreign Mission Fund.

The Presbytery engaged in conference for some time on the subject of pastoral visitation, the conference being opened by Mr. Greig. Finding the interchange of thought and the communication of experience on such subjects interesting and profitable, they agreed to hold conference at next ordinary meeting on the Eldership—the duties of Elders &c.,—Mr. Cameron being requested to introduce the subject.

The following Commissioners were appointed to the General Assembly, namely: Messrs. Moffat, Duff, and Park, ministers, and James Allan, John Mc-

Laggan, and John Martin, elders. Messrs. Greig, Crozier and Macmillan were appointed alternates to the ministers. Mr. Moffat having left the chair moved that students labouring within the bounds supply the pulpits of those Commissioners to the Assembly during their absence whose congregations may wish and pray for such services. The motion having been duly seconded and put to the vote was lost, Mr. Moffat entering his dissent.

The remits from the General Assembly were taken up. The principle of appointing Alternates to the General Assembly was approved of. The remit on the subject of instrumental music being taken into consideration, it was moved by Mr. Duff and duly seconded, that the question of the use of instrumental music in the worship of God be decided in terms of the act adopted at last General Assembly. It was moved in amendment by Mr. Macmillan and seconded by Mr. Turnbull, that this Presbytery consider it inexpedient and dangerous to the peace and welfare of the church to pass the interim act on the use of instrumental music in the church into law, because it has not yet been shown by any Scriptural statement, example or legitimate inference from such, that the New Testament countenances the use of instrumental music in celebrating the praise of God in public worship. The vote having been taken the numbers were equal, when the Moderator gave his casting vote in favor of the motion, which was carried accordingly. Returns to said remit on instrumental music were given in from sessions as follows:—from Egremont, Normanby, and North and West Brant approving of the Interim Act on the subject, and from Mount Forest, Proton, and Rocky Saugeen &c., disapproving of the same. The remit on the subject of union was taken up. The basis of union being taken into consideration, the *first* article was agreed to. It was agreed that the *second* article be changed as follows: "That the Westminster Confession of Faith, with the Larger and Shorter Catechisms shall form the the subordinate standards of this church, it being distinctly understood &c." The *third* and *fourth* articles were agreed to. It was moved by Mr. Macmillan and duly seconded, that the *third* article of the basis of union between the late Presbyterian Church of Canada and the United Presbyterian Church be inserted after the second article of the basis of union now under consideration. It was moved in amendment by Mr. Park, and duly seconded, that said article be not inserted. The vote having been taken, the motion was carried.

The Presbytery resolved to hold their next ordinary meeting at Durham on the 4th Tuesday of July at 11 o'clock a. m.

WM. PARK,
Pres. Clerk.

PREBYTERY OF STRATFORD—This Presbytery met at Mitchell on the 23rd April, the Rev. A Findlay, Moderator. Eleven, out of sixteen ministers, were present, together with three elders. Mr. D. D. McLeod, of the Free Church of Scotland, designated by the Colonial Committee, was received as a minister of the Canada Presbyterian Church. Session Records not yet produced were again ordered for next meeting. Dr. Waters reported that \$50 were granted for next six months, by the Home Mission Committee in behalf of Elma, &c., that \$3 a Sabbath were granted to Waitburgh and Logan, and that Messrs. Hartley and Panton had been appointed student-missionaries to this Presbytery for the season. He was appointed to deal with Elma, &c., on the subject of stipend, and report at next ordinary meeting. The Committee superintending Mr. A. Y. Hartley's studies reported that they had examined him on prescribed subjects and with satisfactory results, especially considering the amount of missionary work devolving on him. He had new work prescribed and was also appointed to deliver a lecture at next ordinary meeting. It was agreed to request General Assembly to allow Mr. Hartley to enter Knox College next session, as a third year student in Theology. Mr. Panton was appointed to deliver a sermon at next ordinary meeting. Home Mission and Statistical Committees were appoint-

ed for the year, Dr. Waters and Mr. Mitchell, respectively, conveners. Messrs. Mitchell, Croly and Bell, were, by rotation appointed Commissioners to General Assembly. It was moved by Mr. Croly, seconded by Mr. Mitchell that the other ministers to be appointed Commissioners be elected by ballot. It was moved in amendment, by Dr. Waters, seconded by Mr. Macpherson, that they be elected by open vote, and the amendment was carried. Mr. Drummond, Dr. Waters and Mr. Findlay, were then elected. Messrs. Andrew Riddell, Andrew Mundell, Michael Ballantyne, Fergus McMaster, David Barton and James Grant, elders, were also elected Commissioners. Messrs. Mitchell and Ballantine were appointed to the Committee of Bills and Overtures for Synod and Assembly. Mr. Wm. Fraser was nominated Moderator of next General Assembly. Replies from the Session of St. Ma. y's to remits on Music and Union were read and handed to a Committee to prepare a digest of such replies as might be forwarded to them on these subjects. Presbytery adjourned to meet for ordinary business, at 2 o'clock p. m., on the 9th day of July next, in the Hall occupied by the congregation then.

JOHN FOTHERINGHAM,
Clerk.

Correspondence.

THE LATE MR. PETER GRAM.

The subject of this brief notice was a native of Comrie, Scotland. He came to this country in the year 1820, and soon after settled upon a farm adjoining the village of Carleton Place, where he resided until the time of his death, which took place on the 7th February. The call was exceedingly sudden and unexpected, he being instantly struck down by heart disease. But though sudden, it did not find him unprepared. His whole life was a continual preparation for death. He lived daily under the power of the unseen realities of eternity. Quiet and unobtrusive in his manner, he did not make much show of his religion; but no one could be acquainted with him without being convinced that he was living in the constant enjoyment of it. He was for many years previous to the disruption, an Elder of the congregation of Ramsay, under the ministry of Mr. Fairbairn, but immediately after that event, he connected himself with the Free Church in Beckwith. His unostentatious piety and warm interest in all that pertained to the church's welfare won the entire respect of his fellow members, so that, when a number of them separated from the congregation of Beckwith, in order to be organized into a distinct congregation in Carleton Place, he was at once selected as one of the Elders, and this position he held until called away by death, at the age of 68.

The Session with which he was connected, at a late meeting recorded the following minute in regard to him:—

The Session having had under consideration the very sudden death of one of their number, the late Mr. Peter Gram, desire to place on record an expression of the high esteem in which they held him, both for his own personal qualities, and for the readiness with which he co-operated with them in every good work. They would see, in his unexpected removal, a call to renewed diligence and activity, that they may work while it is called today, remembering how soon the night of death may come, in which no man can work.

They would also express their heart-felt sympathy with the bereaved family, and the earnest prayer that they may be comforted with the Divine consolations which He who has chastened them alone can give.

J. C.

RELIGIOUS SERVICES ON THE INTERCOLONIAL RAILROAD.

(Continued.)

Tuesday, October 3rd.—After breakfast I set out for parts which I had not visited before. My destination for to-day was Sayabec House, twelve miles distant. For the first five miles the road was much worse than that over which I travelled yesterday—though the latter was bad enough. In many places, when it went through the woods, it was very little broader than the carriage. Often, when I passed by trees leaning over me, I had to close my eyes lest I should lose them. Now and then I passed through very pretty pieces of scenery; but long, deep and tough mud holes, and hills, steep, deeply furrowed, and full of large boulders, marred somewhat my enjoyment of them. How I longed to reach the Metapedia road, which I had often been told was a most excellent one! At length I could, like a certain army when it first saw the sea, exclaim, "The Metapedia road! the Metapedia road!" A little longer and I was on it: then I once more realized the truth of the saying, "Sweet is pleasure after pain." Even the four-footed companion of my journey gave evidence of being pleased with the change. The Metapedia road is a most excellent one, though wholly of clay. In a few places it is not very good in the spring or fall; but, with these exceptions, what I have just said of it is strictly true. It was made by Government. It extends from Ste. Flavie, adjoining Metis, to Cross Point, near Restigouche, N. B., a distance of 110 miles, and was five years in construction. It is wholly destitute of tolls, which so many travellers regard as a nuisance. There are very few houses on it: in some instances they are *twenty miles apart*. It is not likely that the inhabitants of these are much given to gossiping. There are four houses by the side of it, where the stage-horses are changed, and travellers can lodge. For this each of the proprietors receives one hundred dollars a year from Government. A large tract of woods through which it passes was burned several years ago. The dead blackened trunks which are still standing present a very desolate appearance. It is a lonely road, as one can travel on it many miles without seeing a human being. As it is so well made, this seems strange to one who has not travelled it before: he naturally expects, after passing one house, to come soon to another. This will give the reader some idea of a large portion of the route of the Intercolonial Railroad. It is said, I may remark in passing, that 500 families are coming out from Alsace and Lorraine, to settle in the valley of the Metapedia. Like the U. E. loyalists, they are unwilling to live under their new masters. But, to go on. The remaining seven miles of my journey were soon travelled. One of the few houses which I passed on this part of it, a French Canadian one, had an inscription above the door, the lettering, spelling and composition of which were all alike wretched. After toiling for a while in trying to decipher it, I was rewarded for my pains by learning that a Mons. Gagné had for sale within certain fluids which total abstersives place in their *index expurgatorius*. Not being a "drouthie" traveller, I did not take the hint which the inscription gave me. I thought that if the liquors were of the same nature as the inscription, drinking

them would be, as is said of some German wines, like having a cat pulled by the tail up one's throat. Windows well glazed with old clothes were in perfect keeping with the sign. At length I arrived at Sayabec House, so called from a stream on the side of which it is built. It, as well as another house close to it, was put up in connection with the works on the railroad. There are no houses near them. Sayabec House is at present occupied by Mr. Taylor, one of the engineers on the railroad. I was very kindly received by him and Mrs. Taylor, both of whom are members of the Episcopal Church, of which his father is a clergyman. As they did not know beforehand of my intended visit, and, besides, were engaged in preparations for the departure next day of some relations who had spent a few weeks with them, and were returning to Kingston, Ont., I could not then have a meeting there.

Wednesday, October 4th.—Spent the forenoon in going over a part of the line with mine host. After dinner, I set out for Cedar Hall, a house nine miles distant, where I had made arrangements for a meeting in the evening. As I went along the Metapedia road the whole way, my journey was a very easy one. The Notre Dame mountains, which one now and then sees on his right, and portions of scenery on Brochu's Lake on his left, as he goes between the two places, are very pretty. When I was half way it began to rain, and gave every appearance of doing so all night—which it did. In due time I reached my journey's end. Cedar Hall is close both to the Metapedia road and the Intercolonial, which is within a short distance of Brochu's Lake. It was built by Messrs. Neilson and McGaw, contractors for the section below that near which I live, and is occupied by them, their assistants, and several of their workmen. The whole of this section—somewhat over 20 miles in length—is either close to the Metapedia road, or, at furthest, but a short distance from it. Of course this is a very great convenience to the contractors. Another is the abundance of lime-stone at different parts, which is close to the road, and easily quarried. They have thus both building-stone and lime on the spot. A part of the line goes through a kind of free-stone, some of which has been wrought; but, on account of its greater hardness, it is more expensive than lime-stone. The latter is, therefore, of course preferred, as it is equally suitable for building purposes. I saw several culverts, all of which appeared to be built in a most substantial manner. There is no very "heavy" work on this section. The contractors hope to have it ready this time next year for the laying of the track. Both gentlemen are Presbyterians, belonging to Ottawa. Some of those whom I met were Metis acquaintances, but most of them were utter strangers to me. At the appointed hour I held my meeting. Notwithstanding the rain, all of our people who were within reach attended. Mr. McGaw, and one or two more of them, were necessarily absent. About 20 were present, half of whom were French Canadians. More of the latter would have been present, but they expected that the services would be wholly in English. Here I again conducted the exercises and distributed tracts in both languages. Some of the French Canadians were inclined to slumber while I was speaking in English; but no sooner did they hear their mother tongue, than they listened, to all appearance, with the greatest attention. I also sold all my remaining stock of the *British Workman* and the almanac in French, besides several copies of portions of the New Testament in the same language. If I had had other numbers of the first, I have no doubt that I could have sold them: as I have already said, the price was a nominal one.

I was the first Protestant clergyman who had visited that part. Some of our people had not seen one for two years. Very probably not one of the French Canadians had ever been at a Protestant service before. After I pronounced the blessing, Mr. Neilson addressed those who were present, suggesting to them that they should by a collection express their gratitude to me for my visit. He then went round as collector, after which he handed me the result of his labors—a goodly number of dollars, a thing which I never for a moment expected. Here my tour for this time ended. I may state that the first house further on is three miles distant from Cedar Hall, and the next six miles more. Both were erected on account of the railroad.

Thursday, October 5th.—This morning I turned my face homewards. I visited a family connected with the works, about a mile and a half from Cedar Hall. At noon I arrived at Mr. Taylor's, where I rested for a little while, and then continued my journey. On account of the bad road between Metis and the Metapedia road, I resolved to return by Neigette, a very great roundabout. The most of the new part of my road was very lonely. I arrived at Neigette about sunset. The mountain scenery in the neighborhood through which I passed was then most lovely. After leaving the Metapedia road, I had to travel 12 miles in the dark. The first eight of these were very muddy. However, in the goodness of God, I reached home in safety, near 10 o'clock at night, after a journey of about 40 miles since morning. May He bless the several meetings of which I have here given accounts!

The Intercolonial Railroad has brought many professing Protestants among the French Canadians; but, alas! few act in a way fitted to commend Protestantism to Roman Catholics. Some who have been here for a considerable time, have not once set their foot within the house of God. The Roman Catholics, if they take them as specimens of Protestants, may well regard Protestants as worse than heathens. If the French Canadians learn anything of many of the so-called Protestants, it will be only drinking, cursing, and Sabbath-breaking. I know of one connected with the railroad—a well-educated person, calling himself a Protestant, who baptized his child when it was dying. Greater superstition could hardly be found among the poor Chinese, to whom our missionary, Mr. McKay, is going.

Yet, every one who is engaged on this railroad is working for the advancement of God's glory, though few may mean so or their hearts think so. The word of God distinctly says that Christ is HEAD OVER ALL THINGS to the Church.

As the following relates to labors similar to those of which I have already spoken, though they were not performed among those engaged on the railroad, I may refer to them here without making them the subject of a separate article. I shall do so in a few words. During the great storm which raged here during the night of Thursday, the 12th inst., the *Magnolia*, of London, England, laden with ballast on her way to Quebec, was cast ashore close to the manse. Providentially no lives were lost. On the Saturday following I went on board, and distributed several tracts and religious papers. On the Wednesday following I did the same. Last Sabbath afternoon I had a meeting on board. Only two or three of the crew were ashore. Those who were on board attended, dressed in a manner becoming the occasion. At the close of the meeting I again distributed tracts and religious papers. In former years I had several meetings here

on board three ships in like circumstances. In one or two instances, the crews were said to be "rough characters." I never, however, received an uncivil word from any of them; on the contrary, I was always treated most courteously. Jack is not insensible to kindness. The Lord grant that many of the crews of whom I have spoken above, may, through eternity, bless the Lord for his mercy and grace.

HINTS TO CONGREGATIONS.

BEING AN ADDRESS TO THE MEMBERS OF B— CHURCH, AT THE
ORDINATION OF MR. M—.

It has come to be a custom, at ordinations and inductions, to address, first, the minister, and then the people, concerning their duties. But, after listening to the solemn ordination vows, I do not know that it is absolutely necessary. Still, according to use and wont, and the arrangement of Presbytery, the newly settled pastor has been addressed, and it now falls to my lot to say a word or two to the congregation. To suppose that you, the members and adherents of this church, are completely ignorant of your duty to your pastor, would be to insult the intelligence of the nineteenth century. All that I have to do, then, is to throw out a few suggestions as remembrancers; and, in doing so, I will not weary your patience with the length of my remarks.

I. *Remember that he is a man.* It is not an angel, but a man, that has been settled amongst you to-day. He comes to you—not with an angelic, but with a human nature, subject to the same weaknesses as yourselves. He has to live in the same way as you do, from one year's end to another. He is as susceptible to kindness as any of you, and indifference will wither up his soul as much as it would yours. Being a man, he can perform only a man's work; if you expect more of him you will be disappointed. Like all other human beings, before he can speak well he has to study. Good sermons do not come by intuition; they are the result of hard study, and no one can study if he is incessantly on the run of visitation. The social visit may be agreeable to both you and your pastor, but when he has to make up for it by a consumption of the midnight oil, he is curtailing both his usefulness and his life; or rather, his congregation, either through kindness or forgetfulness, is doing it for him. Do not expect that he can always give you sermons sparkling with rich and original thoughts. It is not in human nature to do this. Even the intellectual Samsons are not always strong. It is only at times that the Spirit of the Lord moves them in the camp of Dan. The ague or a headache can shear them of their locks of strength any week, and make their pulpit performances fall below mediocrity. For a congregation to find fault with its pastor in such circumstances, would be for it to accuse him of being human. Nevertheless, congregations as a general thing make small allowances for this large chapter of drawbacks, but expect the preacher, when Sabbath comes round, to speak with the eloquence and power of a Paul "in the midst of Mars' hill." If there are some days that you have to be at the post of duty when you do not feel like being behind the counter or out on the farm, do you not think it is possible there may be some Sabbaths in which the minister appears in the pulpit, when he feels like anything else than preaching. Never forget, then, that he is flesh and blood.

II. *Remember that he is a young man.* There is always a halo of expectation thrown around a young man. A young man! What may he not

become! What harvests of promise may he not reap in the extensive fields of usefulness! What victories may he not achieve in the paths of duty! What depths may he not explore in the mines of truth! What a congregation may he not be instrumental in gathering around him, and what a cluster of jewels may he not be the means of setting in Messiah's crown! No doubt your expectations of him are high, but if you would have them realized, bear in mind that he is a young man, and, in breaking him into the work, do not break him down. The very best gifts and brightest talents may be ruined in youth by being overwrought. Perhaps your young minister may feel that he is, like Elihu, full of matter, that he is ready to burst like a new bottle full of new wine, and that he can afford to be lavish of his strength and his energy; but assist him to husband his expanding energies rather than exhaust them, and if God sees fit to spare him in the vineyard, he will yet have full opportunity to vent his accumulated store. You yourselves will feel that it is better for you and for him that he should shine with the steady lustre of a rising star than with the short-lived flash of the descending meteor. Although young, it is no disgrace to him: no man is to be despised for his youth; still, youth is lacking in experience, and it is all the better by being propped up by the counsels of age. If he should do anything that you would characterize as rash or inconsiderate, do not take offence at it, but remember that the best are liable to err, and young men especially. Impetuosity is a characteristic of youth.

III. *Remember that he is a minister.* He has been set apart to the service of God. He has denied himself all those spheres in which earthly fame and advantage may be obtained, and consecrated himself to the living God. And he who has done this ought at least to command respect. In this country, where so many try their hand at preaching, and do it after a sort, this respect which is due to the minister, who has been solemnly ordained to the office, is too frequently overlooked. It is quite common to hear the remark, "A minister is no better than any other man." It is true, and I have been urging you to remember that he is only a man, but he is a man set apart for a sacred purpose: he is "a steward of the mysteries of God." For his work's sake, and for his Master's sake, he ought to be respected; Christ's teaching is that whatsoever is done to his servants he regards as done to himself. The ancient Jews seemed to have more respect for those who were set apart to a sacred office than what the men of our day have. When Saul, who had been seeking the life of David, unwittingly fell into his hands, and his followers wished him to make an end of him, David's reply was a memorable one: "The Lord forbid that I should do this thing unto my master, the Lord's anointed; to stretch forth mine hand against him, seeing he is the anointed of the Lord." David taught a lesson here to all time, that we should ever consider the consecrated as sacred. "Touch not mine anointed," says God, "and do my prophets no harm." Not that you need to be cautioned against personal violence, but against the use of that weapon that cuts keener and deeper than the sword—that unruly member, the tongue. Do not inflict blows upon him with this weapon. Against him let not even a dog move its tongue; and while you respect him yourselves, train your children to reverence him too.

IV. *Remember that he is your minister.* It was your own earnest request that he should become your minister. He was here preaching on trial, and had left; and if you had not sent for him, he would never have troubled you again. Since he has come at your call, and you can claim

him as your own, treat him well. Let the fact that he is the man of your choice act like a garment to cover up his frailties. When a Presbyterian congregation exposes the failings of its pastor, it at the same time makes manifest its own incapability to choose a minister. Be therefore the very last to find fault with him. And, seeing that he is your pastor, whose duty it is to work for you, it is yours to give him adequate support. This stands to common sense, and the Word of God, which is, to a great extent, common sense inspired, also makes it plain. Since he is your minister, wait upon his ministrations. You have asked him to come and preach for your benefit, and this implies that you will, when the Sabbath comes round, be in your pews to listen to him. There is nothing so discouraging to an earnest minister as empty pews, and it is not possible for a minister, no matter what his talents may be, to benefit by his preaching those whom it does not reach. A man may be a first-class marksman, but he cannot bring down the game that is not within range of his rifle. Let no excuse keep you away from church, but such as would justify your minister for being absent too; for it is as much your duty as his to be present every Sabbath. Having chosen him to be your minister, assist him in every good work which he undertakes. He has come to this neighborhood to preach and superintend the work of God amongst you, and if you would see that work prosper, each one of you must also work. It is not enough for the general to lay plans: each soldier in the army must fight, else no victories will be won. As a congregation, you are but an army of the Great King; and while your minister, like Moses, points the way with the rod of God's strength, the command to each one is, "Go forward." And see that there be no divisions in the camp, for more battles have been lost through want of union in the ranks than through want of strength or generalship. In the name of the Lord set up your banners, and, with united hearts and hands, ever seek to advance them. Lastly, pray earnestly for the success of your minister. A prayerless people makes a powerless minister. On the contrary, when a minister is the subject of many prayers, we cannot but succeed, for verily there is a God that heareth and answereth prayer. If congregations would pray more for their ministers, in the family and in the closet, the number of successful ministers would be largely increased, and converts would be seen springing up to Jesus as among the grass and as the willows by the water courses. I trust that the union now consummated will be a lasting and happy one, and that you will never need to be ashamed of your minister, nor he of you.

X. Y. Z.

Notices of Publications.

THE PRESBYTERIAN QUARTERLY AND PRINCETON REVIEW, April 1872.—If the present number be a fair sample of what the Presbyterian Quarterly is to be we can safely say that the union of the American Presbyterian Reviews has been very beneficial. It is a pity that a better beginning had not been made with the January number. The first article is on Dr. Cooke and Arrianism in the Irish Church, by Professor Lecky of Magee College, Londonderry. The Irish Church element in the *Princeton Review* is doubtless owing to the presence of Drs. McCosh and Hall and other famous members of that Church in the American Presbyterian Communion. The same writer had an article on "The Theory of Evolution and its Relation to Religious Thought"

in the last number of the *British and Foreign Evangelical Review*. The article in the *Presbyterian Quarterly* is an excellent synopsis of Dr. Porter's life of his father-in-law. The second article by the Rev. W. S. Moore of West Chester, Pennsylvania, is one of a pair (the second of which owing to the illness of the writer engaged to furnish it is not yet forthcoming) taking opposite views on the question "Is Election for a limited term of service Presbyterian and Constitutional." Mr. Moore believes that the election of elders for a limited term only is the true and original polity of the church, and establishes his position by many historical references, his stronghold being a passage in Knox's book of Discipline, which treating of Elders and Deacons, says: "Their election shall be yearly when it may be conveniently observed." We wait for the other side of the question. Dr. Backus of Schenectady N. Y. follows up with an article upon "The benevolent work of the Church and the Report of the Committee of twenty-one." This Committee representing all parts of the Church was appointed by the first United Assembly to consider the feasibility of something more effective and satisfactory than the present plans for enlisting the whole Church, and for simplifying and unifying the entire work." The article deals principally with the recommendation that there be a Central Committee of Benevolence and Finance, consisting of fifteen members, who shall superintend the collection of means for all the benevolent work of the Church. Dr. Backus argues in favor of this, and against the conservative yet democratic lovers of innumerable committees and opponents of centralization. Dr. Henry B. Smith of New York vindicates the scholarship of the American Presbyterian Church by a valuable and learned article entitled "Bishop Hefele on the case of Pope Honorius." If it can be proved that any pope has taught heresy *ex cathedra*, the dogma of papal infallibility must go. Now Honorius who was pope from 625 to 638 agreed with the Monothelite party in the Greek Church who held that Jesus Christ, the God-man, had only one will. In the year 680 the sixth oecumenical council met in Constantinople, at which Dyothelitism or the doctrine of the two wills was established and Pope Honorius with other favourers of Monothelitism were anathematized. Hefele, Gratry and Maret, who opposed infallibility upon this ground, by submission to the See have been compelled to retract their decision, accepting the dictum, "Rome has spoken and the cases over." "Dr. Jacob's Ecclesiastical Polity of the New Testament" is the title of the fifth article, written by Dr. Adams of New York. Dr. Jacob was head master of Christ's Hospital, London, better known as the Blue Coat School. His book does away with sacerdotalism, sacramentarianism, apostolical succession, divine sanction of liturgical forms and anti-Christian assumption on the part of exclusive sects. The book is written from an Episcopal standpoint. The sixth article is a translation from the French of M. Leon de Rosny, professor of Japanese in the school of Oriental Languages at Paris, which appeared in the *Annales de Philosophie Chretienne*. It is entitled "The literature, history and civilization of the Japanese." We turn from this interesting paper to one on "The mode of raising funds for church work by Dr. A. H. Hand of Palisades, N. Y. Dr. Hand informs us of the following fact: "Out of 4250 ministers in our body only 2700 at the utmost are in charge of churches, and only 1600 are pastors. About 1,000 are stated supplies. Of this number 676 stated supplies and 343 pastors receive less than 1,000 and down to 500 dollars a year. A part, perhaps a third of the remaining 1,550 are engaged in teaching. Some are presidents and professors in seminaries and colleges, and editors of important religious papers, but the majority even of those who teach are in humble situations as compared with a pastoral charge. The remainder, and it falls but little short of a thousand, is made up of those who live upon their own resources, and of those who are almost wholly occupied with secular pursuits. The great cure

for the evil which Dr. Hand assails he holds to be the preaching of the doctrine "That giving to the Lord with a cheerful and devout heart is worship." A third article upon Christian benevolence is that of Dr. Irving of New York called "Systematic Benificence in the Presbyterian Church." His comparative table places the average contributions of the American Presbyterian Church for benevolent purposes far beyond those of any other denomination in America or Europe. Centralization and consolidation or preparations for more efficient means are proposed. The ninth article consists of notes on current topics which are the proposed Ecumenical Presbyterian Council, Reduction of representation in the General Assembly, the Discussions on the organization of the benevolent schemes of the church (for the fourth time), the Evangelical map of the Presbyterian Church, the German Empire and the Vatican Dogma of Infallibility, the support of the Roman Catholic Institutions by New York State and City, Dr. Dollinger on the Catholics in the United States, and the Doctrinal Basis adopted by the National Council of the Congregational churches at Oberlin Nov. 1871. Dr. S. H. Gillet of New York University reviews the new volume of Masson's life of Milton. The Contemporary Literature and the Theological and Literary Intelligence are well up to the mark.

THE BRITISH AND FOREIGN EVANGELICAL REVIEW, April 1872.—Dr. Smyth of McGee College, has performed a similar service for Dr. Potter's life of Dr. Cooke to that performed by Professor Leebody in the Presbyterian Quarterly. "The Natural and the Supernatural" is the title of the Rev. W. Fraser's article which takes for its basis the Duke of Argyll's "Ruin of Law," Dr. Bushnell's "Nature and the Supernatural," and Dr. McCosh's "Supernatural in relation to the Natural." Baden Powell, Herbert Spencer, Ernest Renan, Sir John Lubbock with Mill, Tylor, Darwin, &c., are weighed in the balance and found wanting. The article is interesting and valuable as pointing out the new ground on which the battle of the miracles must be fought. An anonymous English Nonconformist takes up "Dr. Wordsworth on the Church of England," in name, but in reality passes from a review of last year's Church Congress at Nottingham to a discussion of the principles of Anglican Episcopacy. Professor Lorimer, of London, is quite at home in an interesting sketch of Ulrich Zwingli, the Swiss Reformer, taking as his main references Morikofers "Life of Zwingli from authentic sources," Dorner's "History of Protestant Theology," and "Hundeslagen's Contributions to the History of the Constitution and Polity of the Church." Zwingli was accused of being a Lutheran. To this accusation he replied, "Never have I planted any thing but what Christ Himself planted by command of the Father, a plant which can never be rooted up. For four years I preached through the whole Gospel of Matthew, at a time when I had never heard even the names of the parties which you accuse me of belonging to." Professor Lorimer finds in this biblical character of Zwingli's reformation the crowning glory of his work, which was also thorough and practical. The Rev. Paton J. Gloag, D.D., writing on "The lost Epistles of St. Paul," maintains that two letters, one to the Corinthians, and the other to the Laodiceans have perished. "The Perspective in Prophecy," by the Rev. W. G. Elmslie, M.A., establishes the phenomena of timelessness, perspective sequence, involution, as characteristic of the Scripture prophecies, finds the immediate origin or cause of these in the partial and incomplete character of the revelation the prophets were able to receive, and points out as among the purposes subserved by them, the preventing a disturbance of the course of history which might have followed from a definite and minute foretelling, and the keeping ever before the mind of the Church, the complete realization of Christ's kingdom. "Our English Bible," is the title of the last article by the Rev. J. Gemmel, M.A., of Fairlie. He passes in review

the translations of Wickliffe, Tyndale and Rogers, Coverdale, Cranmer; the Geneva Bible, Bishop's Bible, Rhemish Testament, Douay Bible and our own authorized version, the Bible of King James. Mr. Gemmel refers to the interesting fact mentioned by the late Albert Barnes of Philadelphia, that "the descendants of John Rogers, who was the first martyr under English Mary, to the tenth and eleventh generation are found in the United States of America to the present day. With a brief exception, the eldest son in the family has been a minister of the Gospel, some of them eminently distinguished for learning and piety." The Review of Current Literature, embracing the German and American Religious Periodicals, and Notices of New Books, is interesting as usual.

THE DYNASTY OF DAVID; or Notices of the successive occupants of the Throne of David; By the Rev. James Duncan, Bayfield; with Memoir by the Rev. John Logie. Toronto: James Campbell & Son. 1872.

The readers of the RECORD will remember an interesting sketch of the Rev. James Duncan, of Bayfield in the Presbytery of Huron, which appeared in the July number of last year. At the close of that sketch, it was stated that a volume of Mr. Duncan's sermons would shortly be published in order to preserve some memoir of one whose Christian character, amiable disposition and superior attainments called for lasting remembrance. The promise then made is fulfilled in the Dynasty of David. The book consists of discourses, of varying length, upon the good, bad and indifferent occupants of David's throne, from the ruddy youth taken from the sheepcote of Bethlehem to the Holy Child cradled in its manger. In each of them certain features of character are set forth, for warning or example. Some of these, as they are briefly summarized by the author, rather reveal a tendency to antithesis and alliteration, than express the full lesson of the regal life to which they are appended. Thus David is modest and ministerial, Rehoboam haughty and humiliated, Uzziah distinguished but dishonoured, Josiah pious and progressive &c., At the close of each delineation of character, follow questions bearing upon the subject treated of, which, as stated in the preface, are intended for the use of families. The preface is an exceedingly modest one, claiming a very humble position for the book, a position we believe a good deal below its merits. There are few more interesting studies than that of Scripture characters, and among them the monarchs of Judah present numerous points of interest. We think that the late Mr. Duncan caught, as a rule, the prominent features of the characters he portrayed, and that the lessons he derived may be of great value to the young, and the advanced student alike. We should not be doing our duty by the Church and its rising literature, however, did we not draw attention to the undue weight of style, with which interesting themes, that rich and wellstored minds have sent abroad by the press to seek for a home in the hearts of our people, are generally overlaid. A little less ballast and a little more sail would take the valuable craft up many a shallow stream, and give them headway against many a downward current that now they can neither float upon nor stem. We do not by any means say that this statement is specially applicable to the Dynasty of David. There are other books compared with which it is light and even playful. Still, without running into the impudent and unsafe, clipper-like style so much in vogue among American authors, we should like to see something more of the *suaviter in modo* joined with our

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Glenmorris.....	25 00	Paris, River St.....	40 00
Tiverton.....	10 00	Glenvale and Harrowsmith.....	5 33
Port Elgin.....	4 44	Chesterfield.....	15 00
Bothwell and Florence.....	57 47	{ Carlisle.....	7 50
Tilbury W.....	23 00	{ Ailsa Craig.....	5 12
Amherstburg.....	16 00	{ Nairn.....	2 43
Molesworth and Listowel.....	20 00	Lobo, Melville.....	10 87
{ London Ist.....	38 00	N. Carradoc.....	6 70
{ " S. S.....	5 80	Ivy.....	2 00
Wakefield.....	40 60	{ Storrington.....	8 00
Fingal.....	22 00	{ Pittsburg.....	6 00
Montreal Cote St. adl.....	62 63	Hamilton, McNab, Adl.....	54 90
Colborne.....	9 00	Centreville.....	25 00
Gananogue.....	25 00	Pickering, Erskine.....	4 45
Normanby.....	8 00	Glenmorris.....	25 00
{ Durham.....	7 00	Port Elgin.....	3 13
{ " S. S.....	7 00	Molesworth and Listowell.....	12 00
Melrose &c.....	80 00	London Ist.....	50 00
Bluevale.....	4 00	Fingal.....	20 00
Kilbride.....	20 00	Saltfleet, Adl.....	1 50
Carrick.....	6 00	Colborne.....	9 00
N. Easthope.....	30 10	Holstein.....	5 00
{ Caledonia, Argyle St.....	16 00	Amos.....	6 20
{ Allan Set.....	12 00	Fairbairn.....	4 00
Hamilton, Knox's.....	200 00	Camdon.....	15 00
Executors of J. McCulloch.....	200 00	Gananogue.....	16 00
Toronto, East.....	10 87	Durham.....	8 00
Chatham, Wellington St.....	40 00	Bluevale.....	6 00
Almonte.....	40 00	Thamesville.....	5 37
Bequest of M. B.....	10 00	Botany.....	3 30
Norwich.....	10 00	Reserve.....	1 53
E. Oxford.....	20 00	Kilbride.....	5 00
Windham.....	15 00	Carrick.....	7 00
Grimsby.....	30 00	West's Corner.....	8 00
Winnipeg.....	20 00	Hamilton, Knox.....	200 00
Headngly.....	53 90	Caledonia, Argyle St.....	17 00
L. Britain.....	20 25	Allan Set.....	13 00
Kildonan.....	11 67	Norwich.....	10 00
Portage La Prairie.....	25 00	E. Oxford.....	10 00
Thames road.....	33 25	Windham.....	8 00
Brucefield.....	39 00	Grimsby.....	16 00
Proof Line.....	24 16	Kildonan.....	24 27
English Set.....	33 50	Headngly.....	3 13
Leaskdale.....	12 00	Thames Road.....	33 00
Cobourg.....	50 00	Kirkton.....	12 50
Friend, per Rev. J. Cairns.....	1 00	Williams.....	25 00
Fullarton.....	9 00	Leaskdale.....	6 00
Ashfield and Huron.....	20 00	Hamilton, McNab, Adl.....	40 00
Wardsville.....	6 75	Cobourg.....	50 00
Winslow.....	2 00	Guelph, Chalmers.....	20 00
Euphrasia.....	3 90	Bervie and Kinloss.....	5 00
Admaston, &c.....	8 00	Vittoria.....	3 50
Paris, Dumfries St.....	40 00	Ashfield and Huron.....	60 00
Aylwin.....	40 00	Brant, N. S. W.....	8 00
Casterpot.....	6 00	Paris, Dumfries St.....	40 00
Napanee.....	25 00	York Mills.....	5 00
Yorkmills.....	25 03	J. Kay, Esq., Toronto.....	60 00

WIDOW'S FUND.

Proton.....	2 00
Orillia.....	6 00
W. Gwillimbury 2nd.....	4 00
Woodville.....	15 50
Paris, Riv. r St.....	10 00
Chesterfield, A. J.....	5 00
Ivy.....	2 70
S. Gower.....	2 00
Hamilton, McNab St.....	5 00
Centreville.....	20 00
Port Elgin.....	1 09
Molesworth and Listowel.....	8 00
London Ist.....	10 40
Fingal.....	12 50
Colborne.....	4 00
Seaforth.....	4 00
Normanby.....	5 70
Gananoque.....	6 00
Durham.....	9 70
N. Easthope, A. J.....	10 08
Jarvis.....	7 50
Essa, Town Line.....	4 00
Hamilton, Knox's.....	30 00
Guelph, Chalmers.....	10 00
Grimsby.....	5 00
Norwich.....	4 00
E. Oxford.....	3 00
Windham.....	3 00
Kildonan.....	12 13
Headingly.....	1 56
Brucefield.....	12 05
Oro, Knox's.....	3 00
Leaskdale.....	2 00
W. Gwillimbury 1st, A. & I....	1 00
A. Gordon, Manchester, A. & I.	4 00

Cobourg.....	10 00
{ Union.....	11 00
{ Norval.....	7 08
Cheltenham and Mt. Pleasant...	10 60
Ekfrid.....	14 00

With rates from Rev. J. M. King; Rev. Jos. White; Rev. A. Currie; Rev. A. Cross; Rev. J. Tait.

FUND FOR AGED AND INFIRM MINISTERS.

From the following congregations \$1 each viz:—Bradford and W. Gwillimbury 2nd; Pieton; English Settlement; Proof Line; Blyth; Ottawa, Bank St; Paris, Dumfries St; Cannington; Mannilla; Fisherville \$2.00; Ashburn; Winslow; Newton; Newcastle; Inverness; Almonte, \$2.00; R. D. Wishart, \$1.00; Nissouri; Rev. J. Tait; Orchardville; Cromarty; Ayr Knox's; Rothsay; Wallace, Carlisle &c.; Rev. A. J. Traver; Rev. A. Melville; Fullarton, \$2.00; Ingersoll, Erskine; Moore, Burns' church; Orillia; Milton; Boston church; Burns' Church E. Zorra; Rev. Walter Inglis, Ayr; Barrie; Elora Knox's; Harrington; Rev. D. McKenzie; Rev. W. Bennett; Norwood; Hastings; Wroxeter, \$1.85; Mount Albert, \$2.50; Saltfleet; Beverly; Kenyon; Fergus; Brant, N. & W.; Toronto, Charles St.; \$Chatsworth; 4.00; Rev. J. Hume,, \$2.00; Mille Isles, \$4.00.

Receipts per Received up to 25th May.

W. McK., Londesborough; Mr. M., Omenoe; A. W., H. W., M. W., South Monaghan; B. McD., Stanley Mills, \$1.20; J. H., Cartwright, \$1.10; J. S., Newmarket; J. F., D. McM., J. C., Belmont; J. C., D. A. McI., St. Thomas; H. A., Ratho; Per G. O., Toronto, \$21.23; Mrs. P., Brantford, \$1.10; C. H., Binbrook; Per Rev. J. F., Nevis, \$2.00; H. S., Ailsa Craig; J. H., Mountain, \$1.10; W. K., W. J. M., S. M., Kempwith, \$1.20 each; W. A. A., Dunbarton; Rev. W. R., Chesterfield, \$5.60; A. McC., W. H., Clarksburgh; J. H., sen., \$1.00; D. A. Immarton; Mr. S., Mt. Albert; John Mc., Mountjoy; W. M., Chatham, \$6.00; M. McL., Erin; A. S., Cobourg, \$1.25; Rev. A. McL., Owen Sound, \$5.60; G. A., Warkworth; R. C., \$1.10; A. J., Durham, \$1.10; Mrs. S., S. H., J. W., Jawis; G. C., Chesly, \$1.50; J. B., Beaverton; Per Rev. W. McK., Almonte, \$6.65; W. Mc. L., Ross; T. N., Plattsville, \$1.10; J. T., Ratho, \$1.15; Mrs. M. G., Longwood; Rev. M. L., Bowmanville; D. McK., A. K., North Bruce; D. D., Warkwoth; W. C., Milford, \$1.20; J. McC., Sable, \$1.20; J. W. McK., Hamilton; Per W. McI., Belleville, \$2.30; J. F., M. R. Lefroy, in full; Mrs. H., Nelson; K. McL., Blythwood; A. B., Bradford; Per A. McK., Wingham, \$5.00; Mrs. R., Mrs. B., Cobourg; W. F., Belmore, \$1.00; F. McB., Arran West, \$1.00; W. L., White Lake, \$1.65; J. W., Newburgh; Mrs. N. Camden East; J. W., Ballrock; S. F., Bradford; D. S., Demorestville, \$1.20; Rev. J. B., Bracebridge, \$2.00; T. D., Lansdowne; J. R. Jr., Botany; Per Rev. J. H., Prescott, \$1.50; J. D., Warkworth.