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THE
HOME & FOREIGN RECORD
 OF THE
CANADA PRESBYTERIAN CHURCH.

No. 11.

SEPTEMBER, 1868.

VOL. VII.

CONTENTS:

Home Mission Committee	305	GENERAL RELIGIOUS INTELLIGENCE.	
Collection for Widows' Fund, &c.....	305	Luther Memorial, &c	317
Our Statistics.....	306	HOME ECCLESIASTICAL INTELLIGENCE.	
MISSIONARY INTELLIGENCE.		Calls,—Churches opened, &c.....	318
British Columbia.....	308	Proceedings of Presbyteries.....	320
Letter from Rev. J. Nisbet	308	Distribution of Probationers	325
Saskatchewan Mission School.....	309	COMMUNICATIONS.	
Mission of Pres. Church of Lower Pro...	310	Letter from Rev. W. J. McKenzie.....	328
Missions of United Pres. Church	311	The Late Rev. T. Henry.....	332
Death of Rev. W. C. Burns	315	The Late Mr. D. McQuarrie.....	333

HOME MISSION COMMITTEE.

The half-yearly meeting of the Home Mission Committee will be held in the usual place, on Tuesday the sixth day of October, at 3 o'clock, p.m. The Revised Lists of Supplemented Congregations and Mission Stations will be considered, and grants made for the current year. Presbyteries are reminded that in order to receive a grant, the Regulations of Synod require full information and an extract minute of the opinion of the Presbytery as to the merits of any application by them transmitted. The roll of Probationers will also be made out, and the list of vacancies, with a view to distribution for the next quarter. Licentiates, who wish their names to be put upon the roll, or Probationers who wish their names removed, are required to communicate with the Convener at an early date, and not to leave Presbytery Clerks to give information. Presbytery Clerks are earnestly requested to send full lists of the vacancies within their bounds, as also of all settlements which have taken place during the last quarter, and of all congregations which expect to be settled within the current quarter, or immediately thereafter.

J. LAING.

COLLECTION FOR MINISTERS' WIDOWS' FUND, AND FUND FOR AGED AND INFIRM MINISTERS.

By appointment of Synod, the annual collection in aid of the Widows' Fund and the Fund for Aged and Infirm Ministers, should be taken up in all the congregations, on the third Sabbath of September. We need

not urge the importance of these objects. In connection with the Widows' Fund, there are now eighteen widows, several of them having children under 14 years of age, to whom is paid in annuities the sum of \$2400 annually. This number is increasing from year to year. We have reason to be thankful for the success which has attended this fund; but still it is necessary to sustain and increase it by liberal contributions. During the past year it was examined by an Actuary, who gave it as his opinion that, while the fund was at present in a satisfactory state, it was necessary to keep up the annual collections, all of which should be devoted to this sole object.

In connection with the Fund for Aged and Infirm Ministers, there are four ministers, one having lately died. Applications are being made in behalf of one or two more. The Committee regret that hitherto they have not been able to give a larger amount than \$160 per annum to each minister. They feel that it is most important that a larger amount should be given; and they earnestly invite to this object the attention of friends who may have it in their power to assist the cause of God in this way. Hitherto the Fund for Aged and Infirm Ministers has been sustained simply by taking one-half of the congregational collections for the Widows' Fund, in addition to contributions specially given. It is felt that this division of funds is not just to either object; and the Committee trust that ere long there may be more adequate provision made for those, whose strength has been exhausted in service of the church. In the meantime it is hoped that throughout the church the object will be kept in view, and that members of the church and other friends may contribute as God hath prospered them.

OUR STATISTICS.

THEIR LEADING POINTS AND LESSONS.

This is eminently a practical age. Men seem to go about with a ready-reckoner in their pockets, and to apply to every undertaking the prosaic test of dollars and cents. Respecting almost every enterprise, the common inquiry is not—"is it useful to man? or is it fitted to benefit him? but "does it pay?"

Even God's holy word has not escaped this calculating spirit; and the present age has beheld, with wonder, the Arithmetician and Algebraist, in the person of a Colonial Bishop, taking his figures and signs into the sacred precincts of inspiration, and striving, by means of them, to impugn the divine authority of the God-inspired Book. Some one has called this the age of statistics—no question being capable of getting the attention of the popular mind, unless it be marshalled in and buttressed by an imposing array of figures. This is a tendency of the age, that may be abused, by leading us to overlook the important fact, that there are moral truths, which no mathematical science can measure, and spiritual regions, which only faith can traverse and survey. This principle is peculiarly applicable to ecclesiastical organizations. Underlying, and forming the substratum of all such, are those high spiritual truths, to which the Arabic notation can never assign an adequate value, and against which Algebra must ever put the sign that marks an unknown quantity.

With these precautionary remarks, we shall try and answer the question. How does our church stand the test of Statistical investigation? Is its oft-vaunted progress simply the exaggerated figment of the fancy, or its ap-

parent prosperity the offspring of a heated and bigoted imagination? The chief difficulty that meets us in this investigation, proceeds from the trouble of procuring reliable Statistics, as regards correctness and completeness. And even when this obstacle is surmounted, the delicate and skilful handling, which columns of figures demand, to make them utter no uncertain sound, often leads them to proclaim truths the very opposite of their real tendencies, when they happen to be marshalled by unskilful or prejudiced investigators.

Another evil in dealing with Statistics flows from the errors that will, no matter what care and pains you take, arise from the inadvertent mistakes of the printer. The Arithmetical productions of the Educational Department of Ontario afford notable illustrations of this evil, as well as occupation to acute teachers, in detecting the numerous errors that exist in them, notwithstanding their careful revision. Those, who have had experience on this point, could give many apt illustrations.

A third element that creates difficulty is based on the unsystematic and unbusiness-like character of many of our ministers. On them devolve to a large extent the correctness and completeness of the Congregational Returns. Any one who has had experience in examining such, is well aware how much depends on ministerial oversight and painstaking, and can at a glance ascertain what are the business habits and mental characteristics of each minister. With so many counteracting circumstances, the wonder is, not that so many errors creep into all Statistical productions, but that they are on the whole so correct, that general dependence may be placed upon them.

Making every allowance for the errors incident to every science in which figures form a constituent element, we need not be at all anxious about submitting our church to the test of a Statistical investigation.

One proof of a Church's progress is the standing ministry. Is it increasing or diminishing in numbers? Or is there only a sufficiency to fill up the gaps made by death and the various vacancies incident to ecclesiastical life and labours. In this respect, God has been signally owning us. Within two years our actual increase has been *thirty*, irrespective of deaths and resignations. There is the greater cause for gratitude to Him who holds the seven stars in his right hand, when we remember that most other churches are complaining of the want of labourers, and finding it difficult even to meet the wear and tear incident to the ministerial profession. While settled pastoral charges have been thus largely augmented, the vacancies, arising from a growing field of labour are still numerous, and readily absorb every efficient labourer for Christ, who feels called to the work of the ministry. Some idea of our progress may be gathered from the fact, that a new Presbytery was at last Synod formed out of that of Toronto. And, though by this arrangement, nearly an entire county, comprising twelve settled charges, was taken from the latter Presbytery, yet its members are more numerous than they were before the division took place.

At the union, the Presbytery consisted of 25 pastors and 5 professors, &c. After the formation of the new Presbytery, it comprises 23 pastors and 9 professors, missionaries, &c.

We find, however, that the discussion of several other points, such as the stipend, arrears, &c., will occupy so much space, that they must necessarily be postponed till next number of the *Record*.

This article we regard as merely preliminary, the details being reserved for a future occasion.

Missionary Intelligence.

BRITISH COLUMBIA.

A letter has been received from Rev. R. Jamieson, dated Victoria, 25th June.

The removal of the seat of government from New Westminster has effected a considerable change in the prospects of that town. Mr. Jamieson still speaks of it hopefully. Shortly before writing, he had spent a week in New Westminster, and dispensed the ordinance of the Lord's Supper. The congregations, he says, were good, and sixteen communicants commemorated Christ's dying love at His Table. The Sabbath School is at present in good working order. It has five teachers and about twenty-five scholars. The sum of forty-five dollars (\$45.00) had been collected in a few days to purchase a library.

In Victoria the career of Mr. Somerville appears to be drawing to a close. The evil results of his divisive courses are likely to be felt for many days. Having failed in his attempt to take the church in Victoria over to the Kirk of Scotland, he divided the congregation, already sufficiently weak, into two sections, and more recently he has been carrying on a law suit against the trustees of the church for his salary. Judging from the comments of the Victoria Press, which have come into our hands, this suit cannot have redounded much to his credit. Mr. Jamieson, we are glad to learn from his letter has, in present circumstances, agreed to supply Victoria on alternate Sabbaths. He is anxiously looking for another missionary to aid him in the wide field which he occupies. It appears that there has been no Protestant minister, of any church, labouring in Cariboo since Mr. Duff left. A Romish priest has been the only minister of religion in that region. We trust that the churches in Scotland and Ireland will come to our aid, and enable us to do something more adequate for British Columbia.

WM. McL.

Belleville, 11th August, 1868.

LETTER FROM REV. J. NISBET.

St. Paul, Minn., U. S., July 25th, 1868.

Rev. Wm. McLaren, Belleville, Ontario.

MY DEAR BROTHER,—Before proceeding farther on my journey, I must send you a few lines to let you know that I am fairly on my way back to my work at the Saskatchewan.

On looking back on my visit to the provinces, I have reason to hope that it has not been without some good result, so far as the mission is concerned. I hope that many of our friends have now a better idea of the character of our work than they had before, and that henceforward they will feel a greater interest in it. They know that a mission to the *heathen* has really been commenced under hopeful auspices; that the Indians are generally friendly, and are already beginning to place themselves under religious instruction. They know that a few Indian children have already been received into the mission family, and are being educated and trained as christians, and they know that many applications on behalf

of others have been refused for want of accommodation and the means of supporting the children. They know that a number of Indian families have intimated their desire to become settlers, and so to place themselves permanently under the influence of the mission. They know that an English school has been in operation for a year past, and has thus far been self-sustaining. They know that mission buildings are far advanced towards completion, and that farming operations have been successfully commenced. They know that the permanent property of the mission with the improvements on land reaches the value of four thousand dollars (\$4000) or more.

I am happy to say that by information received from the mission since I left, I have learned that a large number of Indians have come down to the mission, and that six families have had small portions of land put under cultivation, thus making a beginning of settled life; the attendance at school has been nearly doubled, and farming operations hold out a good prospect. But above all it pleases me to learn that the Indians attend the religious meetings at the mission with increasing interest.

I hope our Sabbath schools generally will remember our mission school when they make their annual appropriation of their missionary contributions; and I trust also that many friends and working associations will send donations of clothing, dry goods, books, stationery, &c., and that Mr. Playfair will have a good supply to forward by the first of April next, all packages should be in his hands by that time. I trust also that the missionary contributions will this year be so greatly increased that at least one additional missionary will be designated for the Saskatchewan, by the next meeting of Synod.

You may expect to hear from me again when I reach Red River Settlement.

I am yours, in christian brotherhood,

JAMES NISBET.

SASKATCHEWAN MISSION SCHOOL.

The following circular was prepared by Mr. Nisbet, before his departure from Canada. It will be sent to all the ministers in the Church, and we trust will receive due attention.

REV. AND DEAR SIR,

As I am obliged to leave Ontario for my distant field of missionary labour this week, this is the only way by which I can call attention to certain modes of helping forward our Indian mission, which may be carried out with little trouble, and with much advantage to our work.

It is especially desirable that the Sabbath Schools of our Church should help to maintain a school at the mission for Indian children. Indeed there need be no difficulty in maintaining such a school by this means alone. It is reckoned that fifty dollars a year will feed, clothe, and educate an Indian boy or girl at the Mission School. In many cases one or even two pupils could be maintained by one school, while smaller contributions will be received with equal gratitude.

When remittances are made to the Treasurer for this object, it should be particularly stated that they are intended for the *Indian Mission School*.

Another method by which the mission may be largely assisted, is by contributions of clothing, or of materials from which to make clothing for

children and adults. Every description of cotton and woollen cloth, blankets, socks, stockings, woollen yarn, boots and shoes, &c., will be acceptable, as also school books and stationery, and books and periodicals for general reading. Private individuals, Ladies' Societies, Sabbath Schools and Bible Classes may assist in that way, and merchants may also help by sending portions of *old stock* and remnants of cloth, &c.

Every parcel sent should contain a list of the articles contributed, with the value at wholesale prices, and a copy of the same should be mailed to the forwarding agent to enable him to procure a consular certificate for passing the goods through the United States.

I am happy to inform you that John S. Playfair, Esq., of the firm of Bryces, McMurrich & Co., Toronto, has kindly consented to act as general forwarding agent, and to him all parcels and cases of goods, intended for the mission, should be sent as above directed. The following persons have also consented to act as local agents, to whom parcels may be sent, viz. :—D. Morrice, Esq., merchant, Montreal; Rev. W. McLaren, Belleville; and D. McLellan, Esq., Bookseller, Hamilton.

Other local agents may hereafter be appointed, whose addresses will be given in the *Record*—but parcels may be sent from any part of the United Provinces to the general forwarding agent in Toronto, should that be found more convenient.

I am, Rev. and Dear Sir,

Faithfully yours,

JAMES NISBET.

TORONTO, July 13, 1868.

MISSIONS OF PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

From the annual report of the new Hebrides Mission, we quote the following passages giving an account of both sides of the picture, both the darkness and the light, both the shady side and the sunny.

TRIALS OF THE YEAR.

This has been another year of severe trial to the new Hebrides Mission. Early in the year dysentery broke out on Tanna, and spread over a great part of the Island; a considerable number died, and, as usual, there arose among the Tannese a feeling very antagonistic to Christianity. In June, hooping-cough appeared on Aniuteum; it was brought to the island by one or two trading vessels. It was very severe on children and grown up people of feeble health. Considerably more than a hundred died, either of hooping-cough or of its *sequela*. On Erromanga an epidemic resembling diphtheria broke out in August and proved very fatal, both among the Christian and the heathen natives. The heathen became excited and hostile, and threatened the lives of the missionaries. For nearly two months the mission premises had to be watched and guarded night and day. It was feared that the missionaries might have to flee for their lives, and leave the island; but, by the favour of Divine Providence owing to the frequent visits of the *Dayspring*, they were able to remain at their posts, and the crisis was safely tided over—a matter of great importance in the present state of that island. A similar epidemic appeared on Mare, but in a much milder form. On Fate there have been difficulties of a different character to contend with. Mr. Morrison has been doing all in his power to extend Christianity among the heathen tribes around him. In the end of last year there seemed to be a favourable opening at Ertab, a village to the east of Erakor. For a considerable time parties of Christians went every Sabbath to conduct public worship, and converse with the people. But while this was going on a plot was laid by a party of the heathen, and a young man from Erakor one of

these evangelists, was murdered. This not only arrested all evangelistic efforts in that direction, but it required all Mr. Morrison's tact and prudence to prevent several tribes rushing into war to take revenge for the murder.

ENCOURAGEMENTS.

But notwithstanding these severe trials there has been much to encourage us during the past year; the Mission, as a whole, continues steadily to advance. To commence with Aneiteum. Although two severe epidemics have passed over the island in such rapid succession, the first cutting off so many of the strong, the second so many of the young,—although this year so many parents have been written childless, and laid their dearest earthly hopes in the dust, yet there has been no going back to heathenism, no special murmuring or repining; the spirit of the people as a whole, has been that of Job, when he said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." During the past year nearly eighty new members have been admitted into the fellowship of the Church by the two missionaries. And that the interest of the people in behalf of the Mission is as lively as ever, has been shown not only in all the usual ways, but was brought out very distinctly on an occasion to which we shall briefly refer. When the *Dayspring* returned from the Loyalty Islands in October, it was found, on examination, that her foremast was so much decayed that it would be dangerous to proceed to sea till it was replaced by a new one. No time was lost: a tree was selected in the forest, cut down, and rough hewed; the natives near the harbor rendered willing assistance; but the bringing of it out to the shore was the most formidable undertaking. On the Friday, messengers were sent to the principal chiefs and teachers; early on Monday morning the whole island was in a state of excitement; by noon 300 of the most athletic men on Aneiteum were on the spot; every village had sent its quota; ropes were supplied from the vessel; and in two hours the log was dragged by sheer force nearly two miles, from the mountain gorge where it was felled, to the sea shore. It was then floated and towed to the harbor in the space of other two hours. The work done by the natives was equal to a saving of £50 to the vessel; the mast in its rough state would have cost that sum in Australia while the promptitude and the heartiness with which the work was done greatly enhanced its value. In less than three weeks from the time the vessel came into the harbor her repairs were all completed, and she was away on another voyage. It is questionable if in either Sydney or Melbourne the work would have been done in less time.—*The Home and Foreign Record*.

MISSIONS OF THE UNITED PRESBYTERIAN CHURCH.

OLD CALABAR.—The Rev. W. Anderson, writing from Duke Town. Old Calabar, communicates a number of interesting particulars. Among these, we may mention the death of the second son of the King, a youth of great promise; the removal by death of a member of the Church, who died, trusting in the merits of the Saviour; a public testimony by one of the natives against devil-making; the opening of a New Church. The admission into the Church of two converts, and the administration of the communion in the new Church to a native company, numbering thirty-one. We give the concluding part of his letter referring to the three last mentioned events.

Sabbath, March, 1st.—A day to be remembered by us. Held the usual Efik service this morning in the old Church—now to be designated the old school-house. Went to town and held usual meetings there. At 4.15 P. M. a large congregation—that is for Duke Town—assembled in the new church. All the seats provided yesterday were occupied, and it was needful to extemporize a considerable number more. The floor also had its

compliment of squatters. I had sent a verbal message to our friend Bishop Crowther, at Bonny, intimating that I should be glad to have him preach the opening sermon; but he did not hear of my message (if he heard of it at all) till it was too late. I expressed to several friends my readiness to ask any brother in the mission to preach on the occasion, should it be specially desired by members of the congregation; but the feeling was that I was the person on whom the service seemed naturally to devolve. I spoke a few words in Efik at the close. The collection, in European money was upwards of £12. It was afterwards made up to about £13, 13s., besides 8 brass rods, about 100 black coppers, and 2 teaspoons.

The service was altogether a happy one. I was glad to learn that some of our oldest and most experienced members felt it to be the happiest they had ever attended in this country. Some of them felt that the Spirit of the Lord was with us of a truth, and that our earnest prayer, 'Fill this house with thy glory,' had been heard and answered. All our river friends, as well as natives, are delighted with the appearance and the accommodation of the edifice. The only drawback, both to appearance and comfort, is the want of glass in the window sashes. That privation will not be so much felt, however, while the dry weather continues. The benches belonging to the church will probably be here in about a month hence. Present sittings are only temporary. We all feel a deep debt of gratitude to the Mission Board for their great kindness in procuring for us and forwarding to us our much-prized sanctuary.

Friday, 6th.—Two Converts admitted to Fellowship.—Preparatory meeting this evening for communion on Sabbath. Received into church fellowship a young man from Cape Coast, and a native girl, who was redeemed many years ago by one of our church members, and who was baptized shortly after her redemption as a member of a Christian household. Her name is Louisa Anderson. She is now, I suppose, about 19 or 20. I have seldom been so much overcome on the admission of any one to fellowship. Consumption has decidedly marked her as its victim. Her communion seasons on earth are likely to be very few. May he who gathers the lambs in his arms be with her—to borrow an expression of the sainted Zerub Baillie—'all down the dark valley,' and receive her to a mansion of bliss after her short pilgrimage!

Sabbath, 8th.—Our first Communion in our new Church.—We had a very comfortable season. Remembered that John Soga was with us at our last communion. That was his last Sabbath in the sanctuary below. We have confidence that he is now drinking new wine in the kingdom of our Father. His absence, and the appearance of the sharp (but placid) features and waisting form of our youngest church member, seemed to bring the eternal world very near. Who can tell whether our small company of thirty-one shall ever all again on earth surround the holy table! I concluded the service by repeating most of that fine production of one who went to glory at an early age—Rev. —Lyte, beginning—

'Abide with me; fast falls the eventide;
The darkness thickens; Lord, with me abide'

The following extracts are from the Missionary Record for August. The facts communicated are of a very encouraging character. We may add that the extracts were originally taken from the *Delli Gazette*.

Whether it is that the Rajpootana mission, which is called the 'United Presbyterian Mission,' and more generally known as the Beawr Mission, has fewer obstacles to encounter than other similar bodies in Upper India, in the shape of fanaticism, or more regularly organized schools of Moham-medan or Hindoo philosophy, or whether it is that there is any peculiarity in their system of work which gives them an advantage over others, may be an open question; but there is no doubt that the results of their efforts, as shown in their periodical reports, are more cheering than those we generally meet with. But poorly supported as compared with most of the church missions, the United Presbyterian brotherhood located in a remote corner of Rajpootana carry on their labours quietly and unostentatiously, and seem, as far as we can gather from their reports, to be making way gradually in the affection and esteem of the people among whom they have cast their lot. Our readers doubtless recollect the account we gave last year of the conversion of a man of great reputation for sanctity, and great influence, the head 'guru' or priest of a monastery, which eventuated in a suit in the civil court as to the guru's right of possession to the monastery after his conversion to Christianity. What the ultimate result of these proceedings was, we never heard, though we were promised the information. Possibly they have not yet reached any ultimate issue. Meantime the 'guru' has been publicly baptised at Nya Nugger, so far publicly at least, that although he was willing that the rite should be performed in the centre of the bazaar, the missionaries deemed it better to avoid anything like bravado, and risk of any popular demonstration, and the baptism was administered in the city school, which, with its court, was filled with crowds eager to see so noted and religious a chief abjure his faith in favour of Christianity. At the same time another convert, who had received his first impressions of Christianity in the Ajmere jail, after his liberation returned straight to Beawr, and begged that he might be admitted into the church. The two converts were baptised together, 'the enraged bunneas wagging their heads as they looked on their apostate priest, worn to a skeleton, gaunt, and grey,' congratulating themselves that death would soon rid them of his hated presence. The new convert has since died. Weakened by his imprisonment, he fell a victim to pneumonia in less than three months after his baptism. He died expressing a childlike confidence in the great truths of that religion, which is alone capable of cheering the pathway to the tomb.

Another convert from the higher orders of the Hindoo priesthood has been added to the fold of the church by the labours of this mission. This was an intelligent and well-read Brahmin, the first fruits of Dr. Valentine's labours at Jeypore. He was carefully prepared for his reception by a year's study with the missionary. 'His confession of faith was a highly interesting and intelligent one, as he set forth, in simple, forcible language, interspersed with Hindi and Sanscrit verses of his own making, the way in which he had been brought to a knowledge of the truth. Another convert was the wife of the man previously mentioned, who embraced christianity after her husband's death. She came and threw herself at the missionary's feet, saying in language like that of Ruth, 'By the way my husband has gone I will follow: where he died I will die, and there will I be buried. His people shall be my people, and his God my God.' Thus do the yearnings of the human heart, when touched with the Spirit of divine truth, find utterance in kindred language in all ages and in all climes. In addition to these, five adult girls of the orphanage, and one

lad from the same institution, have been baptised. There have been several inquirers, two of whom declare their faith in the gospel, but are deterred from openly embracing it by fear of their caste-fellows. Their great fear seems to be, that if they are baptised they will not be able to get their daughters married.

Another Brahmin, a native of Poona, employed in the telegraph, who first of all came to be taught English, has been baptised, having been led as it appears, by the study of the Bible which was lent to him to read, to embrace the truths of its religion. He accepted the loan of the book at first with reluctance, and then studied it with the view of finding errors and contradictions in its pages. This was followed by a condition of much mental distress, and he declared that 'that book,' as he called it, 'made him very miserable.' He often, he said, put it away, resolved never to read it again, but only became thereby more miserable, and was forced to return to the study of it. He was eventually after a preparation of eight months, baptised in the presence of a large and attentive audience at Nusseerabad.

At Todghur three members have been added to the church; one a woman, another a man of the barber caste, and a third a Mohammedan school teacher. This man had been employed at Todghur as a teacher, but his wife and family lived at Rampore, in Rohilcund. He went to Rampore in 1866, with the object of bringing away his wife and child. But his wife's friends set difficulties in his way; and although he was received kindly there, they offered him the alternative of abandoning his family or his new convictions. Knowing well the intolerant spirit which was now effectually roused, and fearing for his own life, he asked for some time to deliberate before giving an answer. This was granted, and he took the opportunity of effecting his escape, and fled by a circuitous route to Moradabad, where he was baptised by Mr. Parker of the American Mission.

Several symptoms have been noticed by the missionaries, during their itinerating tours among the villages in these parts of Rajpootana, of a growing tendency among the people to distrust the idol worship which has so long held its sway over their minds. Throughout the tract of country visited by Mr. Schoolbred and the late Mr. Drynan, chiefly in Marwar, the preachers of Christianity, with scarcely an exception, met with a welcome and most encouraging reception, had scores of sick people brought to them for treatment, vaccinated hundreds of children, and were never more impressed than, in Mr. Schoolbred's own words, with the fact 'that although the day of Rajpootana's release from the sway of idolatry may yet be distant, there is such a shaking of the dry bones as seems to herald the Spirit's breath, and the starting into new life of many of the spiritually dead.

On one occasion during the tour of two of the other missionaries, they halted at a village to speak to the people. An audience of some twenty souls soon assembled at the village *hatai*, where a jogee and his family had taken up their abode. When the missionaries told the people there was one God, and that he alone should be worshipped, the jogee answered, 'What you say is true; there is only one God.' 'Then why do you keep that beside you?' replied the missionaries, pointing to an altar inside the *hatai*, in which Poplaj Mata, the most powerful deity of the district, was conspicuous among a number of lesser deities? The jogee, to their astonishment, offered at once to destroy it if they wished, and without further parley went inside and commenced the work of destruction, and soon after emerged with an armful of stones, which he tossed on the ground. 'There they are, only stones; what else?' he said, and then quietly re-

sumed his seat. This, the missionaries add, is not the only instance of the kind they could relate.

The native church at Nya Nuggur numbers thirty-five members and sixteen communicants; average attendance at school, one hundred and fourteen. Including these, the total attending the vernacular village schools is eight hundred and seven. The city and village schools attached to the Nussearabad branch of the mission shew a total average of four hundred and twenty-nine, of Ajmere three hundred and forty-five, of Todghur two hundred and ninety-one.

DEATH OF THE REV. W. C. BURNS.

In our last we referred to the death of Mr. Burns. Many of our readers will be interested and affected by the perusal of the following account of his last hours, taken from the *Weekly Review*:—

Mr. Burns was taken seriously ill about the beginning of January, but his health had suffered on the voyage to New-chwang, in a native vessel, in August last, owing to the effects of unwholesome native food, from which it is probable he never entirely recovered; and being (as Dr. Watson tells us) “without many of the necessaries of life, and all the comforts,” while labouring in New-chwang, a low state of health, ending in extreme prostration, was the result. All was done that could be done for him in his illness. He was attended by an experienced medical man, and he was cared for by the whole foreign community of New-chwang, although he declined the kind offer of some of them to receive him into their houses.

No brother missionary was near him in his illness; but the Rev. A. Williamson, agent of the National Bible Society of Scotland, arriving at New-chwang about a fortnight after his death, gives the following interesting particulars of his last days:—

“He did not speak much on religious subjects, either to Chinese or foreigners, and when he did, the burden of his remarks was that he was prepared to die or live as the Lord might determine. He was as carefully attended to, as the circumstances would permit. The doctor was most assiduous and kind, and several members of the community constantly visited him, and watched when required. He lived at the extreme end of the Chinese town, fully two miles from the settlement, and could not be persuaded to remove to better quarters with our own countrymen. But, as it was, the doctor saw him on the morning of the day on which he died, and a friend was with him all night till nine in the morning. Receiving word (in the afternoon) that he was worse, the doctor, in company with the consular assistant, went immediately, but just too late to see him die, though the heart and pulse were still beating when they arrived. He was buried in the foreign grave-yard, every member of the community being present who could possibly attend. Dr. Watson read, 1 Cor. xv., 42-57. His Will is being carried out in every particular. I endeavoured to improve his death on Sabbath day, both to Europeans and also in the afternoon to Chinese, from Rev. xiv. 13.

“One of the gentlemen most frequent in his visits to Mr. Burns, gave me a few more particulars which will be interesting to you.

“He said that about a month after the commencement of his illness, Mr. Burns began to apprehend its fatal issue, but said he was quite prepared. After six weeks or so, his fresh looks began to leave him, and the brightness of his eye faded, and gradually he became like an old decaying

man. About six or seven days before his death they had a very interesting religious conversation. Finding a decided change for the worse and great distress in breathing, the gentleman read and repeated several portions of Scripture—among others the 23rd Psalm. Hesitating at the verse, 'Yea; though I walk through the valley of the shadow of death;' Mr. Burns took it up, and in a deep strong voice continued and finished the Psalm.' He also greatly relished the 14th chapter of John, 'Let not your hearts be troubled,' and on closing the exercises with the Lord's Prayer, Mr. Burns suddenly became emphatic, and repeated the latter portion and doxology: 'FOR THINE IS THE KINGDOM, THE POWER AND THE GLORY,' with extraordinary strength and decision. This was the last time he manifested any power of mind. Afterwards he only evinced recognition, and at last hardly spoke, or even opened his eyes. Thus he passed away."

"Dear man of God!" writes another missionary, "how many of God's children in many lands will have their hearts drawn heavenwards when they hear of his entrance into the presence and joy of the Lord, whom he served so faithfully and so well!"

And how grandly expressive of his whole life's work were these last words of Wm. Burns, "For thine is the kingdom, and the power, and the glory!" His labours in Scotland in connection with the sainted M'Cheyne, and in the revivals of Kilsyth and elsewhere, his labours in Canada when he stood up to preach to bigoted Roman Catholics, and his labours in China, which began about twenty years ago, were all carried on with a rare self-devotion, a burning zeal tempered with shrewdness and common sense, and a habitual and close communion with God, so that all who came within his influence felt that they had to do with one who was no common Christian, but who lived in the atmosphere of heaven, and who "had power with God and prevailed."

In Hong Kong, at Swatow, at Amoy, at Foo-chow, and in Peking, he preached the Gospel to the Chinese, each removal requiring the acquisition of a new dialect. In all these places a remarkable blessing attended his efforts, whilst he was at the same time exposed to many severe hardships, and was repeatedly in danger of his life; finally, while prosecuting the Lord's work in the most northern part of China, and at the entrance to the extensive region of Mantchouria, he yielded up his life amongst his adopted countrymen, where, we may be assured, he most wished to die. He had long adopted the Chinese dress, and, so far as possible, Chinese diet; and although the latter course may be open to objection, it formed part of his great work, and he has doubtless gained many an open door, and won many a Chinese heart in consequence.

Yet, amidst all his self-denying labours, nothing pained him more than to be praised, because he felt that it was detracting from the honour due to God alone. Hence, the appropriateness of his closing words "For Thine is the Kingdom," as the motto of his life. His simple habits, even before his Chinese career, may be described in his own words taken from one of his addresses:—

"The happiest state of a Christian on earth seems to be this,—that he should have few wants. If a man have Christ in his heart, and Heaven before his eye, and only as much of temporal blessings as is just needful to carry him safely through life, then pain and sorrow have little to shoot at, such a man has very little to lose. To be in union with Him who is the Shepherd of Israel, and to walk very near to Him who is a sun and shield,

—that comprehends all that a poor sinner requires to make him happy between this and Heaven.”

“They that sow in tears shall reap in joy,” was a verse he was fond of quoting, and which in his own case he had seen largely fulfilled on earth ; but it is left to the last great day for him to see the full fruition of the same passage. “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.”

It is singular that he and his much-loved friend, James Hamilton, who were born in the same year, in adjoining districts in Scotland, should have died within a few months of one another, at the age of 53. “Two such men,” writes Mr. Mackenzie, of Swatow, “great men and princes in Israel, men greatly beloved, men lovely and pleasant in their lives, and in their deaths not long divided!” May we all learn the lesson of their noble lives !

General Religious Intelligence.

LUTHER MEMORIAL.—A Festival on a grand scale, was recently held at Worms, in connection with the inauguration of the Luther memorial. The festival lasted three days, and was attended by about 80,000 persons. The King and Crown Prince of Prussia, the King of Wurtemberg, the Grand Duke of Hesse Darmstadt, with many other persons of note, were present to do homage to the memory and principles of the great Reformer. It may be added that Queen Victoria sent a telegram conveying an expression of the sympathies of Protestant England. The memorial is on a large scale, embracing, besides a colossal statue of Luther, various other figures representing the leading characters in the German Reformation.

MINISTERS CALLED TO LONDON.—Two of the most prominent ministers of the Free Church of Scotland were recently called to charges in the British metropolis, viz. Rev. Donald Fraser, of Inverness, called to Marylebone, and Rev. J. H. Wilson, of Barclay Church, Edinburgh, called to Regent Square Church. We observe that in both cases the calls have been ineffectual, both ministers regarding it as their duty to remain in their present charges.

MISSION PROSPECTS IN JAPAN.—Bishop Williams of the China mission of the American Episcopal Board, who has recently visited Japan, states that the missionaries are much more open and free in their intercourse with, and instruction of the natives than formerly, and that there is no field in the whole world which seems to him so interesting and promising. He says, “the people are all alive, changes, radical changes, are taking place every day. They are adopting foreign customs, habits and manners, and many are quite prepared to become nominal, and some, I doubt not, as true, genuine, whole-souled Christians as ever lived.” Dr. Hepburn, of the Presbyterian Board, bears similar testimony.

NEW BISHOP FOR NATAL.—It would appear that the difficulties in the way of the consecration of the new Bishop for Natal, in place of the heretical Dr. Colenso, have been surmounted. Mr. Macrorie, Vicar of Accrington, is to be consecrated “as Bishop of the faithful clergy in the diocese of Natal.”

Home Ecclesiastical Intelligence.

CALLS, &c.

BALTIMORE AND COLDSPRINGS.—The congregations of Baltimore and Coldsprings have united in a call to the Rev. W. Burns.

DRUMMONDVILLE AND CHIPPAWA.—The Rev. W. M. Roger, of Perth, has received a call from the congregations of Drummondville and Chippawa.

CAMBRAY.—The Rev. J. R. Scott, of Whitby, has received a call from the congregatoin at Cambray.

SEAFORTH.—The Rev. A. B. Simpson, of Knox's Church, Hamilton, has received a call from the congregation of Seaforth.

RAMSAY.—The Rev. J. Tait, of Tarbolton and Fitzroy Harbour, has been called by the congregation of Ramsay.

WOODSTOCK, ERSKINE CHURCH.—The Rev. W. Hamilton, D.D., has received a call from the united congregations of Erskine Church, Woodstock and Beachville.

CORNWALL.—The Rev. Mr. HeudéBourck has received and accepted a call from the congregation of Cornwall. The induction took place on the 25th ult.

CHICAGO.—OPENING OF CHURCH.—On Sabbath, 16th August, the church erected by the congregation under the pastoral charge of the Rev. Dr. R. F. Burns, was opened for public worship, the basement or lower story having been finished a year ago, and used for the ordinary services. The opening services were conducted in the morning and afternoon by Rev. Dr. Ormiston, of Hamilton, and in the evening by Rev. Dr. Brown, of Keokuk. The congregations were large at all the diets, at the morning service, quite crowded; and the services were appropriate and impressive. The contributions were liberal, and, including the amount realized at a festival held on the Tuesday evening after the church opening, and an amount collected a few sabbaths before, reached to about \$3,500. We heartily congratulate the congregation and pastor on the success which has hitherto attended their efforts. They have now a high and honourable position in the great city of the West. There is a great work to be done in Chicago, and our friends are in a good position for taking their own share of it. We heartily wish them all success, and an abundant blessing from the great Head of the Church.

CHURCH OPENING.—ESSA.—On the 12th of July a new church was opened at Ivy, in the north-eastern district of Rev. Mr. Hislop's charge. Dr. Hall, of New York, preached morning and afternoon. As the church could contain only a small proportion of the people who were expected to attend on the occasion, after the opening devotional exercises in church, the other services were conducted forenoon and afternoon in the adjacent *bush*, where an audience of about twelve hundred assembled to hear the very earnest and eloquent preacher. Mr. Wightman preached in the Church in the evening. The collections taken up at the various services amounted to seventy dollars. Ivy is one of six congregations or stations comprised within Mr. Hislop's pastoral charge. In three of these

localities churches have been built since his settlement in Nov. 1862, viz : at the village of Alliston ; in the Scotch settlement at West Essa ; and now at Ivy ; and a fourth church will soon be finished at the village of Angus.

The Presbyterian families in the neighbourhood of Ivy, have had fortnightly supply of preaching since March, 1864 ; previous to that period only very few occasional services were given on week days, when Mr. Wightman had time to visit the neighbourhood.

Mr. Hislop has had laborious work in keeping up fortnightly supply, and visiting the families throughout his extensive pastoral charge. A student during this summer is assisting him to give full supply to most of his stations, as well as to give occasional service at two other points, viz : at Dunn's Settlement, and more recently at the village of Cookstown.

It is hoped that this pastoral field, which is too large for one minister to cultivate, will ere long be divided into two charges.

The new church at Ivy is a neat frame building, and is seated for about two hundred and twenty-five. While external progress is thus being made in Essa, in connexion with the Canada Presbyterian Church, as well as by other Protestant denominations, it is hoped that some measure of spiritual prosperity has also been vouchsafed.

T. W.

DESIGNATION OF REV. W. FLETCHER.—The Rev. W. Fletcher will be designated as a missionary to the Red River Settlement, on Wednesday, 9th September, at $\frac{1}{2}$ past 7 p.m. The services will be held in the 1st Presbyterian Church, London. The Rev. J. Scott, the Rev. G. Simpson, and some representative of the Foreign Mission Committee will deliver addresses on the occasion.

REV. DR. BURNS.—We have received recent intelligence from Rev. Dr. Burns. The Doctor does not return to Canada this season. Although absent, he is not unmindful of the College, but is seeking to advance its interests in the way of obtaining scholarships, and procuring books for the Library. He has not been without success in both these ways.

OPENING OF SESSION.—The Session of our Theological Colleges opens on the first Wednesday of October.

The opening lecture at Knox College will be delivered in the College Hall, on Wednesday, 7th Oct., at a quarter past 12 o'clock.

The opening lecture at Montreal will be delivered on Wednesday, 7th October, by the Rev'd Professor McVicar, at the close of the induction services, which will be held in Erskine Church, Montreal, at 7 o'clock, P.M.

MEETINGS OF COMMITTEES.—The Home Mission Committee will meet in Knox College, on Tuesday, 6th October, at 3 p.m.

The Foreign Mission Committee will meet in Montreal, on Tuesday, 6th October, at 7 p.m. The designation services in connection with the mission of the Rev. W. Aitken, will take place at the same time.

The Board of Knox College will meet in the College, on Wednesday, 7th October, at the close of the opening lecture.

EMILY.—The Rev. J. Ewing, of Emily, left a short time ago on a visit to his native land, Ireland. His visit will extend to about three months, and his pulpit will be filled by several of his brethren of the Cobourg Presbytery during his absence. A few days before his departure, he was waited

upon by a deputation from his congregation, and presented with a purse of two hundred and twelve dollars, to mark their appreciation of his labours and sterling ability. We wish him a pleasant journey and a safe return to his people, by whom he is so highly esteemed.—*Com.*

SABBATH SCHOOL PAPER.—We understand that arrangements are being made for the publication of a Sabbath School Paper in more immediate connection with our own Church. The Rev. Dr. Jennings and the Rev. W. Gregg purpose to conduct it. In due time a prospectus will be issued.

CHALMERS' CHURCH, GUELPH.—The congregation of Chalmers' Church, Guelph, was recently organized by a committee of Presbytery, the Rev. J. Middlemiss being Convener. A communion roll containing 114 names was made up, and a sabbath school commenced with an encouraging number of scholars.

MINUTES OF SYNOD.—The minutes of Synod have been distributed. Copies were sent by mail to the ministers and elders on the roll of the Synod; and parcels for all the congregations have been forwarded to each Presbytery. We trust the Presbytery Clerks, and others to whom the parcels have been sent, will send them as soon as possible to the several congregations.

Parties requiring additional copies may obtain them at the rate of 15 cents each, post paid.

GUELPH—KNOX'S CHURCH.—The new building for Knox's church congregation is to be carried forward with vigour. It is to be finished by September, 1869, and will contain sittings for 1,000 people.

PRESBYTERY OF MONTREAL.—The Presbytery of Montreal held a quarterly meeting in the vestry of Cote Street Church, Montreal, on the 5th August 1868; the Rev. Daniel Paterson was Moderator; there were present fourteen ministers and two elders.

The more important matters transacted are here mentioned. The quarterly report of the Presbytery's Home Mission Committee was given in, read and disposed of. Messrs. Young, Gibson, and W. D. McLaren were appointed a committee to revise the list of the Presbytery's Expense Fund.

The Revisal of the Presbytery's list of Supplemented Congregations and Mission Stations was taken in hand and after consideration the Presbytery's Home Mission Committee was instructed to draw up a revised list, and forward it in due time to Mr. Laing, the Convener of the Synod's Home Mission Committee.

A committee, consisting of the Revds. D. Paterson, John Eadie, Alexander Allan, and Daniel Gordon, brought in a minute, which was adopted, anent the death of the Rev. Thomas Henry, Lachute, who departed this life the 15th day of July last; the said minute being as follows:—

The Presbytery, in recording the removal by death since last meeting, of the Rev. Thomas Henry, Senior Minister of Henry Church, Lachute, who had been for the last six years disabled by bodily infirmity from active duty,—desire to express their high esteem for their departed brother as a Christian, and a fellow labourer in the work of the ministry, and their gratitude to the God of all grace for the fidelity and usefulness of Mr. Henry during the twenty-two years of his active labours, and for the meekness and patience with which he was enabled to bear his protracted sufferings, and to record their deep sympathy with his bereaved widow and family in the sorrowful dispensation with which it has pleased Divine Providence to visit them, commending them to the gracious care of his and their father and God; and direct the Clerk to send a copy of this Resolution to Mrs. Henry.

The Rev. D. H. MacVicar was, according to instruction of Synod and his own expressed wish, loosed from his present charge; and his induction into the office of Professor of Divinity in the Presbyterian College of Montreal was appointed to take place at next meeting of Presbytery to be held in Erskine Church, Montreal, on the first Wednesday of October; the induction services to commence at seven o'clock in the evening, and the Rev. W. B. Clark, of Quebec, to preach and preside on the occasion.

The Rev. Alexander Young was appointed to preach, Cote Street Church vacant, on the 20th of September next. Mr. MacVicar was appointed to continue Moderator of the Session of Cote Street Church after his present pastoral relation shall be dissolved, and the supply of the pulpit after the 20th of September was left to be looked after by the Session. By the leave of Synod duly conveyed, the Presbytery received the Rev. Donald Sutherland as a Minister of the Canada Presbyterian Church; and also exempted Mr. Henry Sinclair, from the study of Latin and Mathematics.

Subjects of exercise were prescribed to students of Theology within the bounds of the Presbytery; and Messrs. David MacKay, James Ross, and Warden King, Elders, were appointed to sit as assessors with the Rev. R. Fleming in the Session at Farnham.

The Rev. Daniel Gordon gave notice that at next meeting of the Court he would bring up for consideration the rumoured use of the organ in Knox's Church, Montreal; and the Clerk was instructed to inform the Session of the said Church accordingly; whereupon, business being finished, the Moderator closed the diet with prayer and the benediction.

JAMES WATSON, *Presbytery Clerk.*

ONTARIO PRESBYTERY.—This Presbytery met at Prince Albert on Tuesday, the 4th day of August. The following are the principal items of business transacted:—

The Rev. Robert Binnie reported his having moderated in a call a Cambray; and laid on the table a unanimous call addressed to the Rev. J. R. Scott, of Whitby, signed by thirty-five members and twenty-seven adherents;—also, a letter promising \$300 for stipend, with manse and glebe, from the congregation, exclusive of the supplement from the H. M. Committee. The moderator's conduct was approved of, and the call sustained and placed in the hands of Mr. Scott, who was requested to cite his congregation to appear at next meeting of Presbytery for their interests.

The Rev. John MacTavish was appointed to dispense the Lord's supper at Claremont, on the first Sabbath in October.

A letter was read from Rev. J. MacLachlan, M.A., asking the Presbytery in his indisposition, to aid him after September, in the supply of his pulpit. The Presbytery deeply sympathizing with their brother in his affliction, agreed to grant said aid, and to make arrangements at next meeting for that supply, by the members of the court.

It was decided to hold the next meeting at Oshawa, on Tuesday, the 8th day of September, at eleven o'clock.

GEO. RIDDELL,
Pres. Clerk.

PRESBYTERY OF TORONTO.—The quarterly meeting of this Presbytery was held on the 4th of last month. In consequence of the recent action of the Synod, forming the Presbytery of Simcoe out of our bounds, a new Presbytery Roll was ordered to be made, and it was made accordingly.

Mr. Wallace was appointed Moderator for the ensuing twelve months.

A letter was read from Mr. Mitchell, late minister of Boston Church and Milton, asking a certificate of his ministerial standing. The request was acceded to, and the clerk was instructed accordingly.

Application was made on behalf of the congregation of Yorkville for the appointment of one to moderate in a call, when Mr. Gregg was appointed to preach and preside at such a time as the Session might notify him of.

A reference was brought up from the Session of Scarborough, asking for the Presbytery's advice as to whether a certain person, pecuniarily situated, should still be regarded as a member of the congregation. The reference was sustained. After some consideration, it was handed over to a committee, to be reported on at a future meeting of Presbytery.

A letter was read from Mr. Matheson, of Red River Settlement, craving further time before he announced his decision on the call addressed to him by the congregations of Osunabuck and Colquhoun Settlement. Mr. Matheson's request was complied with, and leave was given him to consider the matter till next ordinary meeting.

A letter was read from Mr. Steele, tendering the resignation of his charge at Orangeville and Mono Mills, and assigning certain reasons for taking such a step. It was agreed to summon all the parties concerned to appear for their interests at a special meeting to be held at the usual place on the 25th of the current month.

Mr. John Campbell and Mr. Hugh Currie, students of Theology, were taken on public probationary trials for license. And after performing all their exercises to the satisfaction of the Presbytery, they were licensed in the usual way to preach "the glorious gospel of the blessed God."

Various other matters were taken up and disposed of; but they were not of such interest as to require specification.

The next ordinary meeting was appointed to be held in Knox's Church, Toronto, on the 1st Tuesday of October, at 11 a.m.

R. MONTEATH, *Presbytery Clerk*

PRESBYTERY OF PARIS.—At a special meeting of the Presbytery of Paris, held within Dumfries Street Church, Paris, on the 30th June, the Rev. Stephen Balmer, minister of Stanley Street Church, Ayr, was suspended *sine die* from the ministry and membership of the Canada Presbyterian Church.

The regular meeting of Presbytery was held on Tuesday, 4th August, within Zion Church, Brantford. There was a fair attendance of ministers and elders. A call from the united congregations of Erskine Church, Woodstock, and Beachville, was laid on the table, in favour of Rev. William Hamilton, D.D., and unanimously sustained. The clerk was instructed to intimate the same to Dr. Hamilton, and request his answer as soon as convenient. Contingent upon Dr. Hamilton's acceptance of the call, arrangements were made for his induction, and the Moderator empowered to call a special meeting for that purpose.

The subject of "the state of religion" within the bounds of the Presbytery came under consideration. It was agreed to appoint a committee, consisting of Messrs. Lowry, Cochrane and McMullen, to draw up a list of questions to be answered by the various ministers and Kirk Sessions before next meeting of Presbytery, and also that the evening sederunt of next meeting should be devoted to a full consideration of this important subject.

No further report from the New Hamburg station came before the Presbytery, Mr. Robertson, of Chesterfield, being absent.

The Presbytery adjourned, to meet within Knox's Church, Woodstock, on the first Tuesday of November next, at 2 o'clock, P.M. Congregations that have not paid their annual dues to the Presbytery fund, are specially requested by the Treasurer to attend to this matter at that time.

WILLIAM COCHRANE,
Pres. Clerk.

PRESBYTERY OF HURON.—The Presbytery of Huron met in Knox Church, Kincardine, on Tuesday the 14th July. There were fourteen ministers and four

elders present. The Rev. S. Jones was elected Moderator for the ensuing six months. There was very little business of interest to the public before the court. A call is to be moderated in Seaforth on the 4th of Aug. next. The financial returns from congregations were examined and the Presbytery expressed its thankfulness that these returns showed decided progress and give indication of congregations getting into better methods of managing their finances. Messrs. Logie and Ross were appointed to examine students prior to their going to Knox College in th. fall. The next ordinary meeting of the Presbytery will be held in Knox Church, Goderich, on the 2nd Tuesday of October next, at eleven o'clock in the forenoon.

A. McDONALD, *Presbytery Clerk.*

PRESBYTERY OF CONROUC.—This Presbytery met at Port Hope on the 11th of August. There were present thirteen Ministers and four Elders.

The Rev. John Laing was appointed to moderate in a call at Baltimore and Old Springs.

There was read a petition from the Session and congregation of Centreville asking the advice of the Presbytery as to procuring assistance for Mr. Douglass. Commissioners having been heard, it was moved by Lieut. Col. Harelstaine seconded by Messrs. Laing and carried:—That a special meeting of the Presbytery be held at Centreville, on Tuesday, the 25th inst., at one p.m., to confer with Mr. Douglass and the congregations under his charge, relative to changes contemplated.

Deputations were appointed to confer with the managers and congregations of Perrytown and Oak Mills, Colborne and Brighton, and Percy, as to an increase of stipend, and to report at the next meeting of Presbytery.

Mr. W. A. McKay, a student under the care of the Presbytery, appeared and read an essay which was sustained.

Mr. J. Edgar Cruly, M.A., being duly transferred by the Presbytery of Toronto appeared and delivered the trials for License, which were assigned to him by that Presbytery.

Mr. Cruly having also passed a satisfactory examination in Biblical Hebrew and Greek, Church History, and Theology was, in due form, licensed to preach the Gospel, wherever God in His providence might call him.

Mr. William Armstrong, a member of the congregation at Centreville, made application to be received as a student entering upon the first year in Theology. After examination and conference held with Mr. Armstrong, the Presbytery agreed to recommend him to the Board of Examiners as a student entering upon the first year in Theology.

Circular letters from the Presbytery of Montreal and Paris were read.

There were also read Extract Minutes of Synod relative to the references in the case of Mr. Andrews, and the application of Presbytery anent Mr. Peter Scott.

Messrs. Roger, Blain, Thom and Lieut. Col. Haultaine were appointed a Committee to draw up a scheme for holding missionary meetings. The Committee to report at the special meeting of Presbytery to be held at Centreville.

The next regular meeting of Presbytery was appointed to be held at Cobourg, on Tuesday, the 29th September, at 11 a.m.

D. WATERS, *Presbytery Clerk.*

PRESBYTERY OF OTTAWA.—This Presbytery met in Aylmer on the 4th and in Nepean on the 5th of August. There were present nine ministers and six elders. The opening sermon was preached by Mr. Wardrope, of Ottawa.

Mr. McKenzie was appointed Moderator for the current year.

The list of mission stations and weak congregations was revised in terms of the Synod's enactment. One *new* station is added, (Lochaber), and a recommendation made of increased supplements to another, the Upper Ottawa. The weak

congregations remain as before, except that an increase is urgently requested for Cumberland.

The demission of his charge by Mr. Fraser was now formally accepted. Mr. Fraser retains the clerkship.

A call from Ramsay to Mr. Tait, of Fitzroy and Torbolton, was sustained and sent to Mr. Tait. All parties were ordered to be cited.

Mr. D. Wardrope gave notice of demission at next ordinary meeting. The people of Bristol are to be cited.

Arrangements were made for dispensing the Sacrament of the Supper, in Smith's Falls, by Mr. McKenzie; in Pakenham by Mr. Carswell; and in Renfrew by Mr. D. Wardrope.

The H. Mission report for the quarter was given in and disposed of. The Clerk was authorized to certify the amount of service given.

The greater part of the time was occupied in visiting Presbyterially the congregations of Aylmer and Nepean. The Presbytery came to a finding, which was ordered to be read from both pulpits.

Mr. Gourlay gave notice that he would tender the resignation of Aylmer at next meeting. Parties are to be cited.

Next ordinary meeting is to be held in Bristol, on the first Tuesday of November, at 4 P.M., the Bristol congregation to be then visited.

Mr. Gourlay was appointed to preach.

S. C. FRASER, P. C.

PRESBYTERY OF STRATFORD.—The Presbytery of Stratford met at Stratford on the 7th July. The Rev. Robert Hamilton Moderator.

Mr. John L. Murray, a Licentiate of the Old School Presbyterian Church, was received as a Probationer of the Canada Presbyterian Church.

Mr. Renwick was appointed to moderate in a call at Molesworth, on the 28th July, and Mr. Boyd to moderate in a call at Millbank, Mornington, on the 17th September next.

Mr. J. Fotheringham obtained leave of absence for three months from his pastoral charge, on account of ill health, and appointments were made for the supply of his pulpit.

The committee on Sabbath Schools presented a carefully prepared report which was re-committed to the committee to report more fully respecting the recommendations suggested in the report.

The Presbytery adjourned to meet at Stratford on the 29th September at 11 a.m.

WILLIAM DOAK,
Presbytery Clerk.

PRESBYTERY OF KINGSTON.—The quarterly meeting of this Presbytery was held at Picton on the 14th of July. The attendance of ministers and elders was very small. The Presbytery expressed regret that so many elders absent themselves from these meetings, and a hope that an improvement will soon take place in this respect. The following are the chief items of public interest:—

Mr. McMechan laid before the Presbytery a copy of the trust deed of the church property in Demorestville, and intimated that arrangements had been made for the selection of two Trustees to fill up the vacancy, as required by the deed. The Presbytery expressed satisfaction with the proposed appointment of Trustees, and agreed to do all in their power to furnish the people there, as soon as possible, with missionary supply.

All Sessions whose records have not been examined were enjoined to present them at next meeting.

A call from Camden and Sheffield in favour of the Rev. James Pritchard was sustained, and ordered to be forwarded to him. The amount promised being only \$378, the Presbytery decided to apply for a supplement of \$150, should the call be accepted.

A reference from the Session of Brock Street Church, Kingston, relative to a person who had married his deceased brother's wife, was read and sustained. The Session were instructed to carry out the laws of the Church, bearing on such forbidden alliance.

Mr. Wilson gave notice of two Overtures that he would bring before the Presbytery at the next meeting: viz., one in relation to improvement in the cultivation of sacred music, and the other respecting the validity of Romish baptism.

The following committee was appointed to make arrangements for holding as many missionary meetings as possible within the bounds during October: viz., Messrs. William McLaren (Convener), John Scott, and Andrew Wilson, ministers, and Mr. John G. Campbell, elder.

THOMAS S. CHAMBERS,
Presbytery Clerk.

DISTRIBUTION OF PROBATIONERS.

	JULY.		AUGUST.					SEPTEMBER.				OCTOBER	
	19	26	2	9	16	23	30	6	13	20	27	4	11
1. J. W. Bell.....	P	P	Ha.	Ha.	Ha.	Ha.	Ha.	Ha.	T	T	T	T	T
2. A. McLe. ran ...	S	S	S	S	Hu.	Hu.	Hu.	Hu.	Gy.	Gy.	Gy.	Gy.	Gy.
3. J. Pritchard.....	L	L	L	L	S	S	S	S	S	S	S	S	S
4. J. Rennie	On.	On.	On.	On.	T	T	T	T	S	S	S	S	S
5. D. Davidson	Gy.	Gy.	Gy.	Gy.	Gy.	Gy.	Gy.	Gy.	Gy.	Gy.	Gy.	Gy.	Gy.
6 D. J. McInnes...	Ha.	Ha.	Ha.	Ha.	P	P	Gu.	Gu.	Gu.	L	L	L	L
7. Dr. Hamilton.....	Cob.	Cob.	Cob.	Cob.	Cob.	On.	On.	On.	On.	On.	On.	T	T
8. J. Howie	B	B	B	B	B	B	B	K	K	K	K	K	K
9. W. Troup	—	—	Ha.	Ha.	Ha.	Ha.	Ha.	Ha.	Ha.	Gu.	Gu.	P	P
10. W. Furlong	Ot.	Ot.	Ot.	Ot.	Ot.	Ot.	Ot.	B	B	B	B	B	B
11. J. L. Murray	T	T	T	T	Cob.	Cob.	Cob.	Cob.	Cob.	Cob.	K	K	K
12. H. Crozier.....	Ont.	Ont.	Hu.	Hu.	Hu.	Hu.	Gy.	Gy.	Gy.	Gy.	Gy.	Gy.	Gy.
13. D. Sutherland ...	K	K	K	K	K	K	Ot.	Ot.	Ot.	Ot.	Ot.	Ot.	Ot.

Probationers are requested to correspond with the following ministers, in reference to appointments for the various Presbyteries. Any Probationer wishing to have his name removed from the List of Probationers, or who may purpose to settle in a Congregation, and so may be unable to fulfil appointments for another quarter, is requested to give intimation to the Convener three weeks before the end of the term.

MONTREAL. Rev. J. M. Gibson. Montreal.	HAMILTON. Rev. D. Inglis. . . Hamilton..
OTTAWA . . . do W. Moore. . Ottawa.	GUELPH. . . . do J. Middlemiss Elora. . . .
BROCKVILLE do J. Burton . . Prescott.	PARIS. . . . do W. Cochrane Brantford..
KINGSTON... do A. Wilson. . Kingston.	LONDON. . . . do J. Proudfoot London. . . .
COBURG . . . do D. Waters. . Port Hope.	STRATFORD. do W. Donk . . Avonton. . .
ONTARIO . . . do J. R. Scott. Whitby.	HURON. . . . do A. M'Donald Clinton. . . .
TORONTO. . . do J. M. King. Toronto.	GREY do A. Tolmie. Saugeen. . . .

VACANCIES.

<i>Presbyteries.</i>	<i>No.</i>	<i>Vacancies.</i>
1 Montreal....	2	Roxburgh and Finch, Vankleek Hill.
2 Ottawa.....	4	Cumberland and Lochaber, Dalhousie, Pakenham, Ramsay.
3 Brockville...	4	Cornwall, Spencerville and Edwardsburgh, Osnabruok, Lyn.
4 Kingston....	4	Trenton and Consecon, Madoc, St. Columba, Camden &c.
5 Cobourg....	3	Campbellford, Fenelon Falls, Baltimore and Cold Springs.
6 Ontario.....	3	Ashburn and Utica, Olaremont, &c., Cambray and Islay.
7 Toronto	4	Newmarket and Mount Albert, Bradford, &c., Boston Ch., &c.
8 Guelph.....	1	Eden Mills and Rockwood.
9 Hamilton....	3	Drummondville and Chippewa, Thorold, Dunville.
10 Paris.....	1	Woodstock, E. O., and Beachville.
11 London.....	3	Detroit, East and West Tilbury, Parkhill, and McGillivray.
12 Stratford...	4	St. Mary's, Mornington, West's Cor. and Gamble Settle. &c.
13 Huron.....	2	Seaforth, McKillopp, 2½.
14 Grey.....	4	Egremont, Dumblane, Sydenham, Knox Church,
15 Simcoe.....	.	J, LAING, <i>Convener.</i>

Communications.

LETTER FROM REV. W. J. MCKENZIE.

LATE OF BALTIMORE.

We have received a rather lengthy communication from Rev. J. W. McKenzie, formerly minister of Baltimore and Cold Springs, referring to what appeared in the June number of the Record in connection with his resignation. The communication was originally intended to be laid before the Synod; and we omit the parts of it which refer immediately to the Synod. With the omission of these portions of the letter, and a few sentences, which, for the sake of brevity, we leave out, the communication is as follows:—

“The present communication has been necessitated by certain statements concerning me in this month’s number of your “Home and Foreign Record.” Among intelligent members of the Canada Presbyterian Church who really know my character and religious principles, I have the satisfaction of already knowing to some extent, that the publication of the statements alluded to are regarded with feelings of indignation, as well as of surprise and regret. But all the readers of the Record are not intelligent, and comparatively few of them know me.

There are two papers published in the Record—namely, one containing the Cobourg Presbytery’s proceedings in my case, and another which we may call a Review of the case—to both of which papers the preceding remarks apply.

All that I need say in reference to the Presbytery’s report is, that my answers in it, even when correctly reported, are published without any of those qualifying statements or explanations with which I generally accompanied them: moreover they represent me as affirming, in one important instance at least, the very opposite of my express declarations on the occasion. It is my alleged answer to the question (14th) concerning Baptism—“Does any change take place in the child when the ordinance is dispensed by one properly authorized?” My reported answer

is—"Yes, the change of relative holiness." Now, I utterly deny having given such an answer—an answer which exposes me to the just suspicion that I do not understand the nature of relative holiness, and that I endorse the doctrine of baptismal regeneration in its most absolute Romish sense. But it is the other paper, in the *Record*, to which I take special exception. It is put in the first page, not as a "communication," but as if it were an Editorial Article, and, consequently, in some degree official; because it is understood generally, that the *Record* is the organ of the Church, and that its Editorial Articles are in some degree exponents of the Church's principles.

I am blamed in it with some things which, when rightly understood, I do not care to disavow. I am charged with holding the Establishment principle. I believe that Christ is King of Kings and Lord of Lords." If that be the Establishment principle, then I glory in it. I am blamed with being highly conservative in politics, and with being opposed to political democracy. I deny that I ever was a partizan in politics. I acknowledge that my politics are not derived from the newspaper but from the Bible; and, that I am conscientiously in favour of Monarchy, especially British Monarchy: and that I am consequently opposed to Republicanism or Democracy. Is it blameworthy in a minister of the Canada Presbyterian Church to be loyal to the British Monarch! If there be in the church, as the writer says there are, "Reform principles which are disorganizing and revolutionary in their tendency," surely it cannot have been wrong in me to oppose such principles, if I ever did so. One might easily infer that the leading political creed of the Canada Presbyterian Church was that of political revolutionary republicanism or democracy, and that all loyalty was found in the Church of England. Such an insinuation or inference would be most unjust. The Canada Presbyterian Church, so far as I know it, is as loyal as any church in Canada. I am not, however, much of a politician as the world understands the term. My chief care, I am glad to say, has been to study and to know the politics of the kingdom of Christ. It is this latter kind of politics alone that has led me to change my ecclesiastical connection. It is unfair, therefore, to represent me as "frequenting the society of gentlemen and clergymen of the Church of England on account of their conservative political principles." I acknowledge that I have not confined my christian intercourse within the limits of Presbyterianism. I have had occasionally pleasant intercourse with ministers and members of the Church of England. If this be an offence against christian charity, I must plead guilty of it. But I deny that this has, in the smallest degree, "prevented the cordial intercourse of sentiment with brethren who were not so decidedly conservative." What brethren? Are they the ministers of the Canada Presbyterian Church? I take the whole Presbytery of Cobourg to witness, that my almost exclusive social intercourse and enjoyment has been among the ministers and members of the church to which I have been so long attached; and that intercourse has not been small, uncordial, or heartless.

I acknowledge that I did compose an Essay on the Culdees, long ago when I was a student at college; and that I did also, long ago, preach a sermon on "the old paths." But, have I been doing wrong since then in reading and studying, and gathering information which I did not before possess? If it were not like the language of a fool, I would say, "I am wiser now than I was then."

But the heavy, the damaging charges against me are based chiefly on

the fact that I hold, and teach, and act upon the doctrine of relative holiness—a doctrine which the writer in the Record does not seem really to comprehend, although he calls it very truly “*the gist*” of the whole matter. Neither does he seem to know that it is the doctrine of the Presbyterian Church most explicitly and repeatedly acknowledged in the Westminster Confession of Faith, Catechisms, and Directory for Public Worship. He denounces the doctrine as Romish and Ritualistic, not knowing, apparently, that this very doctrine strikes at the root of the Romish dogma of *transubstantiation*, or the change of the substance of bread and wine, by the consecration of a priest, or other minister of religion. Neither does the writer seem to know that this very doctrine ignores *baptismal regeneration*, if by that is meant a change of nature. This doctrine of relative holiness is, in fact, a grand fundamental doctrine of the Protestant churches! held by the Church of God in all past ages: has been wielded with powerful effect by the Reformers of the 16th century; and enters into the very nature of the sacraments of baptism and the Lord’s supper. It is no new doctrine in the church. I never charged the founders of the Presbyterian Church with “completely ignoring it.” Neither is it new to my own mind. I have contended for it publicly ever since I was a minister; and it is not fair, therefore, in the Record to publish to the world that “these principles (of relative holiness) appeared to me to be new.” These principles are not new to the people of Baltimore and Coldsprings.

The doctrine of relative holiness, as I understand it, is simply this—that whatever is separated from common use and devoted specially to the service of God, is holy from its relation to God—not from any inherent quality called spiritual or moral holiness. I believe that *this doctrine* applies not only to persons and things, but also to places erected specially for the worship of God. In this application to such places I am not singular; some of the wisest and best Presbyterian ministers entertain the same view; and the American Presbyterian Church endorses this application of the doctrine by calling, in their Directory, the place of public worship by the name of *sanctuary*. It is on this account that I have, during these eighteen years past, been opposed to holding soirees in churches; and I had a special reference to these soirees when I spoke of the Canada Presbyterian Church ignoring in theory and practice the doctrine of relative holiness. But as the Record shews there is *what may* be regarded as a more serious ignoring of this “great scriptural principle” in its application to the sacraments.

As to the Westminster standards they are perfectly sound in this respect. The Confession of Faith calls the sacraments “holy signs and seals.” Chapter xxix. says that ministers are appointed to “set apart the elements of bread and wine from a common to a holy use:” and “the outward elements in this sacrament duly set apart to the uses ordained by Christ have such *relation* to Him crucified, as that truly, yet sacramentally only, they are sometimes called by the name of the things they represent.” Then the Directory for Public Worship alludes repeatedly to the same doctrine—speaking of “the holy table,” and of “the elements otherwise common being now sanctified by the word of institution and prayer.” There is an ignoring of this doctrine assuredly in the Record, as we shall now see. I have no particular liking for the word *symbol* in this connection, and but seldom use it, although it is used frequently by the writer in the Record. It is, I understand, a favourite word with

Ritualists. But, undoubtedly, it is common among Presbyterians to speak of the bread and wine of the communion as symbols of Christ's body and blood; and we have been accustomed to sing that beautiful sacramental Paraphrase (the 35th) in which the words occur—"that symbol of his flesh he broke." These then are symbols—and holy symbols; moreover, all our best writers, including the Westminster Divines, maintain that the partaking of the Lord's supper is a solemn act in the worship of God; and is, therefore, a worship by or in the use of symbols. The same thing may be affirmed in connection with baptism which is a holy and a symbolical ordinance. Yet the writer in the Record denounces all this as Romanism and Ritualism. He makes five separate statements, as nearly as possible in the following words—

1. "There are no holy symbolic things in New Testament worship."
2. "New Testament worship is not by symbols."
3. "We must worship without symbols."
4. We must worship "not by water, and bread and wine."
5. Symbolism in worship is the essence of Ritualism.

These several statements are but modifications of a strongly expressed assertion made on May 5th, in a committee of the Cobourg Presbytery appointed to "confer with me." The assertion was this—"The bread and wine of the Lord's supper are not holy things."

Now it is because I conscientiously differ from the writer in the Record, and from all who think with him in this matter, that such grievous charges are brought against me and published through the length and breadth of the land. It is because I believe, teach, and act upon this doctrine of Scripture and of the Westminster Standards that my name is associated with such perverts to Romanism as Newman and the Wilberforces. My principles are represented as those of the Judaizers, against whom Paul contended, and which the Council of Jerusalem condemned. I am represented as desiderating an earthly dwelling place made with hands, rather than Immanuel himself. I am supposed not to understand that believers are the temple of God! I might quote more of these abhorrent and unwarrantable accusations against my character and principles, but it is not required. These accusations have gone forth on their mission of evil work—the most unchristian of all work—the defamation of a minister's character, and the injury of his usefulness in the service of Christ.

Let me just say, however, in conclusion, that the members of the Cobourg Presbytery generally know, that except in the matter of Church government, my principles are to-day what they have always been during my eighteen years' ministry among them; and that I stated the honest truth to the Presbytery, when I said that there was no want of harmony between my own views and those of the Canada Presbyterian Church, in reference to what we call the doctrines of grace and salvation.

W. J. MACKENZIE."

Baltimore, Ont., June 12th, 1868.

REMARKS :

We publish the foregoing rather lengthy communication, because we have no desire even to appear to do Mr. McKenzie injustice. In the article which appeared in the June Record, we had every desire to do him justice. We stated fully our conviction of his conscientiousness, and it was our desire not to misrepresent his views. We fully expected that Mr. Mc-

Kenzie would publish his statement read before the Presbytery of Cobourg. It would have been his own best defence from misrepresentation. We suggest to Mr. McKenzie, even now, to do so.

We cannot enter fully into every point brought out in Mr. McKenzie's letter; but we feel it necessary to make the following remarks: 1. Mr. McKenzie complains that in the Presbytery's Report, his answers were, even when correctly reported, all given without any of those qualifying statements or explanations which usually accompanied them, and that in one instance, he is made to express the very opposite of his express declarations. In reply, we would state that we have been expressly assured by the Clerk of Presbytery, that the answers were taken down from Mr. McKenzie's own lips, were twice read over to him, and, when he requested it, changed to suit his views or taste. In these circumstances, its evident that there can be no real ground of complaint. Had Mr. McKenzie desired it, no doubt, any qualification or explanation would have been taken down.

2. As to Mr. McKenzie's remarks, with reference to the Establishment principle, Voluntarism, Democracy, &c., we beg to state that we did not find fault with his holding the Establishment principle, or being highly Conservative. These are points, on which difference of opinion is allowed. We simply referred to these things as in some measure accounting for the great change in Mr. McKenzie's sentiments, leading him ultimately to leave the Presbyterian church altogether. The reference to the dread of disorganizing tendencies did not, by any means, imply that there were such tendencies in the Presbyterian Church. The dread of a thing may be a reality, while the thing dreaded has no existence. It is matter of fact in history, that a dread of the popular element in Presbyterianism has led individuals to adopt Episcopacy. For, undoubtedly, while we do not admit that there are any disorganizing or disloyal tendencies in Presbyterianism, there is more of the popular element in that system than in Episcopacy. Both theoretically and practically, the voice of the Christian people is allowed more free utterance in the Presbyterian Church than in the Episcopal. This we regard as one of the glories of the Presbyterian system; and we can easily see how this very distinction may lead one of very highly conservative sentiments to withdraw from the Presbyterian Church, and seek connection with another, whether there is less freedom allowed in the expression of the popular mind, and where the power rests with a single individual.

3. Mr. McKenzie complains chiefly of the remarks on the subject of relative holiness, although it will be noted that he does not find fault, in any one particular, with the summary of principles which we gave in the June Record, as set forth by him in his written statement. We really do not understand Mr. McKenzie's position with reference to this subject. When he laid his resignation on the table of the Presbytery, he declared his conviction "*that the Canada Presbyterian Church ignores, both in theory and practice, certain great scriptural principles which should be fully recognized and acted on in the worship of God and in the government of the Church.*" Yet in his present communication he makes out that the great scriptural principles of relative holiness, &c., are "*most explicitly and repeatedly acknowledged in the Confession of Faith, Catechisms, and Directory for public worship.*" Apparently, Mr. McKenzie's views on these points are just the views set forth in our own standards. Yet, Mr. McKenzie in the document laid before the Presbytery, declared that these

principles were, both in theory and practice, ignored. If they are so explicitly and repeatedly set forth in the Confession of Faith, &c., how comes it that now, *in theory*, we ignore them. Have we altered the Confession of Faith in this matter? Do we hold any other theory on this point than what we find in the Confession of Faith and in the word of God, on which we believe the Confession of Faith to be founded? Even with reference to the charge of ignoring *in practice*, we might ask, how is it that Mr. McKenzie, believing that these principles, which he regards as so important, are recognized in the Confession of Faith, but have been *in practice ignored*, never once for eighteen long years lifted up his voice in the Synod, or—so far as we have heard—in Presbytery, to recall the Church to her duty, or set forth the dereliction of principle of which she has been guilty? Had we held Mr. McKenzie's views on these points, we should have brought forward overture after overture on the subject, and have never rested until the Church was fairly aroused. But after all, Mr. McKenzie does *not* agree with the Standards. We find, from his answers, that he "takes exception to the clause in the appendix to the Directory beginning with the word—"as no place is capable of any holiness, &c."; and it is evident that he does not hold the doctrine laid down in the Confession of Faith, Chap. xxi, Sec. 6: "Neither prayer nor any part of religious worship is now, under the Gospel, either tied unto, or made more acceptable by any place in which it is, performed, or towards which it is directed." When asked whether the passage quoted was consistent with his views, his answer, was "If the Jews might expect more especially to meet with God in His temple, where the ordinances were dispensed, then we might expect to meet with God more especially, where the New Testament ordinances are now dispensed."

We are quite satisfied with the doctrine set forth in the Confession of Faith on this point. Of course, all will admit that we may speak of things as, in a certain sense, holy. We speak of the 'Holy Bible.' We recognize the sacraments as holy ordinances. We may connect the place where prayer is want to be made with holiness, for holiness becometh God's house. We may regard the closet of the Christian as, in a sense, holy; the deathbed of the dying believer as holy. But while, in a certain sense we speak of such things as holy, we believe, as is set forth in the Confession of Faith, that neither prayer nor any other part of religious worship, is now, under the gospel, either tied unto, or made more acceptable by any place in which it is performed, or towards which it directed; but God is to be worshipped everywhere in spirit and in truth. We recognize not the necessity of holy places made with hands. We recognize not the necessity of any earthly priest, or of any altar. We can endorse the words of the Christian poet:

I need no Priest, save Him who is above;
 No altar, save the heavenly mercy seat,
 Through these, there flows to me the pardoning love,
 And thus, in holy peace, my God I meet.

I need no blood, save that of Golgotha,
 No sacrifice save that which on the tree
 Was offered once, without defect or flaw,
 And which, unchanged, availeth still for me.

Did our space permit, we might enlarge. We might refer to what Mr.

McKenzie says as to the sacraments. Of course, we admit that in them sensible signs are used to represent spiritual things. But the *system* of symbols is now at an end, and the worship of the New Testament is "in spirit and in truth."

We might refer to Mr. McKenzie's apparent inconsistency, in declaring as he does, in this letter, that, except in the matter of Church government, his principles are unchanged, and yet giving as his main reason for leaving the ministry and communion of the Presbyterian Church, the fact that the doctrine of relative holiness was ignored in theory and practice. We believe that this was the subject treated of in his carefully prepared paper, and not the matter of Church government, and this leads us to say in conclusion, as we said at the beginning, that we believe Mr. McKenzie ought to have published, as his best vindication, his statement as read to the Presbytery of Cobourg.

We might refer to the fact, that up to the very time of his resignation, Mr. McKenzie considered his ordination as so far valid, as to justify him in dispensing the sacraments, the most solemn ordinances of religion. But on this we shall not dwell. We have personally respected Mr. McKenzie, and we do so still. We regret his departure from us, and we regret, for his own sake, the manner of his departure. But we give him our hearty good wishes in whatsoever position he may be placed, and with whatever portion of the church he may henceforth be connected.

THE LATE REV. THOMAS HENRY.

The late Rev. Thos. Henry was ordained as city missionary of Montreal by the Colonial Committee of the Church of Scotland, in the year 1840, and was sent out to the Presbytery of Montreal for that purpose. He had not been long employed in this way when a vacancy of considerable duration required to be filled up in the Presbyterian congregation of La Chute. Having received a cordial and unanimous call from them, he became their minister, and continued to labour amongst them in word and doctrine for a period of twenty years, till the Lord was pleased to lay his chastening hand upon him and lay him aside from duty. He laboured under the disease of which he died for a period of sixteen years, six of which were very severe, rendering him altogether helpless and dependent, but he bore it with exemplary patience and resignation; and now that he has entered into his rest, let us rejoice in all the unequivocal proofs he afforded, both in health and distress, of being a true servant of the Lord Jesus. His sermons were distinguished for clearness and point, and closeness of application, pressing home his subject upon the consciences of his hearers with earnestness and affection. His outward demeanour was such as became the Christian gentleman and the Christian minister. I may mention before concluding this notice, that Mr. Henry received several calls, all of which he declined, and stuck to the congregation over which he had been first made overseer.

D. B.

THE LATE MR. D. McQUARRIE.

Donald McQuarrie, Esq., of East Caledon, died on the 14th of July last, in the 67th year of his age. He suffered much for several weeks before his death, but these sufferings were borne with that patience and submission to the will of God, that formed leading features of his cha-

acter. The fever confused his head during much of his sickness, but at intervals he was enabled to take a calm view of his position as a dying man. At one of these he called his family around him, expressed his firm reliance on Christ as his redeemer and his hope of a glorious immortality. He requested then one of them to read certain portions of Scripture that he mentioned, and after some remarks expressive of the comfort they gave him, he left to his children his last and best legacy in an earnest exhortation to attend their spiritual interests, and to seek first the Kingdom of God and His righteousness. He then poured out his heart in prayer for them, commending them and his surviving partner to the care of Him who is a father to the fatherless, and a husband to the widow. Mr. McQuarrie was a native of the Island of Mull, in Scotland. He was one of the first settlers of East Caledon, as he came there in the year 1820.

The first supply of preaching they had in Caledon was furnished by the late Rev. Andrew Bell, who was then settled in the Township of Toronto. It may not be out of place to state in a few words how this supply was given, as it involved an amount of bodily labour that probably, few at the present day, would be willing to undertake. Mr. Bell made regular monthly visits to Caledon East and West, and the upper part of Chinguacousy, sometimes extending his visits into the Township of Mono. These journeys were always performed on foot, though the distance travelled in each visit was upwards of sixty miles, and it is said that no disappointment took place during two years over which these visits extended.

Those were times of privation and toil on the part of the people. And it may be added that there was then manifested an eager desire to hear the Gospel. It was therefore natural for ministers to sympathize with the people and to make efforts to supply them that would not be thought of, in ordinary circumstances. It was during these visits and about forty years ago that the small congregation in the East of Caledon was organized, and Mr. McQuarrie was set apart to the eldership in the congregation, and I have no doubt that all the ministers who have laboured there since, either temporarily or for a lengthened period of time, would bear testimony to the faithfulness and assiduity with which, all along, he discharged the duties of his office. It is indeed no exaggeration to say that he possessed several traits of character that fitted him above many for the office which he so long filled. His removal leaves a blank which it is to be feared will not be soon or easily filled.

He took a deep interest in the prosperity of the congregation, and often in difficulties and discouragements that would have damped the zeal of ordinary men he continued with unflagging diligence and perseverance to do all in his power for its benefit. He possessed in a high degree the rare gift of self-government. Though intimately acquainted with him for upwards of thirty-seven years, the writer never knew him to lose his temper, or to utter a word that on cooler reflection required the atonement of an apology. This was the more worthy of notice as he was a man of keen sensibilities, whose unvarying calmness and self-possession were owing not to the want of feeling, but to a remarkable success in self-discipline. He was habitually cheerful and hopeful, always disposed to look on the bright side of everything. And it may be added that he was a man of peace—"a peace-maker." Much could be said on this feature of his character, as I have seldom seen it more fully developed, but I must forbear. Above all, he was a man of faith and prayer. And this accounts for the rest.

There was no ostentation or show in his piety, but he lived habitually under the influence of the truth; hence the balance and uniformity of his character. "Mark the perfect man and behold the upright, for the end of that man is peace."

May his death be sanctified to the congregation, that he served so long, and to his afflicted family, that now so deeply mourn his loss.

D.

PRESBYTERIAN COLLEGE OF MONTREAL.

RECEIPTS FOR THE YEAR ENDING 31ST MAY, 1868.

	Endowment Fund.	Ordinary Revenue.
	\$ c.	\$ c.
Knox's Church, Montreal.....	423 25	26 00
Erskine Church, Montreal.....	4588 00	116 00
Cote Street Church, Montreal.....	1974 00	448 00
St. Joseph Street Church, Montreal.....	91 17	.....
Chalmers' Church, Quebec.....	310 00	.....
West Farnham.....	20 00	.....
St. Louis de Gonzague.....	92 00	9 06
Valleyfield.....	27 00	3 00
Cornwall.....	24 08	.....
Richmond.....	25 35	.....
Perth.....	77 00	30 00
Lochiel.....	96 00	23 45
Kenyon.....	41 75	7 60
Roxborough.....	12 00	10 00
Finch.....	8 65	7 78
Brockville.....	.....	12 00
Prescott.....	31 00	8 00
Huntingdon.....	90 00	13 00
English River.....	72 50	17 45
Howick.....	10 40	.....
St. Andrews.....	63 84	14 10
Metis.....	38 26	.....
New Glasgow.....	30 00	16 00
St. Therese.....	50 00	.....
St. Eustache.....	47 00	2 70
Grand Friere.....	42 00	4 80
Henry's Church, Lachute.....	42 30	13 28
Yankleek Hill.....	34 40	.....
North Gower and Gloucester.....	10 00	20 00
Smith's Falls.....	84 00	12 00
Waddington.....	17 25	8 76
Williamsburgh.....	10 00	.....
Cote Des Neiges.....	14 50	.....
St. Sylvester.....	30 00	5 00
Inverness.....	36 00	30 00
Leeds.....	8 00	.....
Bank Street Church, Ottawa.....	23 75	30 00
Knox's Church, Ottawa.....	70 00	50 00
Wakefield.....	41 90	.....
Edwardsburgh.....	.....	2 00

PRESBYTERIAN COLLEGE OF MONTREAL.

RECEIPTS FOR THE YEAR ENDING 31ST MAY, 1868.—Continued.

	Endowment Fund.	Ordinary Revenue.
Mille Isles	2 00
Bristol	41 53
Winchester	7 33
Lancaster	11 00
Dalhousie	9 50
Lyn	6 00
Beckwith	20 00
Ashton	5 00
Fitzroy	22 00
Tarbolton	28 00
Martintown	3 06
Williamstown	2 94
Newboro' and West Port.....	5 00
Sundry Subscriptions	21 50	.....
	<u>\$8776 85</u>	<u>\$1108 34</u>

The following moneys have been received since 1st of June.

Brockville	103 50	.....
Inverness	38 00	.....
Montreal, Erskine Church	2 00	.....
Leeds	8 50	.....
Brockville Interest .....	.....	4 01
Lyn do .....	.....	2 00
Spencerville do .....	.....	3 00
Prescott .....	.....	10 00
Quebec .....	.....	127 00
Indian Lands .....	.....	21 00
Osgoode .....	.....	27 40
Laguerra & Port Lewis.....	.....	8 00

MONEYS RECEIVED UP TO 20TH AUGUST.

SYNOD FUND.

Prescott.....	\$8 00	Claremont	5 00
Beverly.....	6 00	Paisley	7 75
Watford and Main Road.....	4 29	{ Tecumseh, 1st	2 40
Chatham, Wellington, Street...	3 21	{ " 2nd.....	1 60
Westwood	3 50	{ Essa, 1st.....	7 00
Waterdown	3 00	{ W. G willimbury, 1st.....	6 36
Chippawa	2 75	Ratho	4 00
Ainleyville, Knox's.....	4 72	Lake Shore.....	4 50
Boston Church.....	8 70	Harrington.....	5 00
{ Bluevale	3 17	Elmira	13 42
{ Wingham	2 90	Wroxeter	6 00
{ Eadie's	3 43	Fullarton and Avonbank	10 00
Kingston, Chalmers' Ch	9 75	Uxbridge and Leaskdale, (less	
Montreal, Knox's	20 00	dis.)	5 18
		Richmond Hill.....	8 00

