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THE  
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 OF THE  
**CANADA PRESBYTERIAN CHURCH.**

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**AUTUMN.**

*(From the German.)*

Already send'st Thou Autumn, Lord;  
 Already earlier, at Thy word,  
 The fair sun sets at even;  
 While late, and shorn of wonted pow'r  
 It rises, in the morning hour,  
 Up from a clouded heaven.

The mild year now has passed away;  
 Tough storms already blustering play  
 Across the fields denuded;  
 The ling'ring floweret bends its head;  
 By chilling blasts the leaves are shed,  
 Where, lately, beauty brooded.

See how the mists creep up with stealth  
 Of fields now robb'd of harvest wealth,  
 Our sadden'd view foreclosing.  
 The fairest scenes lie desolate,  
 And nature's wearied pow'rs await  
 The winter's deep reposing.

The birds that shun the northern frosts,  
 Already seek our milder coasts,  
 O'er land and ocean flying.  
 The wand'ers, Lord, Thy kindness  
 share,  
 Thou guid'st them through the realms  
 of air,  
 Their ev'ry want supplying.

No polar blasts, Lord, roughly come  
 To drive us from our warmer home;  
 From Thee comes our provision.  
 Yes, in Thy kindness we confide,  
 Each morning of the winter-tide  
 But brings its repetition.

Throughout the months when tempests  
 rage,  
 Thou undertakest that we wage,  
 Securely, life's fierce battle.  
 Already has th' obedient land  
 Supplied our bread at Thy command,  
 And fodder for our cattle.

Thou, who to guide the weak art fain,  
 The poor to nourish and sustain,  
 Omnipotent Preserver!  
 'Thou wilt not fail us at life's close,  
 When it, like nature, wither'd shows,  
 And knows no more youth's fervour.

Yes! Happy we, when we pursue  
 Thy favour, ev'ry season through,  
 With due solicitation.  
 True holiness alone can bring,  
 In age's autumn, to life's spring  
 Escape from execration.

J. B.

## ELDERS.

The character and life of the Christian minister have been travestied, in the fiction of the day, to an extent which would be unaccountable, were it not that the victims of this persistent misrepresentation have the life of their Master before them, and His words, "Men shall say all manner of evil against you falsely for my sake." Of this class of literature, however, the elder has no such cause to complain. Either the authors, who set themselves in opposition to evangelical religion, do not know of the existence of such a class of ordained men, or, knowing, do not choose to recognize them. There are books, notwithstanding, in which the elder, his sayings and doings, find a place. Some of these are of a semi-religious character—a kind of moral tales, as distinguished from novels, commonly so called. Others are sketches of life and character in Scotland, the north of Ireland, and parts of America. The representation which these books give of the Presbyterian elder is a most untruthful one. It cannot be called exaggerated, because it holds forth no essential feature of the eldership; but seizes upon peculiarities that men in any position might be found to possess, and which some elders undoubtedly have manifested, and with these, as with a single daub of unsightly color, covers the whole picture. The traditional elder, whom even ministers of the Presbyterian Church, in its various branches, that have dabbled in light literature, have condescended to hand down to posterity, is a painful caricature. He is a countryman, and generally a small tenant farmer, or, if resident on this western hemisphere, the proprietor of a hundred acres of well-tilled, but unornamented land; and his thoughts are supposed to be equally divided between the church and the crops, with a strong suspicion of a balance in favor of the latter. As a rule, he is destitute of secular education, save that which he has acquired in the school of experience, and is able to go as far in ignoring the literary, scientific, and historical discoveries of the past few centuries as the good farmer on the Welland Canal, who still insists that the sun goes round the earth once a day. But his stronghold is his theology. This he has received from his parents, as they got theirs from those who went before them. It lies in the Shorter Catechism, perhaps the Confession of Faith, and a few standard religious authors of the old school. He is perpetually airing it in a hard, dry, logical form in the presence of all and sundry, and evidently with no other design than that of pleasing himself or satisfying a want of his nature. Charity he knows little of; intolerance is made a necessary result of his ignorance; and censoriousness displays itself whenever he has occasion to express an opinion upon a fellow creature. He has a ceremonial law of his own, which has come by tradition from the fathers; and to the observance of this, in every jot and tittle of it, he clings with the utmost tenacity, not scrupling to visit with severe censure any who may be found transgressing its requirements. Woe to the unfortunate who comes before him as a member of Session in the way of discipline; stern justice, but scant mercy, may be expected from him. The relations that subsist between himself and the minister are of a complex character. He possesses a certain respect for him as one who stands, towards himself, officially, in a position of recognized authority; but his confidence in the minister's piety, judgment, and knowledge, is not to be compared with the implicit dependence which he places and the satisfaction he finds in his own. For this reason he does not hesitate occasionally to speak a word of counsel to his pastor, and to make known all real or imagined ministerial shortcomings to his brother elders, whom he has already disparaged to the utmost.

of his ability. When he is not a clumsy, blundering man, whose solecisms make him the butt of the community, he is made to delight in the exhibition of a dry, sarcastic humor, that wounds more than it amuses. Covetousness is his besetting sin; doling out small sums from the poor-fund of the congregation one of his chief pleasures, as it enables him to demand gratitude without earning it. He is the last to assent to an increase in the stipend of his minister, and quotes the case of the apostle Paul, who labored with his own hands, and yet was the most efficient elder the Church has ever seen, as one that should prove the inferiority of the white fingers that lie on the pulpit desk, to the horny fist that grasps the spectacle case in the elder's pew.

There have been such men in the eldership of the Presbyterian Church, as there are cretins with enormous goitres in the Alpine valleys of Switzerland. But all the Swiss are not cretins; and non but an idiot would paint a man with a goitre on his throat, and imbecility in his face, to represent that healthy and intelligent race. No better name does he deserve, whose diseased imagination and feeble mind lead him to write under such a portrait as we have copied from many books of fair standing in the literary world—this is a Presbyterian elder.

The eldership is the glory of the Presbyterian Church. Many other Churches can boast of a pious, learned, and devoted ministry; but no other can lay claim to a class of men who, engaged in the active duties of life, cheerfully, and without remuneration, give a considerable share of their time and energies to the oversight and advancement of the congregation they are connected with. The membership of the Presbyterian Church, in whatever land, has never been destitute of men of high position and attainments, who have been willing to share with their humbler, yet no less worthy, brethren, the duties and responsibilities of this office. Since the year 1560, about which time the Presbyterian Churches of Scotland, French Switzerland, and Holland were fairly established, until the present, many who, like Sir Ralph Abercrombie, have occupied places of trust and dignity in the world, have felt it to be their highest honor to minister in the eldership of the Church. But leaving altogether out of sight the high standing, in a worldly point of view, of many of these unpaid laborers in Christ's vineyard, it may confidently be stated that the eldership represents much more than the average of the piety, intelligence, and social excellence of those by whom, under the constitution of a free Church, it is appointed. Many elders in the past have taken positions, not only side by side with, but often in advance of, their fellow-presbyters in the ministry, in fighting the battles of the Church, and in promoting the extension of the Gospel. Such were Mr. Murray Dunlop and Sheriff Jamieson, whose loss the Free Church of Scotland was lately called to deplore, and many in sister churches, of whom language might well be employed like that which was made use of in regard to Colonel James Wallace, the brave soldier who commanded at the battle of Pentland Hills, and died an exile in Rotterdam. "I doubt not," said Mr. MacWard concerning him, "but you have heard of the removal of worthy and great Wallace, of whom I have no doubt it may be said he hath left no man behind him in that church, minister nor professor, who hath gone through such a variety of temptations, without turning aside to the right hand or to the left. He died in great serenity of soul. He had lived abroad such an ornament to his profession, as he was not more lamented by us than by all the serious English and Dutch of his acquaintance (who were many), as having lost the man who, as a man, was

made use of by the Lord to keep life amongst them; yea, the poor ignorant people of the congregation of Rotterdam (besides the more serious and knowing amongst them) bemoan his death, and their loss as of a father. And they have good reason; for I must say he was the most faithful, feckful, compassionate, diligent, and indefatigable elder in the work of the Lord that I ever knew at home or abroad; and as for his care, solicitude, and concernedness in the work and people of God, I may say the care of all the churches lay more upon him than upon hundreds of us; so that the Church of God hath lost more in the removal of that man than most will suffer themselves to believe." Quiet scholarly men also have been constrained by the love of Christ and his cause to accept the position of elder, worthily conferred upon them. Such was James Wilson, of Woodville, the genial student of natural history. "To his sensitive nature," said his loving biographer, the late Dr. James Hamilton, "everything like an appearance in public was trying; but, regarding the office of the eldership as one highly honorable and responsible, after he had undertaken it he would allow nothing to deter him from the discharge of its duties. He was an excellent elder. Shrewd and sagacious, his opinion was all the more weighty on account of the modesty with which it was stated, and his mild, conciliatory spirit made him a favorite with all his colleagues. With his tender-heartedness, he was a welcome visitor in the poor man's home and in the house of mourning; and his accurate, methodical habits made him anxious that all things should be done decently and in order. On the eve of the communion Sabbath, he used always to visit the church, in order to satisfy himself that all its arrangements were complete, and he was extremely solicitous to ensure that outward decorum and solemnity which in his own case he found so conducive to the full impression and enjoyment of the sacred season." He exemplified in his own life what he stated as his conviction to a young friend, who was undecided as to whether he should abandon a secular calling for the work of the ministry. "Our great want in all societies at present is the absence or rarity of spiritually-minded laymen, and of these the influence is often greater than that of the clergy themselves. They mingle more easily in society and under less formal restraints, and frequently obtain more credit from the inconsiderate than the professed—I mean the professional—servants of the Saviour." The eldership has contributed to a very great extent to keep our Presbyterian Church pure in doctrine and practice. The pride of theological knowledge, the desire for popularity, the party spirit which changes the Christian into the Church-man, and, when party warfare is intestine, into the Church-lawyer, have often driven the minister into ways of thought and action that have endangered the welfare of his congregation and the Church at large. The Session, removed to a certain extent from the influences that mould the conduct of its moderator, and, viewing things from a plain Christian standpoint, acts like so many cables fast to the old anchorage of truth to bring him back to his bearings, or, at least, to save the congregation from the loss and damage which he sustains. "How is it," said an English divine to James the first, "that the Church of Scotland has never yet been troubled with heresy as we have in this country?" "I'll tell you how, man," he answered. "If it spring up in a parish, there is an eldership to take notice of it; if it be too strong for them, the Presbytery is ready to crush it; if the heretic prove too obstinate for them, he shall find more witty heads in the Synod; and if he cannot be convinced then, the General Assembly, I'll warrant you, will not spare him." It was not till Independency came in, and the true Presbyterian

principle was lost sight of, that the congregations in England which called themselves Presbyterian fell away to Unitarian error. The Church of Scotland was in great danger of a similar fate when, under moderate rule in 1757, the practice was introduced "of ordaining young lawyers to the eldership, that they might sit in assemblies, exercise their oratorical powers, and swell the Moderate majorities;" and when it was declared, by vote of the Assembly, not essential to elders being commissioned to the Supreme Court of the Church "that they be strict in their observation of the Lord's day, and in regularly keeping up the worship of God in their families." That state of things, however, thanks to Secession and Disruption, has passed away, and the nominal standard of qualification for the office of elder is as high as ever it was.

Still, in every branch of our Church, and sometimes even within the Session of one congregation, four kinds of elders may be found. It would be well if the four could become one. The first class is represented by the careless elder. He has been elected by a careless congregation, or, at any rate, in a careless moment. He has no qualification but that, it may be, of social standing, allied to an ordinary moral character. Perhaps his virtues only appear by contrast with the defects of his fellow-worshippers, so that the reason why the choice of the congregation fell upon him is the same as that which a worthy old lady discovered for her graceless son's appointment to the office: "they were scant o' timmer when they made our John an elder." He appears at occasional Session meetings and on Communion Sabbaths in a prominent position; and, were it not for these appearances, none would know that the responsibilities of ordination vows lie upon him at all, so lightly does he bear them. He is an honorary elder, and never was expected to work, he will tell you. If his name and presence will be of any use in giving the Session a standing, he is very glad to be of service. Some congregations are grateful for this. From that gratitude he must reap his reward, for assuredly none will be his when the Chief Shepherd shall appear. Next to the careless elder comes the talking elder. He talks himself into the eldership, and, if sins of the tongue were punished as they ought to be, would long ago have talked himself out. He does nothing, absolutely nothing, but talk. He consumes his own useless time, and other people's valuable time, with silly platitudes, endless gossip, and vain repetitions. He is sent to do something, and being sought for when the task should be completed, is found talking, with the work untouched. His mind is full of plans which are never carried into effect, and which he changes almost as often as he puts off his clothes. His brethren in the eldership dread a meeting of Session or of the congregation, because he will monopolize attention, and hinder all the deliberation. He knows everybody in the congregation, and yet was never known to speak a serious word to one of these, or to gain the confidence of a single member of the church. He finds his way to Presbytery and Synod and Assembly, where he wins the same low opinion, and returns home with the proud satisfaction, if he only knew it, of having retarded the work of the court more than any other man, and of having brought a class of earnest, pious, and modest workers for Christ into disrepute among those who beheld in him a sample of them. These are drones in the hive. It is hard to say which is the worst of the two. The latter at least pretends to do something, and probably deludes himself into the belief that he is a very useful member of the church. The two remaining classes contain active men who have the interests of the church at heart, and do not spare themselves when

there is work to be done. They differ in regard to the sphere of their activity and the motives prompting it. The first class is zealous in attending to the outside of the cup and platter. Externals absorb all their attention. The financial prosperity of the congregation, the elegance and comfort which they deem essential to a place of worship, increase of membership, the increased liberality of the people, and, rising from the congregation to the Church at large, the extension of its influence and the development of its resources, find in them willing and able advocates. Such elders as these are exceedingly useful; the Church could not well do without them. And yet, after all, much of their work is that which should, as far at least as the congregation is concerned, fall to other hands than those of men ordained to the oversight of souls. There is a more excellent way. The motives that prompt to activity in the mere externals of our religious worship may be perfectly pure. Exclusive attention to these, however, is not favorable to the maintenance of such purity of motive in one who has been set apart for work of a higher character. He is the true elder who, chosen for his piety and gifts to edification, is zealous for the welfare of the souls committed to his care, and who makes all other official duties subordinate to the one great end of promoting the spiritual life of the people among whom he ministers. There is other necessary work to be performed in connection with every congregation, and for the good of the Church at large, but this is the one great work of the elder. There is no need to fence such a definition of an elder's duties with stipulations as to motives. The end sought declares the motive. Worldlings may not understand, and may affect to call in question the secret springs of action that lead any body of Christian men to take an interest in the spiritual well-being of their fellows. They may find the ground from which these springs rise to be superstitious and fanatical, according to their own indiscriminating and uncharitable jargon of words and phrases; but they cannot deny that the motive itself is one of love to man's highest nature, in obedience to a divine law that itself constrains by a still higher power of love.

Alas! how very few in the eldership come up to the true standard of their official requirements! How many a faithful pastor finds in his Session a useless encumbrance, rather than a body of earnest and active fellow-laborers! Yet, how often does the blame lie at the minister's own door, who, seeking to train and lead forward the people of his congregation as good soldiers of Jesus Christ, does not at the same time seek the aid of those who are the rightly constituted officers under him. "And it shall be when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people." The elders are captains in God's host; and when throughout the Church we find them all, as many now are, amid many trials and discouragements, standing at their posts, the ark may set forward to the sure words of Moses' psalm, "Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee."

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### Missionary Intelligence.

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#### FREE CHURCH MISSIONS.

The following cheering statement appeared in the September number of the *Record* of the Free Church:—

"In last number of the *Record* reference was made to the baptism of a pupil of the Institution at Puna under interesting circumstances. More

recently, Mr. Gardner has baptized a Sepoy—one of that class who figured so prominently in the Mutiny of 1857-58, and whose conversion to Christianity, in at least one instance, was followed by discharge from the army! At Nagpore, Mr. Whitton has received into the native Church a man and his son, a young woman, and four of the girls belonging to the Orphanage. At Calcutta, Dr. Mitchell reports the baptism of a Mohammedan woman, and also that of an educated native doctor, who would probably join Dr. Templeton in his mission to the Santals. And, finally, turning to South Africa, Mr. Laing sends good tidings regarding the mission at Burnshill."

Mr. Whitton also speaks of two candidates for admission from the Roman Catholic Church at Nagpore. Mr. Laing reports the baptism of thirteen persons, and that sixty-five candidates are under instruction with a view to their reception into the Church. The Rev. G. I. Metzger, of Chingleput, in the Madras Mission, has been compelled by his wife's ill health to leave the field and look for work in the Church of Wurtemberg.

### UNITED PRESBYTERIAN MISSIONS.

This active Church is again applying for more missionaries to go to India, China, and Old Calabar. Dr. Parker tells of the baptism of two women, one fifty-eight years of age, and a man at Me-Kyü, near Ningpo, in China. He says:—

"Ancestral worship is a great hindrance to the spread of the gospel, as old people are very vain of having their memories perpetuated, and often don't hesitate to declare that we foreigners are come to lead away their descendants to worship our ancestors, instead of worshipping and attending to the spirits of their own. This idea, I think, has been given to them by the Roman Catholics worshipping Mary, Joseph, and other saints and angels. Occasionally a man presents himself for baptism, but on inquiry into his circumstances we find that he has a little family legacy left him to perpetuate ancestral worship; and when told he must give up this before becoming a Christian, he begins to count the cost, and draws back. Many examples are on record of men even foregoing this for the gospel's sake. You will therefore see by what a Chinese convert is surrounded in his daily walk and conversation."

Much of the time of the Medical Mission is occupied with the sale of a medicine for the cure of opium smoking. The average number applying weekly for this medicine is 128. It is a great boon to the poor, affording relief to hundreds of families, who are in destitute circumstances from the father consuming all their income in opium.

The Rev. A. Benoliel, in what he says of the Church in Cadiz, shows the difference between nominal and real Christianity. Almost as soon as his church was opened he had a roll of about 400 adherents. Up to this time, however, having been very careful in admitting to the membership of the Church, only eighteen names appear on the communion roll, seven of whom were admitted for the first time, one a convert from Judaism and six from Popery. The boys' school, which commenced on the 24th of March with one boy, on the 31st of May had an attendance of 97, while the girls' school at the same date had 93 scholars. The Rev. Joseph Villierid has opened a new station in Jersey, which is supported by the people of his original congregation in that city. Mission work has thus begun early. The Jersey congregation must succeed.



## IRISH PRESBYTERIAN MISSIONS.

The Chinese Mission of the Irish Presbyterian Church situated to the north in Newchwang, has been called to suffer from various adverse events. Dr. Hunter had first to write home that the news of the punishments inflicted on account of the Tientsin massacre had prejudiced the people against all foreigners, and that the old story which any European child could hardly be found to believe, that the missionaries take out people's eyes to make medicine with, had gained such credence that the dispensary of the Mission was deserted. These hindrances to the work, however, soon after ceased, for the people became aware that their rulers had deceived them, and a re-action took place in favour of the missionaries. But at this time Mrs. Hunter died, leaving an infant child, and Mr. Waddell a zealous and efficient missionary, suffering from the disease that carried her off, was compelled to return to Ireland.

Mr. Moore, whose name appears at the close of the following report of the consistory of the Spanish Christian Church, is the missionary of the Irish Assembly.

"In compliance with the law laid down in the Code of Discipline of the Spanish Christian Church, regarding the monthly returns to be sent in by the pastors and evangelists regarding the work under their care, the consistory has the satisfaction of publishing the following succinct report, compiled from those that have come to hand.

The churches of Madrid continue in a very healthy and prosperous state. The one situated in the Calle de Calatrava numbered, on 30th April, 450 adherents, and, up till the 15th of May, 30 more had entered, having their names inscribed in the register of the congregation. In the same month there were one baptism and three deaths.

The pastor of this church, Don Francisco de Paula Ruct, preaches on Sabbath, at 11 a.m. and 8.30 p.m., and at the same hour on Thursday night. Besides this, he conducts a large Bible class on Friday evening, and a Sabbath School in the afternoon. Saturday evening is dedicated to the practice of sacred music.

The services in the Mission Church, established in the Plaza del Limon, are conducted by Senores Gimenez and Sanchez. These services are well attended, owing chiefly to meetings held in private houses, by these gentlemen, in the vicinity, by which many are attracted to the chapel. But that which affords the greatest encouragement to those who are interested in this work is the schools for boys and girls. The children are making very satisfactory progress, both in secular and biblical knowledge, and the numbers are increasing daily. Preparations have already been commenced in the way of collecting the Christian elements in this congregation, with the view of forming this mission into a regular church, in conformity with the provisions of the Code of Discipline. The church of the Redeemer, situated in the Calle de la Madera Baja, is under the pastoral care of Senores Carrasco and Orejon. The services are always well attended, rarely falling below 700, especially on the Sabbath morning. This is the more remarkable, as in all other places of worship the services are very thinly attended, for the reason that business of all kinds is carried on on Sabbath up till 2 o'clock. There is a prayer-meeting every Tuesday night, at which a short address is given, in turn, by Mr. Moore and other English gentlemen. Besides the regular service on Thursday night, there is a Bible class on Friday, conducted by Senor Carrasco; and Saturday night

is dedicated to the practice of sacred music. There is a flourishing Sabbath School in the afternoon, at 3 o'clock.

This church is composed of 464 members regularly examined, and admitted by the session; and on the roll books are the names of more than 1,300 adherents, or persons who profess to believe the Gospel of Christ, but who have not yet offered themselves for examination for membership. The number of these last has increased, during the month of May, by 41 names. The last administration of the Sacrament of the Lord's Supper was attended by about 200 communicants. It was a season of deep solemnity, and, we trust, of great blessing to us all.

(The report speaks most favorably of the state of the churches at Zaragoza, Camunos, and other places, but we are obliged to omit particulars.)

The consistory conclude this report with the prayer, that God, in his infinite love, may design to grant His rich blessing upon the efforts that are being made in Spain to draw souls to Christ, and that the SPANISH CHRISTIAN CHURCH may increase daily, not only in numbers, but in faith and love, to the honour and glory of God the Father, Son, and Holy Ghost."

Signed on behalf of the consistory,

ANTONIO CARRASCO, Pres.

WILLIAM MOORE, Sec.

MADRID, 14th June, 1871.

### ENGLISH PRESBYTERIAN MISSIONS.

The story of these Missions, as those with which, as a Church, we are to be henceforth identified, will ever be of interest to the readers of the RECORD. From Formosa, the particular sphere of Mr. McKay's future labours, but a short extract of a letter from the Rev. Hugh Ritchie, dated Takao, appears in the last number of the *Messenger* of the English Presbyterian Church:

"Last Lord's Day, May 28th, I had the pleasure of preaching on board H. M. S. *Dwarf*, and in the afternoon a band of marines found their way to the Chinese Chapel, and joined us in our afternoon service. They were Wesleyans, and were very glad to breathe the atmosphere of praise and prayer, even although their worshipping companions were people of a strange tongue. Our southern station is growing rapidly. There are now over thirty worshippers, and in a week or two I hope to be able to dispense the sacrament for the first time at the place. I leave this to-morrow for Akôu and Alikang. Two Pépohoan villages I visited a few months ago are anxious to have helpers sent them. My wife has taken two youths just now every afternoon for Scripture reading and exposition, and before long I am hopeful they may be permitted by the Master to labour."

Mr. Swanson, of the Amoy Mission, writes to say, that the number of applicants for admission to the Church is not less than 500 throughout all the stations of the Mission. Were the missionaries to follow the Roman Catholic rule, and that adopted by formalist churches, the number of baptisms might be almost as many. As baptism is equivalent to the relinquishment of much that is naturally dear to the Chinaman, and the giving up of which makes him an object of persecution, few, but those who are Christians indeed, desire to receive that ordinance.

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

This sister Church may well put larger and more wealthy bodies to the blush by its zeal and liberality in the cause of Foreign Missions. It has again five missionaries in the field, or preparing for it—the Rev. J. D. Murray and the Rev. J. W. McKenzie leaving Halifax for the new Hebrides in October, together with the Rev. Hugh A. Robertson, the missionary of the Presbyterian Synod of the Maritime Provinces.

The Rev. A. W. Murray, of the London Missionary Society, sent the following account of a twofold application for missionary work, from the island of Api, to the Rev. Dr. Geddie. Mr. Murray is one of the oldest missionaries of this Society, and the most friendly and cordial relations subsist between him and the Nova Scotia missionaries.

“The circumstances under which the appeals which I now pass on to you have reached us are as follows:—On board a vessel now at anchor here, the ‘Mary Campbell,’ is a young man who has been to Queensland for a length of time past as labourer. He has been associated with Api men there. Mr. McFarlane had told this young man when he left home that he ought to remember that he is a Christian, and look out for opportunities of being useful. This he seems to have borne in mind in his wanderings. The vessel has now been to Api, taking back men whose term of service was up, and seeking more, and while at the island, at the part on the west side where the Fiji vessel, the ‘Queen of the Isles,’ was wrecked lately, and where she still lies, he, the young man from Lifu, with one or more of the Api natives, who had been to Queensland, had an interview with the chief; they told him what they had seen of religion at Queensland, there, too, I suppose, and that it would be very good for him to embrace Christianity and get a teacher. The chief called his people together and had a formal consultation, and on the following day a message was sent to the Lifu lad by the chief, to say that he and his people had determined to receive Christianity, and to beg him to take a message to his missionary to send them a teacher. The message has reached us, and I now pass it on to you, and hope that you will very soon be able to respond to the call.

“And a Mr. Farquhar, an intelligent gentlemanly-looking Scotchman, who is on board the ‘Mary Campbell,’ brings a message from a place where we landed the Rarotogun teachers in 1861, imploring a missionary. Mr. F. says it was the last charge given him on board to be sure and not forget to tell Mr. Jones to send them a missionary. Mr. Jones came across from Noumea in the ‘Mary Campbell,’ the Api men were on board and saw him there, hence their naming him in sending their message. With the other, I pass it on to you, and through you to your mission, as on you especially devolves the responsibility of giving to these benighted tribes the Word of Life. Would that the Churches you represent would bestir themselves and at once place at your disposal a dozen men of the right stamp; would they do that, they might be placed at once on most promising spheres, and the whole group be simultaneously lighted up at points not very far apart, and then, with the presence and blessing of the Master, how soon might the lights meet, and every island and inlet, from Futuna to Santo, be covered with the knowledge of the Lord as the waters cover the sea!”

**REPORT OF A MISSIONARY TOUR IN THE MUSKOKA DISTRICT  
BY THE REV. D. B. CAMERON, OF BRADFORD.**

I left home on the 15th August, and arrived at Orillia at one o'clock p.m. Here I spent an agreeable and profitable evening with the Rev. John Gray and his family. Next day I was joined at Orillia by the Rev. W. Reid, A. M., of Toronto, who was to visit a mission station at the head of Lake Rosseau, with a view of preaching and administering ordinances on the next Sabbath. From Orillia we proceeded by the small propellor "Carriella," which runs to Washago, at the north end of Lake Couchiching. At Washago we took stage to Gravenhurst, near the head of Lake Muskoka. The land between these lakes does not appear to be of any value. The district consists of a series of ridges of metamorphic rock, covered by a few inches of soil composed of decayed vegetable matter, much of which is already burnt away by the fire that lately passed over the place. The soil in the hollows between the ridges is unfitted for the successful cultivation of wheat or any other cereal crops, as it consists of light sand and gravel.

On our arrival at Gravenhurst, I was met by Mr. Luke Henderson, the Missionary who labored there and at South Falls during the summer, and accompanied him to his boarding house, where I stayed till the following Tuesday. Mr. Reid remained at the Hotel, and proceeded next day to his destination.

On the 17th I visited several families and gave them notice of a sermon in the usual meeting place on the following evening.

Next day I visited a few more families, and preached at six o'clock, p.m. After divine service Messrs. Joseph Telford and James Douglass were elected as elders.

On Sabbath I preached in the same place at eleven o'clock a. m., inducted Mr. Telford who was an ordained elder in the English Presbyterian Church before he came to Canada, and ordained Mr. Douglass, Thereafter I dispensed the Lords' Supper to ten communicants.

This station seems to be in a promising spiritual condition. The earnestness with which they listened to the word of God seems to indicate that God has blessed the labors of Mr. Henderson.

In the afternoon I was kindly conveyed by Mr. Dugald Brown, of Brown's Hotel, to South Falls and back free of charge. At this station I preached to thirty persons, baptized a child, and dispensed the Lord's Supper to about twelve individuals.

22nd. I proceeded to Bracebridge by steamer on Lake Muskoka. This is one of the most beautiful of our small Canadian lakes. Though its water is not so clear as that of Lake Couchiching, its rugged shores, its rocky promontories, and its pine-covered islands give it a peculiar charm. Here one can admire the works of God in their grand simplicity.

On the 24th, in company with Mr. Williams, the missionary who labored at Bracebridge and its neighborhood, I walked to the Township of Monck, some six or seven miles and preached next morning in the usual place of meeting at 9 o'clock. Notwithstanding the early hour, there were forty persons assembled, the most of whom came a considerable distance. After sermon I organized the station; five managers were appointed, and Mr. Angus Black was elected as an elder. The people cheerfully promised to contribute fifty dollars next year to support a missionary; they will pay half his board besides.

We held a meeting at Bracebridge at three o'clock on the same day.

26th. Baptized two children at a meeting held some miles east of Bracebridge.

On Sabbath, 27th, I preached at Bracebridge at eleven o'clock a. m., baptized a child, and dispensed the Lord's Supper. I then proceeded to Monck, and missed my way. It was three-quarters of an hour past the usual time when I arrived at the place of meeting, where there was a large congregation patiently waiting for me. In my wanderings in the wood I came to a clearing where there was a shanty, at which I stopped, and found a young man who kindly guided me to the place where I was to preach, and remained with us during the service. My mistake was the means of bringing him to hear the word of God.

Here I preached, ordained an elder, baptized a child, and dispensed the Lord's Supper to twenty-three communicants.

Next day I preached at Bracebridge, and held a conference on financial affairs. The people readily engaged to contribute one dollar a Sabbath and half the board to support the missionary, after the seventeenth of September.

These two stations are in a healthy condition. Mr. Williams laboured here during the past summer with much acceptance and success, and imparted some share of his own zeal and energy to the people.

I feel convinced that to secure the permanent prosperity of these four stations it is necessary to build a manse at Bracebridge; without this it is all but impossible to have an ordained minister settled in the district, As the settlers are too poor to build a suitable house, those whom God has blessed with means, and whose hearts are enlarged by his love, must come to their aid. This is not the cause of a few individuals, but the cause of the Canada Presbyterian Church, it is the cause of the Redeemer in this new territory.

On the 30th I proceeded to visit the group of stations in the Townships of Stevenson and Watt, in company with Mr. R. Henderson, who labored there for some months. We stopped near Falkenburg that evening, and next day went to Stevenson, a distance of fourteen miles. On the way we called at the house of Mr. Daniel Bain, who resides near the village of Utterson, and baptized his child. Mr. Bain is likely to be useful in the settlement, as he is educated, intelligent, and well disposed. Among his books we noticed a volume of Turretine in Latin, which he can read. He promised to commence a Sabbath School in the neighborhood. We proceeded then to the house of Mr. Johnson, a considerable distance further on; here we had a good meeting in the evening, though notice of the service was circulated only after we arrived there. It was pleasing to see so many come several miles at such a short notice, to hear a sermon. I organized the station under the title of Cairns\* Church, and baptized a child. The people agreed to contribute twenty dollars for the services of this summer, and twenty-five dollars, if possible, for next year.

Sept. 1st. We returned to Falkenburg, and there I preached, organized the station, and directed the people to elect elders, when two men were chosen. They promised to contribute twenty dollars, and pay their share of the missionary's board.

Next day we went to Parry Sound Road Station. On the way, in a house where we rested, I baptized six children. At the ordinary place of meeting, I preached, organized the station under the name of Graham

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\*It is named after Dr. Cairns.

Station, took steps to appoint a managing committee, and to elect elders. This station likewise agreed to contribute twenty dollars, and to pay their share of the missionary's board.

On the Sabbath I preached at Graham Station to seventy persons, ordained two elders, and dispensed the Lord's Supper to about ten communicants.

After these services we returned to Falkenburg, where I preached at three o'clock p. m., to a good meeting, baptized a child, ordained two elders, and dispensed the Lord's Supper to about twelve persons. There was a managing committee appointed also at this station.

Since many reports and statements concerning the soil of this district, and the prospects of the settlers have been circulated in various forms, perhaps it will not be deemed out of place to give my impression of it, as far as I have travelled. Along the Government road from Washago to Gravenhurst, and even to South Falls, a distance of twenty miles or more, the soil is poor; beyond the latter place it begins to improve, Monck and Watt are good townships, the soil is heavy, and though the land is broken by rocky ridges as in Morrison and Muskoka, there is sufficient depth of mould to within a few feet of the rock, the layers of which are tilted up to a high angle. It is said by the settlers that further back there is very fair land; if so, the territory will have a large population in a few years, to whom ordinances must be supplied for some time to come by the whole Church. This is a part of the work that God is clearly giving her to do, and she must gird her loins to perform it in his strength who has said "I am with you."—Haggai I. 13. May the Lord stir up the spirits of our Zerubbabels and Joshuas to work in the building of the Lord's house.

D. B. C.

### A MISSIONARY TRIP TO LAKE ROSSEAU.

Many readers of the RECORD, who have never seen the district, have heard of Muskoka, that region where, for the last few years, so many have gone to seek a home for themselves and their families. Few are aware of the extent of the district. As the term is generally applied, it is not a township merely, but a wide district embracing many townships—exceeding in extent several of the counties in the older settled parts of the country. Different opinions have been expressed as to the productiveness of the soil in Muskoka. Some have declared it unsuitable for agricultural purposes, while others have extolled it as superior to any other part of Canada. We believe, as in most cases, the truth will be found between the extremes. From all that I observed, and could gather by information from those who are qualified to judge, I believe that there is a very considerable proportion of good land, especially in the more northern parts of the district, around Lakes Joseph and Rosseau, and between the latter and Lake Nipissing.

The places which it was my privilege to visit, on a missionary tour, were around the head of Lake Rosseau. I arrived at Rosseau on the afternoon of Thursday, 17th August, and found a most comfortable home with Mr. and Mrs. Best. There was also awaiting my arrival Mr. Thomas Johnston, student missionary, who has been laboring most efficiently in the region during the summer. Arrangements had been made for the dispensation of the ordinance of the Supper, and for the partial organization of mission stations at two points, viz., at the Junction and the settlement

of Mr. Ross, beyond Turtle Lake. In carrying out the arrangements made, I preached at the Junction on Saturday at 11 a.m., and after service formed a communion roll, embracing the names of about 12, and thereafter a meeting was organized for electing a committee of management. It was not deemed expedient to elect and ordain elders in the meantime. After refreshments, Mr. Johnston and I started for the other station. We walked along the Parry Sound road for about 5 miles, and then were met by Mr. Ross with a canoe. On reaching his fine clearing we found the families in his neighbourhood assembled in the barn. After public worship, a communion roll was formed containing about the same number of names as at the Junction. We remained under the hospitable roof of Mr. Ross for the night, having been called upon in the course of the evening to solemnize a marriage between one of Mr. Ross's daughters and Mr. McLean, the owner of an adjoining farm. On the Sabbath morning we had service in the barn, and united in the observance of the Supper, Mr. Johnston acting as an elder. We returned to the Junction by the same route as that by which we had come on the previous day, a horse, however, having been provided for my accommodation from the landing place to the Junction. We had service again here, and again engaged in the dispensation of the Lord's Supper. The attendance was good, and at both places much solemnity prevailed, and I am not without hope that many felt it good to wait on these solemn services. After resting at Rosseau over the Monday I left by the steamer on Tuesday morning, and on the evening of Wednesday reached home in safety. I shall ever feel a deep interest in the spiritual progress of those places, where it was my privilege, for the first time, to dispense the memorials of Christ's broken body and shed blood.

One or two remarks I would make before closing. 1. I was favorably impressed with the aspect of the country around the head of Lake Rosseau. There is a great deal of good land. Mr. Ross, whose name I have mentioned, has a fine clearing of 65 acres, and his crops are excellent. He owns 1000 acres. I have no doubt there will be soon a large population all around. 2. The situation of the village at the head of Lake Rosseau is most important, and should not be lost sight of by the Presbytery. From this point the road starts for Lake Nipissing, and is already made to within a few miles of that Lake, and the Parry Sound road also passes the head of Lake Rosseau. From these and other advantages, the place has a great importance, and I have no doubt in a few years there will be a flourishing town, the centre of a large and fertile district. 3. I know of no finer trip than to the head of Lake Rosseau. It is cheap, and takes but a short time, while the scenery is most varied and interesting, and the air bracing and invigorating. Facilities will be greater next season, when the lock at Port Carling is completed, and the steamer can proceed without interruption from Gravenhurst to Rosseau. It is a trip which ministers, needing a little change, (and every minister should have some change in the heat of summer) may take without much trouble, and a visit to some of the mission stations will do themselves good, and give encouragement to those who stand greatly in need of it.

The Presbytery of Simcoe has, in the Muskoka district, a large and interesting mission field, in the cultivation of which they need the sympathy and assistance of the Church at large.

W. R..

## General Religious Intelligence.

*Many of the following paragraphs are taken from the various Records and other Organs of sister Churches, from such Magazines as the Edinburgh Presbyterian and the Belfast Evangelical Witness, from Christian Work, and similar publications that afford a view of the state of the religious world.*

ENGLAND.—Mr. Cowper-Temple, the stepson of Lord Palmerston, has given notice of a motion in Parliament, authorising the opening of Church of England pulpits to Nonconformist ministers.

The Church of England has lost one of its ablest men by the sudden death of Dr. Mansel, dean of St. Paul's. One of the foremost Englishmen of his time in the higher regions of abstract philosophy, Dr. Mansel, who was in the prime of life, might have been expected to have rendered yet more important service in the defence of divine truth than he had already done. His evangelical views, and his freedom from all sympathy with those ritualistic opinions which are so powerfully represented in the Chapter of St. Paul's by Canons Liddon and Gregory, make the death of Dean Mansel at the present time a national loss. We question if the Church of England has two other such men to lose as the Deans of Canterbury and St. Paul's, who, in the full vigor of their days, have within little over half a year of each other been called away from the service of Christ on earth to the rest of heaven.

The Wesleyan Conference met in Manchester in the beginning of August. The Church had raised, during the past year, over a million dollars. The Rev. Mr. Punshon was present as one of the deputation from Canada, and drew large audiences whenever he preached. Dr. James was elected President. Missions have recently been established by this Church in Rome and Oporto.

There is in London a mission called the "Children's Special Service Mission." The object of this unsectarian mission is to lead Christians to "make more direct and earnest efforts for the present salvation of children." The result of its efforts have been that many special children's services have been begun in London and throughout the country on Sunday and other evenings. In poor districts dinners for destitute children have been provided, in order to feed and attract them, while in other localities drawing-room services are held.

SCOTLAND.—The *Presbyterian*, in connection with the Free Church of Scotland, furnishes the following:—

"The Church has to mourn the removal of another of its prominent elders, Dr. Keith Johnston. One of his last services was to prepare for Dr. Duff an outline map which now hangs in the Foreign Mission room in the offices, and which has already proved of real advantage in showing the space and need which exist for far more school and evangelistic work in the region of the Lebanon.

"The Presbytery of Turiff has ordained the Rev. James Robertson, M. A., for the foreign service of the Church. He is to proceed this month, we believe, to act as one of our Missionaries at Calcutta. The English Presbyterian Presbytery of London has also just ordained another of our probationers, Mr. W. Campbell, for the work in China. The Free High Congregation at Inverness seems now to have the prospect of securing a minister. A resolution has been come to to call a minister of the Irish



Presbyterian Church, the Rev. Dr. Black of Dublin. It is rather a singular coincidence that this congregation has twice gone beyond the bounds of the Free Church to get a pastor for itself,—the Rev. Donald Fraser having been at the time of his election minister of Coté street, Montreal.

The British Association has had a successful meeting in Edinburgh. Its proceedings were generally apart altogether from subjects of religious interest.

In the Anthropological section there were many theories broached, as usual, in opposition to Christian ideas. Some discussion, in which the Darwinians had decidedly the worst of it, took place on a paper read by a Mr. Wake. Several ministers took part, among them Dr. Cairns and Dr. Thos. Smith. Dr. Cairns stated that "the anthropology advocated involved a pantheistic basis, and was therefore totally incompatible with a belief in the personality of God, and with a belief in the reality of moral distinctions." Mr. Wake made a reply to Dr. Cairns, in which he announced his belief that "nature is God, a personal God, and that every part of nature is a part of that personal God." Dr. Cairns thanked him for his frankness.

IRELAND.—The union of the Primitive Methodists and the Episcopal Church does not proceed rapidly. The former claim a right to keep up their organization, and failing to get this they look towards the Wesleyans.

The "Enniskillen Harmonium Case" was this year, for the fourth time, before the Presbyterian Assembly. In 1869 a commission was appointed to inquire into the circumstances of the case. It reported in 1870 that the congregation was quite unanimous in desiring to continue the use of the instrument, and recommended that they be no further interfered with. The "previous question" was carried on this recommendation. That simply left the case in *statu quo*, and the very same report and recommendation were therefore presented again this year. It was moved that the report be adopted, and an amendment was moved ordering the discontinuance of the use of the instrument till regular authority was given by the Church. The "previous question" was again carried by 156 to 63, and the commission was dissolved. It was then resolved to appoint a committee to inquire into the whole question of instrumental aids in worship, and to report to next Assembly whether any, and what legislation should take place regarding it.

FRANCE—Some strange panics have taken place lately during Corpus Christi processions in France and Algeria, in some cases Protestants, in others Communists, and in others Arabs being the imaginary enemies. Miracles wrought by the body of one of the Jesuits slain under the Commune are got up to inspire lost confidence.

The saddest part of France's sad story is told in the following words:—"Where is the man," says a Lyonesse journal, "who, since the fall of the Empire, and the cruel lesson inflicted upon us by our vices, has applied himself to seek one single virtue that he lacked? Where is he that has taken serious thought on the moral regeneration of France, and even dreamt of commencing in himself the work of the future which he is preaching to others from the house-top?"

Father Hyacinthe says in a letter, dated Rome, July 7:—"I adhere most implicitly to the declaration signed at Munich by Professor Dollinger and his friends. I have the assurance that this great deed of faith, science, and conscience will be the centre and issue of the reformatory movement which alone can and will save the Catholic Church."

GERMANY.—Dr. Zenger, a Professor at the University of Munich, who had joined in the now well known "Museum-Address" of sympathy with Dollinger, was lying at the point of death, and sent to his parish priest for the last sacrament. This was denied him, unless he would recant and withdraw his sympathy from the anti-Infallibilists. The dying man refused this, and so the priest refused to absolve him, whereupon Professor Friedrich, obtaining from a friendly priest the necessary materials, administered himself extreme unction and absolution. Zenger died, and his funeral on the 2nd was the occasion of a great popular demonstration.

The event of chief interest in the past month is the progress of the division among the Roman Catholics of Germany. The election of Dr. Dollinger to the Rectorship of the University of Munich is an event of greatest importance. It is thus commented on by the *Cologne Gazette*:—"By taking this step, the University of Munich has placed itself in the foremost ranks of the great ecclesiastical conflict of our age, and has gained a position which even Berlin cannot claim. The states to which the Universities of Northern Germany belong, the way in which they were founded, and their confessional character, render them the representatives of Protestantism. Munich, on the other hand, is the oldest German University which has assumed the character of a school for all branches of science, and until very lately it was considered the stronghold of the strictly Catholic party. Now, fifty-four Professors out of the sixty-three who were entitled to a vote have elected Dr. von Dollinger, who is excommunicated, and more than this, the leader of the Old Catholics as next year's Rector of the University. By so doing they have in the most distinct manner confirmed the protest made a year ago by forty-four professors and teachers of the University against the claims of the Vatican Council to be considered oecumenical, and the binding character of its decree with respect to the infallibility of the Pope."

AUSTRIA.—The "Old Catholic" committee in Vienna has published a programme, showing the objects for which it is laboring. The following are the principal points of this document:—"The Commune must again be given the right of electing its own priests. The clergy should have fixed salaries, sufficient in amount to keep them respectably. Celibacy must be abolished; every Catholic priest should have the right of marrying, as in the first ten centuries of Christianity. Cathedral chapters should be abolished. The mass should be read in German or any other language usually spoken by the congregation. All the theological branches of education in the seminaries should be taught in German. All masses, marriages, funerals, &c., should be performed gratuitously; the clergy should be compensated for the loss of their fees on this account." It thus appears that the conflict becomes every day more important. The German Government has clearly chosen its position. The Austrian Government is also inclined to act in opposition to the Papal party. The conference of the two Emperors at Gastein is thought to have been chiefly connected with this question.

SWITZERLAND.—The Swiss are beginning to notice and to complain of the Sunday travelling habits of the English people in their midst. The rebuke given by their journals, though from a strange quarter, is well deserved.

The following extracts are from the Report of the St Chrischam Mission House:—

"The number of students at present is sixty-seven. The whole household, including the Principal and his family, the teachers, the masters in the economical department, and the workmen engaged in the printing-office and bookbinders' shop, consists of 105 members. This large family, which has no fixed income whatever to depend on, has nevertheless been supported by Him whose is the silver and the gold, and who has inclined the hearts of many of his children to help us. Notwithstanding the numerous appeals which the war with its attendant misery made upon the liberality of the children of God during the past year, we have yet again received all that we needed, and have even been enabled to pay off a small part of our current debt. We regard this as a peculiar token of the kindness of God.

"During the course of the past year we have at different times sent forth twenty-two laborers into the harvest-field.

"Six of the twenty-two brethren sent out this year, are working in the service of the British and Foreign Bible Society in Austria, and the adjacent countries. Two have gone as Scripture readers to China in connection with the same Society. Nine are working in different parts of Germany and Switzerland as evangelists, and five have begun their work as pastors in some of the German settlements in America. May this band of Christians go at the bidding of the Lord into every city and place where *He himself* will come. (St. Luke x. i.)

"SPAIN.—A young priest who lately came to a knowledge of the truth is doing good service in the cause of Christ in Spain. He was in Seville at the time of the Assembly in April, attended all its meetings, and seemed to enter with great interest into the various questions brought forward for discussion. He was then in a transition state, having finally given up all trust in Romanism, but being by no means well assured of Protestantism. Carrasco was to preach one evening in the church of Mr. Tugwell, Anglican Chaplain in Seville, and who has been instrumental in doing a great and good work in that city. He (Carrasco) had resolved to preach on a certain text, but just on his way to preach he was impressed with the feeling that another text—"Lord, to whom shall we go? thou hast the words of eternal life"—was the one on which he ought to fix his thoughts that evening. Filled with this idea he abandoned his previously prepared discourse. He spoke freely, and from the heart. A friend present bears witness to the fact that seldom had Carrasco succeeded better. This was evident, too, from the way in which the people listened—and especially from this individual, who at the end came up to Carrasco, and embracing him, said, 'Now I believe; now my doubts and difficulties are all gone.' He came up to Madrid, continues working diligently at the study of the Scriptures, and that of the great Reformation principles. I anticipate much good to the cause from a man like him. Would to God that all our evangelists were more like this one—if in nothing else, at least in his humility and earnestness."

ITALY.—The friends of the Pope in Italy proposed to add the title "great" to his name, and to present him with a throne of gold, but as the subscriptions came in slowly, his holiness was induced to decline the offer of the throne, and to signify his intention of devoting whatever the faithful might raise to purchasing exemption for the young clergy, whom the Italian law calls to military service.

Mrs. Gould's Protestant school, which is numbered among the "Scandals of Rome" by English Infallibilists, is very largely attended. This

lady began with two children three months ago, and there are now sixty little pupils learning to read and write, and sing little hymns in Italian. Mrs. Gould does not seek out the children. She opened the school, and their parents send them willingly, in spite of the opposition of one or two priests who have interfered with the school.

The Waldensian Church has suffered a very severe loss—it may be said the severest that could well have been befallen her—in the sudden removal by death of one of her professors of theology, and the president of her Evangelization Committee—Dr. Revel, of Florence. He died in peace, after a very brief illness, on the 11th June last.

**RUSSIA.**—Spite of all that has been said about the iron hand with which the Greek Church holds the Russian people, it appears that there are fifteen millions of Rasoluiks or dissenters in the Russian empire. There is scarcely a village in which there are not five or six distinct religious sects, although these dare not formally leave the State Church. The Bible Stand Committee of the Crystal Palace have, after permission gained, circulated in Russia, since 1860, eighty thousand copies of the New Testament.

**GREECE.**—The *Orthodox Review*, the organ of the Orthodox Greek Church, published in Athens, announces its purpose to make Church Reform the subject of leading articles henceforward. The following headings in large type indicate its meaning:—1. The clergy must be educated and paid by the State. 2. The Gospel must be regularly preached in all the churches. 3. Public worship must be made more attractive, and especially must the church music be improved. The *Review* gives an account of a collision which has taken place between the Archbishop and the Society of Presbyters. The Archbishop denounced this Society and commanded its dissolution, whereupon a large body of honorary lay members waited upon the prelate and endeavoured to persuade him to recall his official order. The Presbyters offered, through this committee, to modify their organization, so that it should please the Archbishop, only asking to be permitted to maintain Sunday-schools and to raise a relief fund for their own benefit. The request was scornfully refused. The Archbishop would himself provide for the poor priests; and as for the Sunday-schools, he would have none of them. On this the Society determined to see whether there was any law except the will of the Archbishop, and they carried their appeal before the Minister of Ecclesiastical Affairs. The most enlightened and influential men of the capital have taken the part of the parish priests, and the prospects are fair that his High Mightiness will be taught the limits of his prerogative. The indications of reform in the Greek Church are very cheering.

**AFRICA.**—The Church of England Mission at Abeokutta, in West Africa, which was established by Bishop Crowther, in 1845, has two native Ministers, thirteen male and ten female Teachers, 593 Church Members, 1335 baptized Christians, and has added 300 by baptism during the past year.

The Wesleyan Mission, founded in 1816, in South-Eastern Africa, has now 46 Mission Stations, 66 Missionaries, 136 Chapels, 95 Day Schools, 5,559 day scholars, 10,790 Members, and above 60,000 regular attendants on public worship. This does not include the Cape of Good Hope district. Of Madagascar Mr. Montgomery writes:—"The 131 preachers of 1869 have become 378 in 1870—their number almost trebled. Many of these

are very intelligent, and some are even educated men. Several of them are able to read, and understand, too, English Commentaries on the Scriptures. One, whom I know very well, Rabezandrina, my best and kindest friend, has the Religious Tract Society's Commentary, in six vols., a complete set of 'Barnes,' and of 'Matthew Henry.' He is constantly reading them in his own house; he uses them regularly for his sermons, and in preparation for our Wednesday Bible-class, which he has conducted, and will conduct, till I can take his seat. The Queen, by the way, is getting 'Barnes's Commentary' translated into Malagasy."

UNITED STATES OF AMERICA.—The *Presbyterian* thus wisely comments upon the case of the Rev. Mr. Cheney, of Chicago, which is still exciting attention owing to the recent visit of his Bishop, and the disregard paid to his authority on the occasion:—"Mr. Cheney has now been formally deposed from the office of the Episcopal ministry for refusing to use the word 'regenerate' in the Baptismal Service. He still retains possession of his Church, however, and continues to officiate to crowded audiences. The leading American Evangelical Clergy also—including the Tyngs of New York—have made common cause with him; and it is quite possible that, if the bishops press things farther, the case may end in a secession. We of course sympathise with Mr. Cheney in his doctrinal views; but we are sorry to add that, like his brethren in this country, he has very little notion of Church order. It will be recollected that he once tried to bring the secular arm to his aid in a questionable way; and now we cannot see the propriety of his holding on to the property when his legal title to it has been taken away.

An important work is going on among the Mormons of Utah. The Ladies' Christian Association, which embraces the wives of the Evangelical ministers there, some ladies who have given up Mormon faith and manners, and the wives of Government officials, is expected to do great things, by God's blessing, for the enfranchisement and christianizing of their sex in Salt Lake City and its vicinity.

MEXICO.—In Northern Mexico, twenty persons have joined the Church in Monterey, and fifteen in Codereyta. Two new Churches and six schools have been organized in Lenares and Hualaquises. In Mexico City and Valley there are sixteen missionaries employed. Upwards of fifty congregations have been regularly maintained in this field through the year, and the number is steadily increasing. As an independent enterprise, a few men in New York and Philadelphia have contributed funds for the purchase of a large Church edifice in the capital, which they propose to sustain in the future under the supervision of the chief missionary, the Rev. Henry C. Riley. Another Church of 110 members has been organized at Cos, near Zacatecas.

The *New York Christian World* contains the following extract from a letter written by a gentleman in the city of Mexico to a prominent merchant in New York:—"The scene presented to me a large congregation of Mexicans, both men and women with their little ones, worshipping an actual God in simplicity and in truth, contrasted strangely with all that I had before seen in Catholic Mexico. Through the indefatigable efforts of Messrs. Riley and Romero, and others, against a fierce and relentless opposition, Protestantism is firmly planted in our sister Republic, so long benighted. And I know personally the Government of Mexico is desirous that success shall follow the work, as a means of advancing her people in

civilization and the knowledge of their duties as citizens. . . . Since Mexico has been in name a republic, the power of Catholicism has decreased, and extensive nunneries and immense churches have been converted into stables and shops, while thousands of the people, with confidence lost in their priests, have abjured their ancient faith, and are now groping in darkness for the truth. In my judgment there is no field so promising as that for missionary work. To Mexico the cause is everything, and to our country (with its probabilities of the future) an incalculable benefit, while to humanity it is Christianity and civilization with all attendant blessings."

## Home Ecclesiastical Intelligence.

### CALLS, &c.

The Rev. J. Lees, of Lucan, has been called, we understand, by the congregation of *Bayfield* and *Bethany*; the newly organized congregation of *East Church, Toronto*, will, it is understood, soon present a call to Rev. J. Cameron, who has been labouring among them with great success; the congregation of *Zorra* have called Rev. John McTavish, and the Rev. W. Lundy has received one from that of *Strathroy*.

PRESCOTT.—On Thursday, the 7th ult., the Rev. Jas. Hastie was inducted into the pastoral charge of the Prescott Canada Presbyterian Church. Rev. A. Rowat preached and presided, and Rev. Messrs. Traver, of Brockville, and Morrison, of Waddington, delivered the charge to the minister and people respectively. There was a large attendance at the solemn and interesting service, and the newly inducted pastor received a most hearty reception from the people. The call given to him was the most numerously signed of any ever given in Prescott, and the congregation receives its new minister under the most favorable circumstances, and with the best prospects for the future.

CORRECTION.—By a communication from the Treasurer of the Bay Street Congregation, Toronto, we learn that the total amount contributed for congregational purposes during the last financial year was \$2379, and the total amount for all purposes \$2771, nearly double the amount reported in the statistical return for the year. This discrepancy occurred from various items having been omitted in the filling up of the congregational schedule.

MONUMENT TO THE LATE REV. DR. BURNS.—A very substantial and handsome monument of Peterhead granite has just been erected in the Necropolis, Toronto, over the grave of the late Dr. Burns. The expense, amounting to \$700, has been defrayed by friends connected with several of the congregations in the city of Toronto.

INTERESTING MISSIONARY SERVICE.—A very interesting service took place in Gould Street, Toronto, in the evening of Tuesday, 19th ult., in connection with the ordination of the Rev. G. L. McKay, as the first Missionary of the General Assembly to China, and of the Rev. G. Bryce, M.A., who is about to proceed to Manitoba, to take charge of an Educational Institution, and to act also as a Missionary or Pastor in the meantime. A very suitable and impressive sermon was preached by Rev. J. King, from Psalm lxxii, 17. Rev. J. Pringle, moderator of Presbytery, pre-

sided at the ordination and offered up prayer; the newly ordained missionaries were addressed respectively by Rev. W. McLaren, of Ottawa, and Rev. J. Laing, of Cobourg, representing severally the Foreign and Home Mission Committees. Rev. W. Meikle addressed the congregation. The congregation was large, and the services very impressive.

In connexion with this we may mention that the expenses of outfit and of passage to China will be very considerable, and it is considered most desirable that the amount necessary for the purpose should be raised by a special effort, without coming on the general fund. We acknowledge in this No. of the "Record" several sums received for this object, and we earnestly call on friends throughout the Church to assist in raising the amount needed. It should be all raised without affecting in the least the ordinary contributions. On the other hand, we trust that the fact of a missionary proceeding to labour in China, in connection with our Church, will tend largely to deepen the interest of our people in the missionary cause, and increase their contributions. Let their prayers too follow these missionary labourers, and make them feel that they are not forgotten or uncared for, but are sustained by the sympathies and prayers of brethren behind them.

**SABBATH SCHOOL CONVENTION.**—The eighth Provincial Sabbath School convention will be held in London, Ontario, on Tuesday, Wednesday and Thursday, the 10th, 11th, and 12th of October. Pastors and Ministers, Sabbath School representatives, and all interested in the work, are invited. Accommodation will be provided for such as may have intimated their purpose of attending to Rev. J. Nattrass, secretary of reception committee, London.

**APPLICATION REJECTED.**—At an adjourned meeting of the Hamilton Presbytery, the application of Mr. Allen for admission into the church was considered, when it was found that from reports in circulation, as well as from his own correspondence, it would be unwise to recommend him, and therefore the Presbytery resolved to sist all proceedings in his case. The clerk was instructed to publish this action of the Presbytery in the "Record."

Extracted from the minutes of Hamilton Presbytery by

JOHN MACCALL, Pres. Clerk.

Dundas, Sept. 12, 1871.

**ADJOURNED MEETING OF ASSEMBLY.**—The adjourned meeting of the General Assembly takes place in Knox's Church, Toronto, on the 7th November, at 7.30 p. m. As usual, it is hoped that return tickets will be granted by the several railways.

**WIDOWS' FUND, &c.**—The third Sabbath of September was the day appointed by the General Assembly for the collection in behalf of the Ministers' Widows' and Orphans' Fund, and the Fund for Aged and Infirm Ministers. The number of ministers on the Fund is increasing, and there is an urgent necessity for a liberal contribution for this Fund.

### FRENCH CANADIAN EVANGELIZATION.

Last month a full statement was published with reference to this important part of our Church's work, for which last General Assembly requested a collection to be taken up on the *second Sabbath in October*.

The need of increasing liberality is great. It is earnestly hoped that the collection will be promptly attended to by all our congregations and mission stations, and that missionary associations, with Bible classes and Sabbath schools, may make liberal appropriations.

Our limits will not admit of giving extracts from the reports of all the nine student missionaries. Take the following, from a single month's report of one of them, who has been laboring within the field of the Quebec Bible Society, as a specimen of the kind of work that they are doing. We may add that their rate of remuneration, during summer, is such as to render a supplement necessary, on their return to college, to carry them through the session. Sister denominations, especially in the United States, adopt a considerably higher rate, and would be glad to have our young men on terms more liberal than we have yet adopted.

All collections should be sent to the Rev. W. Reid, Toronto, or to Warden King, Esq., 645 Craig St., Montreal.

#### MONTHLY REPORT—JUNE, 1871.—WM. O. SOUCY.

##### SALES OF A MONTH.

I sold, during this month, 5 Bibles, 24 Testaments, and 19 portions. I spent the first part of the month in Quebec and surrounding places, where I sold a few books, and met with very little success. I left Quebec on the 12th, on board a small sailing vessel, and went to Rimouski, where I sold, in 18 days, 5 Bibles, 20 Testaments, and 15 portions.

##### LIFE ON SHIPBOARD.

I was at sea three days, and during that time I had a good opportunity to study and to know the sailor's life—and what a life it is! There can be seen old men, and even boys of ten or fifteen years of age, that are not only habitual drunkards, but swearers and blasphemers to the supreme decree. There can be seen dissolute young men, as fascinating in manners as they are licentious in morals, having gone so far in the road of perdition as to be walking monuments of self-destruction. It would seem as though, if one were lost to all sense of moral accountability on this subject, the idea of making oneself an idiot would be enough of itself to deter the most inveterate devotee to his passions from such degrading and accursed habits.

##### BREAD ON WATERS.

On the first evening that I was on board, I went in the cabin just as two sailors were about to rest, and I told them in a very friendly way that it was bed-time, and that we ought to have prayer together before retiring. But they answered only with profane words, saying that it was good for nuns and priests to pray, but that sailors had something else to do besides losing their time with such nonsense. I asked them if they had forgotten the early trainings of a loving mother, who had taught them in their infancy how to pray. They said that they did not want any of my sermons, and that I should let them alone. By this time one of their comrades came into the room, and I asked him to unite in prayer, but I was not more successful with him than with the others. I fell on my knees, and I prayed God to have mercy on those poor, miserable sinners—to change their minds and habits, and to bring them to a realizing sense of the course they were pursuing.

##### THE SCORNERS THOUGHTFUL.

When they saw me kneeling, they commenced to scorn and turn me into ridicule, but they soon became serious, and did not speak to each other that night. I prayed again on the following morning, and this time with better success: my companions were both grave and thoughtful. During the day, as I was walking on the deck, I felt somebody drawing me by my coat. I turned



around, and I saw the young man who swore at me the day previous. It was the same face, but it was not the same character; that roaring lion had become a mild lamb. He said to me in a low voice, "I was much touched last night and this morning with your prayers, and if you will come to-night in the cabin with me, we shall pray together; but we must not let the others know it, or else they will make fun of us." I told him that if he was ashamed to pray before men, it would be far better for him not to pray; but he answered that he would kneel, no matter whether they would laugh or join us. I saw that I had made some impression, and I determined to pursue the advantage. I had found out the vulnerable part of this man's nature. I spoke to him of God's infinite mercy in sending his beloved Son into this world to save sinners, of whom we were the first. But his duty did not permit him to stay any longer, and he went away with the hope to meet again in the evening. At about nine o'clock on the same night, as I was reading in the cabin, I heard some one coming down, but did not notice them until they asked me what kind of a book I was reading. Being told that it was the life and sufferings of our Lord Jesus Christ, they thought that it would be a very interesting book to read, and were sorry that I had only one on board. They requested me to read a few chapters. I selected and read Matthew, chapters V., VI., and VII., with which they were delighted. After the reading, I was requested by the young man who spoke to me during the day, to lead him in prayer, and he asked his friends if they would join us. They replied that they were willing if he was, and we all prayed together. Have I not reason to thank God for having listened to and granted the prayer of a poor wretched being as I am? Glory be to his holy name! We continued our prayers morning and night until we arrived at our destination, and I parted from them as from dear and deeply-regretted friends. I gave to each of them a Testament, and the captain offered me one dollar if I would learn him by heart one of my prayers; but I told him to read the little book that he had in his hands carefully, and that God would guide him by his Spirit, and teach him how to pray.

#### POLITICAL PRIESTS.

At Rimouski, I found some Irish families anxious to receive Testaments, and a few persons longing after the whole Bible. They told me that they liked to go to church to hear a good sermon, but, as the priest was preaching only about the elections, they would punish him by staying at home reading the Bible. They added that they would still do worse: they would go to a Protestant church every Sunday if there was one at the place. I hope that by punishing the priest they will save their souls, and that the Lord will open their eyes to the truth as it is in Jesus. During the last part of the month, I visited families residing in the city and village of Rimouski, where I met with trials as usual, but had encouragements.

The above youth was maltreated a few weeks ago. His last to us is as follows:—

QUEBEC, September 11, 1871.

R. F. BURNS, D. D.

REVEREND SIR,—I could not answer, before this day, your letter dated August 29, which was received with great pleasure. I have just returned from St. Denis, 82 miles below Quebec, on the Grand Trunk Railway. Once more I passed through St. Anne, offering my books at every house, and this time without being molested. I sold in this last parish three Testaments and a few portions, which were bought by curiosity. I had good success during my journey, having sold in a week 18 Testaments and many portions. I shall return (D.V.) to Montreal on the 2nd of October. My health is not very good; I entertain fears for my studies next winter. I will give to the College \$50 for my support next winter; that is as much as I can do. I am working hard, though not well. Pray God for me—that I may distribute His Word to the last.

I am very sorry to part from my field of labor and from my Quebec friends.

Your obedient servant,

WM. O. SOUCEY.

## FRENCH CANADIAN MISSIONARY SOCIETY.

The Committee of the French Canadian Missionary Society respectfully invite the attention of the ministers, office-bearers, and members of the Canada Presbyterian Church to the appended resolution of the Committee, laid before the General Assembly at last meeting, and acted upon by a deliverance in accordance with the proposal made in the said resolution, so that for the future the Society will not receive any portion of the congregational collections made for the support of French Canadian students at the Montreal College of the Canada Presbyterian Church, and for evangelistic work among the French Canadians.

The Committee would therefore respectfully remind congregations, Sabbath schools and friends of the Canada Presbyterian Church, desirous of aiding the Society in their pioneering work of colportage, education, and evangelization, that contributions, which are still earnestly solicited, *should be paid to the General Agent, the Rev. J. T. Byrne, to the Secretary, Lt. Col. Haultain, or remitted to the Treasurer, James Court, Esq., Montreal.*

COPY OF THE RESOLUTION ABOVE REFERRED TO, ADOPTED AT A MEETING OF THE COMMITTEE OF THE FRENCH CANADIAN MISSIONARY SOCIETY ON THE 6TH JUNE, 1871.—Resolved, That this Committee most gratefully acknowledges the very important aid rendered to the Society for so many years, by the annual collections from the churches of the Canada Presbyterian Church, under appointment of the Synod, as well as previously from the two bodies now composing the united Church. The Committee would also express its high sense, not only of these pecuniary advantages, but also of the important results, in a missionary point of view, which the countenance of the work by so influential a body has produced.

That, as the arrangements of the Canada Presbyterian Church for the education of students for the ministry, and for their employment in certain parts of the field, has necessitated the appropriation of the greater part of the collections under appointment of the General Assembly for these objects, this Committee feels that it would place the General Assembly, as well as the French Canadian Missionary Society, in a better position, by the Committee withdrawing any application for a share in such collections. The Committee are the more disposed to take this step, from the conviction that the proper work of the Society is now to devote itself exclusively to the work of colportage and education. W. TAYLOR, D. D., President; JAMES COURT, Treasurer; F. W. HAULTAIN, Secretary.

MONTREAL, 13th September, 1871.

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## Proceedings of Presbyteries.

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HAMILTON PRESBYTERY.—The adjourned meeting of the Presbytery of the Canada Presbyterian Church was held on the 12th ult, at the Central Presbyterian Church. The Rev. John McRobie, Moderator, presided.

The Presbytery proceeded to consider the remit sent down by the General Assembly anent the appointment of Mr. Inglis to the chair of systematic Theology in Knox College. A communication was read from the congregation of McNab Street Church, giving expression to the strong affection entertained by them for Mr. Inglis, their deep regret at his removal, and yet their acquiescence in the appointment of their pastor to a position of such high trust and influence.

The Presbytery thereupon agreed that the pastoral tie between Mr. Inglis

and the congregation should be dissolved on Sabbath, the first day of October prox., and a committee, consisting of Messrs. Fraser, Cheyne and A. B. Simpson, ministers, and Messrs. William Henderson and Joseph Henderson, elders, was appointed to prepare a minute expressive of the sentiment of the Presbytery in view of Mr. Inglis' departure from the bounds. Leave was granted the committee to retire, that they might frame the minute and present it at the present sederunt. A request having been made by the Session and Congregation of McNab Street Church that the Presbytery in appointing an interim Moderator, would grant him power to moderate in a call at such time as the congregation were prepared; Mr. Murray, of Grimsby, was appointed Moderator with said power. The Moderator of Presbytery was appointed to preach the pulpit of McNab Street Church vacant, on Sabbath the 8th day of October next.

Mr. Fraser, convener of the committee to draft suitable minute, read the following which was received and ordered to be engrossed in the minutes of Presbytery.

Resolved, 1. That the Presbytery record its satisfaction that the General Assembly has appointed to the Chair of Systematic Theology in Knox College one whom this Presbytery had so cordially recommended as eminently fitted for that important position.

2. That the Presbytery congratulate Mr. Inglis on receiving this honorable distinction, and follow him to the discharge of its functions with their prayers, and their high expectations that he will prove a faithful and successful teacher.

3. That the Presbytery, while rejoicing for the Church's sake that Mr. Inglis has been called to fill an important chair in one of our colleges, desire to place on record their personal feelings of regret at parting with a brother who, as a member of Presbytery, and as one of the ministers of Hamilton, did so much to commend himself to our esteem and affection, by his prudence and tact, his knowledge of Church order in transacting business, and his zealous labors in connection with the missionary operations of the Presbytery and the Church at large.

4. That the Presbytery sympathise with the congregation of McNab Street Church in losing the services of a faithful and beloved pastor, while they are pleased to learn that the people are manifesting the true spirit of acquiescence in the Church's call; and that though "sorrowing are yet rejoicing," and are unselfishly and heartily surrendering a personal advantage for the sake of a general good.

The members of the Presbytery gave undivided expression to their high esteem for Mr. Inglis, and their profound regret in the prospect of his leaving; to which Mr. Inglis replied in most kindly and feeling terms.

The following are the resolutions adopted at the congregational meeting and read before the Presbytery:—

Moved by Mr. Robert Hopkin, seconded by Mr. James Turner:—

Whereas the General Assembly of the Canada Presbyterian Church did, at its last meeting, appoint the Rev. David Inglis, the pastor of this congregation, to the chair of Systematic Theology in Knox's College, Toronto; and whereas the Rev. David Inglis has signified his acceptance of the said position; be it therefore

Resolved, 1st—That while regretting the necessity which compelled the General Assembly to cause the pastoral tie subsisting between the congregation and the Rev. David Inglis to be severed, we do not feel called upon as a congregation to obtrude our personal feelings and wishes in a matter of such moment, and therefore in deference to the Church, and the expressed wish of our pastor, we cordially and unhesitatingly submit to a sacrifice which we look upon as a congregational calamity.

Resolved, 2nd—That we sympathise with our revered pastor in the sacrifice which, in a pecuniary point of view, he is making at the call of duty; and that we now record our sense of the great injustice involved in our Church de-

manding from any of its ministers the submission on their part to any such act of self-denial, and our sincere hope that speedy steps may be taken to provide a remedy.

Resolved, 3rd—That we place on record the estimation in which the Rev. David Inglis, the first pastor of this congregation, is held by the people of his charge; that, under God, we ascribe our present position amongst the congregations of our Church, to the self-denying labors of him who sixteen years ago accepted in faith the call accorded to him by the little band of some twenty heads of families, who, in fear and trembling, sought as best they could to obey the command of the Master; that we bear our sincere testimony to his earnestness and faithfulness, to his devotion, to a sense of duty, even stronger than the instincts of affection, to the unswerving fidelity with which, during the period of his ministry amongst us, constantly and fearlessly he unfolded to us the message of salvation in that unflinching confidence of response and sympathy which all true men have; that while we feel we have loved and honored him deeply, we can now realize that we have never loved and honored him as he deserved to have been; and that we cherish the earnest expectation that, in time to come, the people amongst whom he has labored so long will often revert to his teaching and example to confirm their Christian faith and hope, and to find grateful nutriment for their religious affections.

Resolved, 4th—That in grateful recognition of his devotion to the highest interests of the people of this congregation, a committee, consisting of the Hon. Isaac Buchanan, Messrs. James Turner, Robert Hopkin, John I. McKenzie, and W. N. Anderson, with power to add to their number, be appointed for the purpose taking steps to procure a testimonial of our regard, to be presented to the Rev. David Inglis, before he leaves the city—this testimonial to be presented from the congregation, or otherwise, as the said committee may deem expedient.

Resolved, 5th—That the Rev. David Inglis be requested to sit for his portrait, in order that the people of his present charge may be enabled to gratify their desire to obtain copies of the same.

Resolved, finally—That a copy of these resolutions be furnished to the Rev. David Inglis, and that the Secretary do send a copy of the same to the editor of the *Home and Foreign Record*, for publication.

PRESBYTERY OF DURHAM.—This Presbytery held its ordinary quarterly meeting at Durham on September 12th; Mr. Moffat, moderator. There were present all the ministers and five elders.

The petition on the table from Toronto Line, praying for more frequent service, or failing that, for separation from Rocky Saugeen, Durham Road, etc., congregation, was taken up. There appeared commissioners from Rocky Saugeen, Durham Road, and Toronto Line branches of the congregation. Parties having been heard, and the case fully considered, and it having appeared that the other branches of the congregation were unwilling to agree that Toronto Line should receive such a share of their minister's services as they asked, but were quite willing to agree to the alternative of the separation requested, as also to become responsible each of them for payment of half of the minister's stipend on condition of each receiving half of his services, the Presbytery unanimously resolved that Toronto Line be separated from said congregation, and that the separation take place on the last Sabbath of October next.

On petition to that effect, Mr. Macmillan was appointed to moderate in a call in Carrick congregation, at such time before the next ordinary quarterly meeting of Presbytery, as should be convenient and suitable, according to the laws of the Church.

Mr. Knowles gave in his resignation of the pastoral charge of Osprey congregation. It was agreed that the resignation lie on the table till an adjourned meeting, which was appointed to be held at Durham, on the fourth Tuesday of October, at 11 a. m., and that parties be cited then and there to appear for their interests in the matter.

Mr. Macmillan gave in a Home Mission Report, which was received. As regards the condition of the mission field, the report was on the whole very favorable. At the request of Chesley, it was agreed that Chesley, West Bentinck, and Hanover congregations be put on the list of vacant congregations prepared to give a call to a minister, and Mr. Macmillan, mission agent, was instructed to procure for them the services of probationers.

The Clerk was instructed to grant the necessary certificates to the following students: Messrs. M. Danby, Wm. Martin, Samuel Acheson, and Stewart Acheson.

The Presbytery adjourned to meet at Durham, on the fourth Tuesday of October, at 11 o'clock a. m.

WM. PARK, *Pres. Clerk.*

## Communications.

### LETTER FROM REV. C. CHINIQUY.

St. ANNE'S, Kankakee Co., Ill, 12th Sept, 1871.

MR. EDITOR OF THE RECORD,—Please allow me to address again a few words to the venerable ministers and elders, and to all the kind brothers and sisters of the Canada Presbyterian Church who have already done so much for our dear missions of Kankakee.

I cannot sufficiently thank and bless them for the sacrifices they have made to help us. Though weak and powerless by ourselves, thanks be to their fervent prayers to the throne of grace, and to their admirable charity, we have not been destroyed by the diabolical malice of the enemy, whose merciless hands burned our college and our church on the nights of the 1st and 15th September, 1870. A new edifice has been raised on the ruins of the first, the upper part of which is used for a temporary chapel, and the lower part for the classes of our numerous pupils. We had the hope that the building would not cost more than \$5,000, but in spite of the strictest economy, we have expended \$6,000 on it, \$2,000 of which is still due.

As I told you before, the next day after that debt will be paid, I am determined, with the help of God, to go to Canada and pass a great part, if not all of my time in your midst, to unite my humble efforts with those of your admirable missionaries in spreading the Gospel among the French Canadians. The bleeding wounds of our dear brother Muraire, the cruel beating of our young friend (I was about to say our beloved son Soucy, for we have begotten him to Christ only two years ago); the ropes which were brought so near our necks at Joliette, the 9th of July last, to hang me and our dear brother Vernon; the blood shed on that day, under our eyes, tell you that your missionaries are not idle men, and that every sacrifice, even the sacrifice of their own life, will be cheerfully made to conquer Canada to Christ. But when your soldiers shed their blood, when they are exposed day and night to the most cruel treatment, will you forget that you have a duty to perform towards them? When you are in peace, in your comfortable homes, without anybody to trouble your rest, will you forget the soldiers who are fighting your battles and are exposed to every peril in the breach?

God knows it, it is not for the sake of money that we preach the Gospel, and suffer so many insults and indignities from the blind slaves of Rome. With manly and christian pride, we can assure you that if the

love of money had taken any root in the heart of your missionaries, they would have found many honorable ways to make money without so much trouble and danger. I do not speak for myself alone; I speak for my dear fellow laborers and sufferers; Vernon, Muraire, Van Buren, Rivard, Lafleur, Côté, Dionne, &c., &c. I speak in the names of all those who work in Canada for the Gospel cause among the French Canadians. When you read what they do and suffer, ought it not to be enough to mention their names, in order to bring the means which are wanted for their support? Is it not too bad, for instance, that the French Canadian Evangelical Societies should be kept constantly in debt, and their hands are so often paralyzed from want of means? How humiliating it is for your missionaries to feel that they seem to be like a heavy burden upon your shoulders; that you can hardly bear them; that they have to send some one to Europe every year to beg, in order to get their scanty bread and their poor clothing.

I know they feel as I do: the sweetest hours of their missionary life are when they are struck by the stones or the sticks of the Romanists; when they are mobbed and cursed by the blind slaves of the priests to whom they offer the Gospel; they rejoice to suffer those things for the name of Christ. Do you wish to know when their heart is heavy and sad? When their soul is in trouble? When their tears flow? It is only when they see how their most pressing wants are ignored by you; it is to feel with what reluctance many throw to them their miserable ten cents.

If we were going to your rich cities and thriving towns with a fast horse, how easy it would be to raise the dollars by thousands. If we had a swift boat to race under the eyes of men who boast of the name of Christians, the five and ten thousand dollars, even the half millions, would cheerfully be spent by the crowds to see those great things. But we have to show only the redeemed souls we have brought from the perishing ways of Rome to the feet of Christ. We have only to show you the wounds we have received in fighting the battles of the Lord. Then multitudes of so-called Christians remain unconcerned and unmoved. Only a few, (and every year almost the same few) think of cheering the hearts and strengthening the arms of the poor heart-broken missionary.

Probably not more than \$100 has been given in Montreal for helping us to rebuild our college and our church after they had been destroyed by the Romanists; Hamilton has given about \$30; Toronto \$50; London \$20. I do not exaggerate when I suppose that the Protestants of the same cities have spent \$100,000 in races of boats and horses these last twelve months without feeling it, without any grudging. But when they heard our cry of distress, after we had been surrounded by the smoking ruins of our sacred edifices, \$200 was all that could be set apart. This is the world as it is to day—just as it was in the days of Christ. The few only understand and do their duties with a cheerful heart. It is to those few again that I recommend my dear missions of Kankakee, and that I say “Dear brethren, do not forsake us in this hour of trouble and trial. I cannot leave this place to work in Canada, before the last \$2000 are paid. If you cannot do anything for us, it will take at least four years of the personal sacrifices of my people and myself to pay that debt. And it will be impossible for me to think of going to Canada before that time, to work; and if you force me to go the Americans for that help, I will get it, I know well; but it will be with the condition that I will lecture in their midst, and work for their own missions, and then I will have to give up forever my dear Canada.

The God of the Gospels has trusted to you this so blessed and so promising missionary field: it is a source of honor and benediction for you to have taken it. The humble collegiate institution you support at St. Anne has already given twelve ministers and evangelists; seven of them are already working in your midst, with great fruits. Tell me where is the congregation, not only in Canada, but on this whole continent, or even in Europe, which has given twelve ministers or evangelists to the Gospel cause, these last six years? Do you not see that if you neglect, or give up this thousand times blessed missionary field, you lose the best nursery of evangelization which the providence of God has ever given to his Church.

If you are sincere, when you say that you want to convert Canada, keep this admirable nursery of evangelists. You will never have too many of those French Canadian converts who will preach the Gospel to their countrymen. Last Sabbath, five new brave, talented and pious young men, offered themselves to me to study for the ministry. I have accepted them in your name. Send me the help. I want to keep up my dear college, and in a few years the Lord will turn them into the apostles of Canada.

We will be dead then; we will have left this perishing world. But, at the feet of the Lamb we will sing an eternal hymn of joy, for having been called by our sacrifices to help Him to conquer the world.

Believe me,

Your forever devoted

C. CHINIQUY.

### REVIEW OF RECENT RELIGIOUS LITERATURE.

One of the most interesting of recent books from a theologian's point of view, is that of Professor Crawford, of the University of Edinburgh, on the *Atonement*. His last work was on the *Fatherhood of God*, so that he follows Dr. Candlish very closely in his choice of subjects. In the treatment of this important doctrine, however, we find Professor Crawford pursuing a plan entirely different from those of Drs. Candlish and Hodge. The work consists of four parts, the first of which is an "Inquiry into the doctrine of the New Testament respecting the Mediatorial work and sufferings of Jesus Christ." This inquiry takes the form of a collation of various passages in which Christ's work and sufferings and their efficacy are spoken of in Scripture, and the first part concludes with an orthodox and complete statement of the results of the preceding induction. The second part is an inquiry as to "how far the results of the previous induction may be confirmed by a survey of the prophetic intimations and sacrificial institutions of the Old Testament." The third part is a "review of the various theories which have been proposed respecting the obedience and sufferings of Christ as substitutes for the doctrine ascertained by the foregoing induction." The author takes up theories of martyrdom, subserviency to the resurrection, example, exhibition of the Divine character, manifestation of Divine love, Arian or middle theory, realistic theories, theory of self-sacrifice, theories of identification and sympathy, theory of conflict or collision with the evil that is in the world (Robertson of Brighton), moral power theories of Young and Bushnell, rectoral and governmental theory. In the fourth part Professor Crawford reviews "the objections to the doctrine of the atonement as ascertained by the foregoing induction." Dr. Smeaton, of the New College, Edinburgh deals with the same theme, and taking his stand upon scriptural exegesis, gives to the theological world "The Doctrine of the Atonement as taught by the Apostles." The fifth volume of the works of the late Dr. James Hamilton has appeared containing twenty-five lectures on Moses the Man of God, eight on Peter i., four on Philosophy and Christianity, and eight on the Ethics of the Gospel. The Rev. Donald Fraser, once a minister of our Church, has added to his reputation by his recently published first series of "Synoptical Lectures on

the Books of Holy Scripture," in which he indicates the scope of each book of Scripture from Genesis to the Song of Solomon, and furnishes in brief a compend or digest of its contents. The Rev. R. Johnston, of Arbroath, has published lectures on the Epistle of James, with a new translation and notes on the Greek Text. The Rev. W. Reid, of the Lothian Road U. P. Church, Edinburgh, in "Things to Come," introduces such important topics as the Millennium, the Intermediate State, the Resurrection, the Judgment, Future Punishment, and Heaven. The life of Dr. Cunningham, by the late Rev. James Mackenzie, who wrote Scottish History so admirably, and Dr. Rainy, the Professor of Church History in the New College, Edinburgh, is a book full of interest for all those for whom the Disruption has not ceased to possess a charm. Dr. Hefell's History of the Christian Council from the original documents, to the close of the Council of Nice is now by far the best book upon this important department of Church History. Dr. Hefell is Bishop of Rottenburgh, and formerly Catholic Professor of Theology at Tubingen. His conclusions and deductions display his theological and ecclesiastical bias, but he is singularly accurate and honest in his statements of fact. Dr. Delitzsch has translated Paul's Epistle to the Romans into Hebrew, and, as he says, has illustrated or elucidated it by means of the Talmud and Midrasch. It is said to be a far better translation than that of Reichardt. An interesting little book by the Rev. G. W. Sprott, B.A., on Scottish Liturgies of the reign of James VI., the Book of Common Prayer and Administration of the Sacraments, fitly follows his edition of the Book of Common Order, or the Liturgy of John Knox. Presbyterians who are looking towards liturgies will do well to give the preference to those once in use in their own Church. Another description of a different kind of Church forms, from the pen of an undoubted authority is "The Practice of the Free Church of Scotland in her Several Courts," by the Rev. Sir Henry Moncreiff, the principal clerk of the Free Church Assembly. We have frequently had occasion to bring before the readers of the RECORD the cruel slave trade carried on in the New Hebrides and other of the Polynesian Islands. An interesting book has just appeared called "Kidnapping in the South Seas," being a narrative of a Three Months' Cruise of H. M. S. Rosarie," by Captain George Palmer, R. N., F. R. G. S. A. The Free Church of Scotland has found a poet at last, whom she would be all the better without. The Rev. John Johnston, of Balmaghie, has perpetrated "The Cross and the Crown, or the Trials and Triumphs of the Scottish Kirk, a poem in ten books." In these ten books he brings the Kirk through from Knox to the Disruption, and farther, down to the present day. The following verse was chosen by the editor of the FREE CHURCH RECORD as characteristic:—

"Auchterarder now lacks a minister; soon  
 The Patron presents his man,  
 But one whom the people don't deem a boon,  
 Though lawyers should plead and plan.  
 A call is brought forth—sure a mockery,  
 For what are the presentee's claims?  
     Of the great crowd met  
     Two alone can he get  
 To exhibit their precious names."

We have seen worse poetry than this by ministers of the Presbyterian Church, but it was not in print. Darwins "Descent of Man and Selection in relation to Sex," has received very severe yet gentlemanly handling in the Edinburgh and London *Quarterly Reviews*. His doctrine of the Genesis of the Soul especially has brought his pretty piece of imperfect induction into disrepute among many who cared little for its theological bearing. The *Westminster* set all the good Presbyterians of Scotland, clerical and lay, by the ears, by its article on "Religious Life and Tendencies in Scotland," in which Messrs. Wallace, Story, Caird, and Gilfillan were taken to represent the march of thought in that be-



nighted and minister-ridden land. The *British Quarterly*, with decided Congregationalist leanings, directed attention to Nonconformity and the Progress of Society and Mr. Miall's Motion on Dis-establishment. It also contained articles on Theism (a continuation) and Bayne's and Life of Hugh Miller.

It is not creditable to our Church that it should remain so long destitute of an unofficial magazine. In the remote colony of New South Wales, the "*Presbyterian*," edited by the Rev. Colin McCulloch, of Sydney, has filled the place in the hands of 65 ministers, which in the hands of our three hundred and more is still vacant. The literary world of our Canada Presbyterian Church is, however, in a lively and expectant state. The sermons of the Rev. M. Y. Stark are we believe, to be followed shortly by a life and remains of the late Rev. James Duncan, of Bayfield. To these we may add a memoir of Dr. Bayne, of Galt, from the pen of the Rev. Mr. Smellie, of Fergus. The *Canada Presbyterian Church Pulpit* should, according to announcement, be forthcoming about this time. The Rev. C. C. Stewart, M. A., of Owen Sound, has in press "The Scriptural Form of Church Government," which he is publishing for sale in Canada, the United States and Britain. Finally, a life of that esteemed father of the Church, Dr. Burns, prepared by his son, Dr. R. F. Burns, of Montreal, is, we understand, on the way, and may soon be looked for. We have heard of commencements of a historical sketch of Presbyterianism in Canada and other works, the advent of which we will soon be able to chronicle.

### MONEYS RECEIVED UP TO 21st SEPTEMBER.

ASSEMBLY FUND.			
Cayuga .....	\$4 00	Kenyon.....	5 00
Melrose & Lonsdale.....	5 00	Oro. Knox's.....	3 00
Cornwall .....	5 00	Westminster.....	4 54
Brant N. & S.....	6 00	York Mills.....	2 00
Percy.....	3 10	English River and Howick.....	7 25
Moore, Bear Creek.....	7 25		
Widder .....	2 85	FOREIGN MISSION.	
Metis.....	4 22	{ Hullett, S. S. (for Mr. N.)....	9 00
Madoc .....	4 50	{ Manchester, S. S. (for Mr. N.)	11 25
Clinton .....	8 00	Brant N. S. S. (for Mr. N.).....	4 50
Grimsby & Muir's.....	5 90	W. Gordon, St. Helen's.....	5 00
Zorra .....	11 00	Grimsby.....	16 50
{ Campbellville.....	3 00	Campbellville.....	5 00
{ Nassagaweya.....	3 00	Oakville, S. S. (for Mr. N.).....	26 81
St. Helen's .....	4 00	Brucefield .....	70 00
Oakville .....	10 00	Brampton, Knox's & Malton.....	10 00
Mille Isles.....	2 00	Whitby.....	13 25
Acton .....	7 00	An offering to the Lord, per	
Hullett .....	7 00	Rev. J. Fraser, for China...	20 00
{ Dalhousie .....	3 75	Per Rev. W. McWilliam, Boman-	
{ N. Sherbrooke.....	1 50	ton.....	8 00
Kendal .....	2 00	Bay Street, Toronto.....	50 00
{ Binbrooke.....	4 62	These two last contributions for	
{ Saltfleet .....	2 05	special fund for outfit of Rev. G. L.	
{ Caistor.....	1 14	McKay.	
Thorold.....	5 00	KANKAKEE MISSION.	
{ St. Louis.....	9 15	Widder.....	8 00
{ Valleyfield.....	9 25	Arch'd Young, jun., Sarnia.....	5 00
Buxton .....	2 00	W. Gordon, St. Helens.....	2 50
Brockville .....	10 00	Campbellville .....	2 00
Beaverton.....	11 75	Brampton, K. & Malton.....	5 00
Markham, Brown's Corners.....	3 68		
Dumbarton &c.....	8 00	MANITOBA COLLEGE.	
		W. Gordon, St. Helens.....	10 00
		Other Receipts unavoidably left over.	