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THE  
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**FROM JOHN BUNYAN'S LINES ON WATCHFULNESS AGAINST SIN.**

Sin, if thou wilt believe it, will accuse  
 What is not hurtful, and itself excuse;  
 'Twill make a vice of virtue, and 'twill say  
 Good is destructive, doth men's souls betray;  
 'Twill make a law, where God has made men free,  
 And break those laws by which men bounded be.  
     Look to thyself, then; keep it out of door;  
     Thee 'twould entangle and enlarge thy score.

Sin, once possessed of thy poor heart, will play  
 The tyrant—force its vassal to obey;  
 'Twill make thee thine own happiness oppose,  
 And offer open violence to those  
 That love thee best; yea, make thee to defy  
 The law and counsel of the Deity.  
     Beware, then; keep this tyrant out of door,  
     Lest thou be his and so thine own no more.

No match has sin but God in all the world,  
 Men, angels has it from their stations hurled;  
 Holds them in chains as captives in despite;  
 Of all that here below is called night,  
 Release, help, freedom from it none can give  
 But even lie by whom we breathe and live.  
     Watch, therefore; keep this giant out of door;  
     Lest, if once in, thou get him out no more.

Fools make a mock at sin—will not believe  
 It carries such a dagger in its sleeve.  
 "Nor can it be," say they, "that such a thing,  
 So full of sweetness, should e'er wear a sting  
 They know not that it is the very spell  
 Of sin to make men laugh themselves;  
     Look to thyself, then; deal with; in no more  
     Lest He that saves against thee shut the door.

## CALVINISM BEFORE CALVIN.

By Calvinism we mean not a certain set of opinions but a connected system of theology, in which are found, placed in logical order, the materials drawn from the Word of God, as the great quarry of truth. In the first sense, all the inspired teachers of divine wisdom were of the same mind as the great Reformer who gave his name to the form of sound doctrine upon which our Church stands. No complete theological system, however, made its appearance in the world until the time of him whom we call the father of Calvinism, Augustine, the pious and learned Bishop of Hippo. There are few among those interested in the great names of the Kingdom of Christ who are not familiar with the history of this great father of the Church. Augustine was born 354 years after Christ in an obscure village of Northern Africa, with a heathen for his father and the pious Monica for his mother. His active mind, soon as he began his studies, mastered the pagan philosophy of the past, opened itself to the errors of a false fatalistic system called Manichæism, which rejected much of the Word of God, mingling fables with what it kept, but remained obstinately closed against the truth as it is in Jesus. His story until he became a Christian is that of his pious mother's tears and joy. None can tell it better than he himself did in his "Confessions."

"For nine years, during which I wallowed in the deep slime and death shades of error, while often I sought to rise but slid back yet deeper, did that pious, chaste and sober widow, such an one as Thou lovest, vigorous indeed in hope yet not lacking in sighs and tears, never desist from prayers, at every hour lamenting my state before Thee. And these prayers of hers came truly into Thy presence, yet sent me back till now more and more involved in thick darkness. Thou gavest her an answer by a certain bishop of Thine, nourished in Thy Church and experienced in Thy Word, who, when this woman prayed him that he should deign to speak with me, refute my false opinions, unlearn me what was evil, and teach me what was good, replied, 'Let him alone, and pray to God for him; he will yet find, in studying, what his error is and how great his impiety.' When he had said this and had not thus been able to pacify her, as she persisted beseeching him and weeping greatly, he said 'Go, it cannot be that the son of these tears should perish.' At the end of these nine years Augustine sat in a garden with his friend Alypius, his soul under deep concern from the truths proclaimed by Ambrose, the bishop whom his mother had besought to teach him. "I scolded in misery, 'How long? How long? To-morrow and to-morrow? Why not now? Why not this moment finish my sin?' So I spoke and wept bitterly with deep contrition in my heart. And lo, I heard a voice, as if of a boy or a girl, I know not, from a neighbouring house, chanting and ever repeating, 'Take up and read, take up, read!' Immediately, with changed countenance, I began intently to think whether the children, in any kind of sport, were accustomed to sing thus; nor did it occur to me that I had ever heard the like. I rose, repressing the force of my tears, for I interpreted it no otherwise than that Heaven commanded me to open the book and read what first I should find. Therefore, at once I returned to the place where sat Alypius; for there I had placed the book of the Apostle when I rose in silence. I seized it, I opened it, and read in silence the portion on which my eyes first fell. 'Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof.' I did not desire to read further, nor was there need. Immediately, at the

end of this sentence, as if by the light of assurance infused into my heart, all the shades of doubt were dispelled. Then, putting my finger in the place, or I know not what other mark, I closed the book, and with tranquil countenance told Alypius. And he also told me, what I was ignorant of, the struggle in his own mind. He asked to see what I had read. I showed him, and he went beyond what I had read, and I knew not what followed. But there followed these words, 'Him that is weak in the faith receive ye.' This he took to himself as he told me. Thence we went into the house to my mother. We told her; she rejoiced. We made known to her how the change had taken place; she exulted and triumphed; and she blessed Thee who art able to do exceeding abundantly above all that we ask or think? 'O Lord, I am Thy servant, I am Thy servant, and the son of Thine hand-maid; Thou hast loosed my bonds.' From the time of his conversion, Augustine believed firmly in what Abraham Booth calls "The reign of grace in election, calling, pardon, justification, adoption, sanctification, perseverance, and eternal glory." In his soliloquy he says, "O Lord, I confess to Thee, for Thou hast taught me, that I am altogether vanity, a shadow of death, a dark abyss, a plot of earth all empty and unfruitful, shooting forth not one leaf without Thy blessing; and of itself it yields no other fruit than confusion, sin, and death. If ever I possessed any good thing I received it from Thee; whatever of good is mine now is Thine, and from Thee it came. If ever I stood fast I stood by Thee; when I fell, of myself I fell; and I had forever wallowed in the mire if Thou hadst not raised me. Forever I had continued blind if Thou hadst not enlightened me. When I fell I had never risen, unless Thou hadst stretched forth Thine hand. And when afterwards Thou didst raise me, I had at once fallen again unless Thou hadst sustained me. And I know, O Lord, that there is no kind of sin which any man ever committed which another man may not also commit, if the help of the Creator be wanting. Thou art the cause of my not committing them; Thou didst command that I should abstain from them; and Thou didst infuse Thy grace that I might believe in Thee." Of Augustine Milner has rightly said, "The peculiar work for which Augustine was evidently raised by Providence was to restore the doctrine of divine grace to the Church." From 387 A. D., the year of his conversion and baptism, and in which also he buried his mother, who had lived but long enough to see her son a believer, till 430, when he himself passed into the upper sanctuary, he did not cease to proclaim these glorious and God-glorifying truths. It was, however, his controversy with Pelagius and Coelestius that established, in much of its present completeness, what is now called the Calvinistic system. These two men, both of whom seem to have been Britons (Pelagius or Morgan, for that was his Welsh name, certainly was) taught at Rome, in the year 411, that "there is no original sin; that man can, by his free will, choose good as well as evil; that every one can obtain salvation or eternal life, and that God's predestination is founded solely upon God's fore-knowledge of human actions." Dr. Cunningham says truly, "Upon Pelagian principles there is no occasion for, and really no meaning in, a Saviour, an atonement, a Holy Spirit." Now Augustine had felt human insufficiency completely, and knew that "in himself dwelt no good thing." Hence he was admirably qualified to describe the total depravity and apostacy of human nature, and he described what he knew to be true. Thus he taught in opposition to the Pelagians and to the Semi Pelagians, who came in later times to be called Arminians after the Dutch remonstrant in 1618, the Scriptural doctrines of original and total depravity; converting efficacious.

or invincible grace ; eternal election ; and final perseverance. He was not, indeed, free from certain superstitions that had already found their way into the Church ; neither were his doctrinal views always in accordance with our more enlightened Reformation theology, as when he confused justification and sanctification, the one with the other. Yet, spite of these defects, his work stands forth, the greatest monument to the truth till the time of Calvin

We pass on to consider the influence of this great father upon the religious life of subsequent generations. Again we quote Cunningham: "Augustine has had the peculiar honour assigned to him by the great Head of the Church of having been the first to develope in a systematic order, and in their right connection with each other, the great doctrines taught in the Word of God concerning man's lost and ruined condition by nature ; the gracious agency of God in the conversion and sanctification of sinners ; and the true cause or source of all the effects thus produced, wherever they are produced, in His own sovereign good pleasure and eternal purpose, 'having mercy on whom He would have mercy, and having compassion on whom He would have compassion ;' and he was thus enabled to render most important services to the cause of truth and righteousness in all succeeding generations. There is, indeed, much reason to believe that no inconsiderable portion of the piety that existed in the Church from the time that he flourished till the Reformation—a period of above one thousand years—was instrumentally connected, more or less directly, with his influence and writings. We may apply the same statement to almost everything like piety that has ever been found in connection with the Church of Rome, including what is certainly, to the eye of a Christian, by far the brightest spot in the history of that apostate communion, viz. :—the Port Royalists and the other Jansenists of France in the seventeenth century." Milner writes in a similar strain. "The subject of Augustine's theology is important, not only as tending to illustrate the revival of the gospel in the West in his time, but also as exhibiting the views of the best and wisest Christians in Europe from that period to the days of Luther. For a thousand years and upwards the light of divine grace, which shone here and there in individuals during the dreary night of superstition, was nourished by his writings, which, next to the Sacred Scriptures, were the guides of men who feared God ; nor have we, in all history, one instance of so extensive utility derived to the Church from the writings of men."

One of the brightest lights in the darkness of the ages immediately following that of Augustine is the Venerable Bede, of whom it has been said "that he knew more of true religion, both doctrinal and practical, than numbers of ecclesiastics put together at this day ;" and he was a close follower of Augustine. In the 9th century Claudius of Turin, who is sometimes made the founder of the Waldensian Church, and who held justification by faith alone, the fallibility of the Church, Christ its only Head, opposing the worship of images, pilgrimages and prayers for the dead, said in his apology, "Ye fools, who run to Rome to seek there for the intercession of an apostle, when will ye be wise ? What would St. Augustine, whom we have so often quoted, say of you ?" In the 11th century lived Anselm, whose work on the Incarnation, "Why God became man," is still a Christian classic, and whose directory for the visitation of the sick contains the great doctrine of salvation by free grace. This famous Archbishop of Canterbury so loved the writings of Augustine, that the book called "Augustine's Meditations," is mainly made up of extracts (quotations) from his

works. Passing over many less noted names, written with that of Augustine, whom they followed as he followed Christ, in the Book of Life, the fourteenth century brings us to John Wickliffe, the English Reformer, who valued Augustine next to the Scriptures, and continually quoted him as one of the highest authorities. In 1256, Pope Alexander IV. established the order of Augustinians or Austin Friars, as they were called in England. These monks devoted themselves, more than all others, to the writings of their patron saint, and the effects of their reading soon appeared. Thomas-a-Kempis, the pious author of the "Imitation of Jesus Christ," was one of them, in the first half of the fifteenth century. John Staupitz, the spiritual father of Luther, was Vicar General of the Order; and from the Augustine convents went forth the first martyrs of the Reformation which Luther inaugurated, and by far the greater number of the preachers of the reformed doctrines in Northern Europe. Luther himself, an Augustine monk, assumed, on entering the monastery, the name of Augustine, and owed much of his insight into divine truth to the writings of this father. D'Aubigné says, "The exposition of the Psalms by this illustrious doctor, and his book on the 'Letter and the Spirit,' were his favourite study. Nothing struck him more than the sentiments of this father on the corruption of man's will and on divine grace. He felt, by his own experience, the reality of that corruption and the necessity for that grace. The words of St. Augustine corresponded with the sentiments of his heart. If he could have belonged to any other school than that of Jesus Christ, it would undoubtedly have been to that of the doctor of Hippo." Ulrich Zwingli, the Swiss Reformer, when he first began to set forth the Scriptures in their integrity, did so, pleading the example of Augustine, and when, at Marburg, Luther pressed his absurd and unscriptural doctrine of consubstantiation, he opposed him with the words of the father. It was a melancholy thing to hear the Wittemburg doctor, cornered by the sounder Swiss, accusing of obscurity the guide that had helped him towards the light. Lefevre and Farel, the predecessors of Calvin, drank deeply at the well of Augustine's writings, and were helped thereby to find the great spring of truth itself. So much did the former value the adversary of Pelagius, that he even imbibed his error of confounding justification and sanctification, thus mingling the scrapings of the earthen vessel with the pure water. As for Augustine's influence upon Calvin, we need but glance at the index to the "Institutes of the Christian Religion," where, under the head Augustinus, we shall find an almost interminable list of quotations from nearly all that father's works, in defence of the doctrines of the Reformation. John Knox and George Buchanan, two leaders of the Scottish Reformation, received the reformed doctrines, indeed, immediately from Luther and Calvin, yet found an important sanction, helping their faith and assisting them to give an answer to every man, in the works of the Bishop of Hippo.

"Where was your religion before Luther?" asks the Romanist of the Protestant. To this the Protestant may unhesitatingly reply, "With Augustine and those who followed in his footsteps, and before Augustine in the Word of God, which he knew and sincerely loved." Still the shorter writings of this great bulwark of the truth—corrupted, indeed, by Romish additions frequently, but yet not proscribed—are made the means of leading some true-hearted ones, in the communion of Rome, to the cross of Christ. We were not astonished to hear a distinguished convert from the errors of Popery say, "Next to the Bible, my devotional manual is the Soliloquies of Augustine."

## Missionary Intelligence.

### FREE CHURCH MISSIONS.

Dr. Duff, contending for the success of Indian Missions, quotes extracts in last month's Record, from speeches by Lord Lawrence, Sir Bartle Frere, Lord Napier of Merchistoun and Sir Donald McLeod, Indian Governors, testifying to their efficacy and the immense benefits conferred by them on the natives of Hindostan. Mr. Dawson, of the Gond Mission, is prosecuting his work untiringly and with much good result. His circle of evangelization includes seventy-two villages and hamlets round Chindwara. Mr. Dawson has already published, or is publishing, the Gospels of Matthew, Mark and John, together with Genesis, and a short grammar and vocabulary in the language of these interesting people.

In Lisbon the congregation in connection with the Free Church of Scotland has purchased a church and convent, formerly the property of the Carmelite friars, and hopes soon to draw many Portuguese into its communion.

An appeal from the second congregation of Winslow, P. Q., appears in last month's Record of the Free Church, asking assistance in building their new churches. The appointment, by the Colonial Committee, of Messrs. Donald Sage and Alexander Carrick, probationers of the Free Church, to Canada is noticed, as also that of the Rev. A. M. Tait from Canada to New Zealand.

### UNITED PRESBYTERIAN MISSIONS.

In last month's Record of the United Presbyterian Church Dr. Robb gives an interesting geographical account of the region in which the West African Mission of this Church lies.

Mr. Villiesid, missionary at Jerez in Spain, writes to say that 1500 persons have given in their names as Protestants, of whom, however, very few are believers. The school has an attendance of 200 children, while at Cadiz there are 300.

Mr. Leslie, of Caffraria, writes sadly of the injurious influences of Caffre beer, to which we have already alluded, upon the converts as well as upon the unconverted. He also furnishes the following interesting narrative:—

Turning from what is discouraging, I have pleasure in telling you of the happy and triumphant death of a poor old Hottentot man, who for many years had in his flesh and bones the dreadful disease of leprosy. During Mr. Cumming's very successful career as a missionary at Glenthorn, Dirk Smit was one of his ablest volunteer assistants. He was not one of those who looked for recognition in his work, but, unasked and unaided, he quietly went about from place to place teaching some of his own race how to read and write, as well as instructing them in the knowledge of Jesus Christ, his Saviour.

A few years before Mr. Cumming left Glenthorn, Dirk became so ill that he could not go about as he was wont to do; he had to give up his labour of love. And nearly two years ago, when I came to reside here, he was unable to leave his hut by himself, as his feet and hands were gradually but surely wasting away. Still, whenever he had the opportunity, he eagerly spoke to others of their eternal interests, urging upon them the necessity of

attending the house of God, and especially of dedicating themselves to the service of Jesus Christ. And many, I believe, can point to the old leper as one whose words first impressed their souls with the dreadful nature of sin and the beauty of holiness. During the severest time of his disease he was never heard to murmur or complain; and the young men and women who used to visit him in his last days were always impressed with the heaven-like submission with which he endured his sufferings.

The disease which afflicted him, as you know, is a very loathsome one; and often he used to say in reference to it, "This is my school; Christ is training me by means of this trouble; He saw I required it, so He called upon me to bear it." He seemed to rejoice in the language of the great apostle to the Gentiles—"We glory in tribulation also, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." At length the end drew near: he gradually became weaker, for his hands and part of his arms, his feet and part of his legs, were entirely gone. Through it all, he remained firm; and though at last he did not say much, yet he plainly testified by his patience, as well as by his few words, that he was resting upon the sure, the tried foundation, which can never be moved.

On the morning of the last day of the week, some months ago, as the sun was about to stream in beauty upon the lonely valley in which he resided, his spirit quietly and peacefully passed away, I believe, to the land of unclouded happiness, to mingle with those who have been accounted worthy to obtain that world, and the resurrection from the dead, of whom our Lord has said, "Neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection."

He left sickness and pain, as well as disease in one of its most awful forms, to pass into the joy of his God and Saviour.

"So would I fall asleep  
In the night of death;  
Rest, and wake, no more to weep.  
Nor find myself a fleeting breath."

## General Religious Intelligence.

The Mutual Eligibility Scheme, by which ministers of the Free and United Presbyterian Churches are to be eligible for calls in either Church, was sent down to Presbyteries in the Free Church. It has been before 12 Presbyteries, eleven of which have decided in favour of it, and one, that of Dunfermline, against.

The case of Mr. Knight, who preached in the pulpit of Mr. Martineau, the Unitarian, is still before the Dundee Presbytery, Mr. Knight submitting to censure but refusing to be bound by any formula prepared for his special case.

The Theological Hall of the United Presbyterian Church has an attendance this year of 136 students. Dr. Cairns, of Berwick, has delivered the opening lecture of the London Presbyterian College.

"Among the multitude of pilgrims to the tomb and *shirt* of the miracle-working Curé of Ars in France, was a poor woman forsaken of her husband



who lived sad in her father's house. She had toiled already twice to the tomb after a vow, for she was a sincere worshipper, and this year she thought she would go again. She missed her road, and found herself in another village; she entered the first house to inquire, and ask for a glass of water. The woman, who kindly received her, told her of another Healer and of a better pilgrimage, which could be attained without leaving her home. She promised to come again on her way back. 'Did the Curé d'Ars ever heal your broken heart?' was asked by her new friend on her return. 'No, I never heard of such a thing,' Jesus was presented to her as revealed in the Bible. She stayed hearing and reading the Testament among the few bright Christians of the place, and found something worth more than she had come for, even the salvation of her soul. She thought she would once more say a prayer in the Roman Catholic church, but could not, and cast down her beads upon the floor, saying, '*Temple of idols, take thine own!*' When she returned home, her father eagerly asked her for the medals of Ars. 'Here is my medal, father,' and she presented him with the New Testament, and told him of her joy. But he had no ears nor heart for these things, and closed his house against her. She returned to her Christian friends until a better spirit should animate him. On her way she visited an aunt who was dying. She stayed and tended her, and the whole of the little property—house, land, and money—was bequeathed to her. All this has taken place within the last two months, and the woman is full of wonder at the kindness of the Lord. Her father casting her out was the means of even her earthly prosperity through her heavenly Father's care."

The intelligence of the death of Dr. Merle D'Aubigne, although occurring at a ripe age, will be received with deep sorrow and regret. He has been a labourious and useful labourer.

The Protestant schools in Italy, and notably those of Pisa and Cisanelle, are doing good work in the education of the children of Romanists. The former contains 117 children.

The Armenian Church is torn with dissension, the question being who is Catholicos, Metropolitan or Bishop. Many have discovered that in ancient days there was no such dignitary, nor any diocesan bishop, and are moving towards Presbyterian Protestantism.

A great earthquake has taken place in Syria; and in the ancient city of Antioch 1500 houses have been entirely destroyed, 125 people killed, and large numbers wounded.

The number of Protestant native Christians in India, Burmah, and Ceylon is said to be 300,000.

In New Caledonia, under French protection, owing to the persecuting spirit of the Roman Catholic priests and party, a large number of Protestant natives have been massacred, while others have been compelled to apostatize.

"Strange stirrings seem to be taking place in the heart of those old Oriental empires which appeared least exposed to the spirit of change. Since the Taiping rebellion, China has never been what it once was; and now Japan appears to be passing through a silent but extraordinary revolution. The sovereign of the latter country—called the Mikado—is not a mere despot, in the sense that Louis Napoleon was a despot. He is a sort of semi-divine being; and his will, when expressed, carries with it something of the force and authority of a revelation. Hence the people have

quietly acquiesced in alterations which run counter to the habits and prejudices of generations. For example, we learn that the Japanese Government has just published three decrees, which are generally understood to be the precursors of still more important measures. The first two are intended to improve the position of foreigners, who have always stood under peculiar disadvantages in that country. The grand library of the ex-Tycoon, containing 100,000 volumes, is thrown open to the public, without distinction of race or nationality, and all the natives who have foreigners in their service, are required to pay their wages in Japanese money, and not in Mexican dollars, as they have hitherto done, to the loss of the employed. The third concerns itself with ecclesiastical matters, and the priests are now authorized to select what food they please for their nourishment, to marry, and to dress themselves as they like. It is also said that the public primary schools are increasing rapidly, especially in the towns, and as anybody can establish them—subject to a permission which is always granted—they spring up with facility wherever they are wanted. As yet there are no statistics on the subject; neither facts nor figures can be quoted; but the opinion in Japan is, that if the movement continue healthy, every man and woman of the next generation will probably know how to read and write. Newspapers and local printing presses are multiplying. The books which are most read are those which recount the history, the manners and the internal condition of other countries. All kinds of learning are absorbed, and even arithmetic is beginning to be generally taught. In order to facilitate the acquirement of foreign languages, the Government has brought out several professors, and has sent, at its own expense, a large number of students to America and Europe. Even ladies are now added to the list; for an ex-princess and her companion landed at Marseilles three months ago, and are at this moment hard at work in England learning grammar.

“The population of the Japanese islands (of which there are in all 3,801) amounted, according to last year’s census, to 32,866,161.

“Most singular of all, it was announced some time ago that ‘the Government had decided on the promulgation of a new form of religion, upon careful consultation with the most noted exponents of each sect, and that all would be compelled to conform thereto.’ It was added: ‘The new religion will be enlightened, simple, and adapted to common sense, and is likely to meet the approval of all classes.’ Since then, what are said to be the articles of the new religion have been made known, but they are so disappointing that we shall live in the hope that they have been misreported.”

“Whatever may be the cause or causes, Wesleyan Methodism does not seem to be holding its own in England. From the annual statistics of membership, presented at the recent Conference, we learn that there were in March last in Great Britain 346,850 recognized members in the Society or 240 fewer than last year. About 39,000 new members had joined during the year; but, against them the losses had been, deaths 5,618, withdrawals, &c., about 19,000; emigrants, 386; removals, 13,566. This latter item is explained to arise from members leaving the locality where they are enrolled, and neglecting or deferring to place themselves in connection with the brethren of the district to which they have removed.”

The Rev. Dr. George Fisch, of Paris, writes as follows to the Secretary of the Foreign Mission Committee of the United Presbyterian Church.

"I hope the French Synod will have done good after all. You may remember, my dear friend, that I was not sanguine about its immediate results. I did not expect this year a disruption, but I hoped it would sow the seed out of which a disruption may grow. It fulfilled entirely my expectations. First, it interested the Reformed Church in ecclesiastical matters; second, it laid for all the orthodox Presbyteries the basis of a true Presbyterian Church; third, it originated an internal warfare, which must in due time rend the Church asunder. One half of the church does not acknowledge the decisions of the Synod. It will resist them to the utmost, both before the National Assembly and before the Churches. What is it, if not the schism?"

A very interesting feature of the Synod was the way in which all the faithful Churches abroad and in France expressed their sympathies to, and were received with open arms by, the orthodox party. The pastors of the Free Church were in the body of the House, mixing with the members, who asked us eagerly about our opinion, and received kindly our advice. The Rationalists stood aloof from that harmonious concert. All the speeches delivered in the name of foreign churches opposed their principles. There was not a single church connected with them which sent any deputation. On one side, life and love; on the other, the cold of death.

It is believed that the population of Bohemia and Moravia now amounts to about seven millions, constituting nearly one-fifth of that of the Austrian empire, and that in this large population there are about 140,000 nominally Protestant. Of these 140,000, 100,000 belong to the Reformed and 40,000 to the Lutheran communions. Among this body of Protestants, who are scattered in small groups over the country, there are forty-four Reformed and twenty-three Lutheran ministers. It is not surprising that the evangelical element should be still very feeble among many of these people, heretofore poor and depressed. Their forefathers were suffered to live only on condition of concealing their Protestantism, and escaped extermination by hiding their worship and their sacred books in dens and caves of the earth. As the want is that of thoroughly furnished, earnest, and *living* pastors, it is needful to direct much attention to this subject, in the institution of a seminary, *within the country*, for the training of a native ministry. In the absence of such an institution, good service has been done by the Free Church in sustaining for a short time in this country a few carefully selected and promising young men from Bohemia, 'candidates of theology,' with a view to their occupying the position of ministers in the Reformed Church of their fatherland.

Our work in the suburbs of Paris is still very interesting. Many of the ladies who are engaged in it are in the country for these summer months, but we hope to resume it in the autumn with new vigour. The revival at St. Jean du Gard, in the Avenues, goes on unabated. Both the Reformed Church and the Free Church chapel are constantly open, and prayer-meetings are going on and succeeding each other all the day long. We see among the Roman Catholics in Burgundy an eagerness for hearing the Gospel which goes beyond all our expectations. Formerly we had never had the possibility of holding meetings on week days during the harvest, for the peasants work from three in the morning up to nine in the evening. This summer the evening meetings on week-days are as numerous as in the winter. One of our missionaries writes that in the village of Sezinnes, on a week evening at 9 p. m., the large hall was crowded, and twice as many as got in were obliged to stand outside listening for an hour and a quarter.

All these people had flocked from the fields to the meeting, without having taken time to eat their supper. When the missionary went out, he told them 'You must be tired.' They answered, 'In order to hear the Gospel, we should have come, even swimming through the river if there had been no other way.' May an abundant outpouring of the Spirit rest upon these inquiring people."

In answer to the question "Who is to be the next pope?" it is stated on good authority that out of the four powers which claim a veto on the election, three, Spain, Germany and Austria, have determined to use the right of veto if the Infallibilist candidate is chosen. In this case they will be seconded by Italy. France will most likely decline to interfere. The two candidates of the Catholic party will most likely be—the Cardinal Archbishop of Naples, or Cardinal Hohenlohe. The last time the right of veto was used was in 1823, by Austria against the Cardinal Severoli. The nomination of the College is likely to fall on Cardinal Antonio Maria Pancbianco, who swore before Canova's monument to Clement xiv., that he would restore the order of Jesuits to its former greatness, and this is said to be the great object of his life."

The official organ of the Turkish Empire tells of the discovery of a Mohammedan relic, which will doubtless come in for a share of worship.

"The long-lost sister of the noble prophetic shoe, which has long been preserved with distinguished honor in the treasury of the imperial wardrobe in the new sultanic palace in Constantinople, has now been found in the possession of Derwish Bey, a descendant of the family of the Abbasides, living in the province of Hakari, east of the Tigris, and under the government of Diarbekir. The Bey has brought it to Diarbekir with the most ancient testimonials, which prove beyond a question that it is the mate of the famous shoe of the Prophet, and in view of these facts the entire population of Diarbekir, great and small, went out a distance of several hours to meet it, and it was brought in and placed in a special room prepared for it in the house of the mufti of the city, and the curious and eager multitude thronged the house in crowds to visit it. The Effendi has left Diarbekir with the most holy relic for Constantinople."

The sister Church of the Lower Provinces has appointed a Committee on Church insurance. The following are the table of rates and questions proposed by the Committee :

TABLE OF RATES.

	Amount Insured.	In rural districts, or stone or brick in towns.		Wooden buildings in towns or villages.	
		In 1 year.	Annually for 3 years.	In 1 year.	Annually for 3 years.
1st Class .....	\$1000	\$12.50	\$5.00	\$20.00	\$7.50
2nd " .....	2000	25.00	10.00	40.00	15.00
3rd " .....	3000	37.50	15.00	60.00	22.50
4th " .....	4000	50.00	20.00	80.00	30.00

SCHEDULE OF QUESTIONS TO BE ANSWERED BY MANAGERS.

1. When was the church built?

2. Of what material ?
3. What was the original cost ?
4. What repairs or additions has it received since, what is its present condition and estimated value ?
5. How is it heated, is the apparatus in safe condition ?
6. What amount do you wish insured upon it ?
7. Whether in one or three payments ?

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To Syn. " Committee on Insurance of Churches :

We have to request that the Presbyterian Church at \_\_\_\_\_, County of \_\_\_\_\_ and Province of \_\_\_\_\_, be placed on the Insurance fund of the Synod of the Presbyterian Church of the Lower Provinces, and we furnish above as correct a statement as in our power of the information required.

\* .....,  
 .....,

\* To be signed by Managers, Treasurer, or other responsible officer of the congregation.

## Home Ecclesiastical Intelligence.

### CALLS, &c.

We have this month to notice a number of calls, viz. :—Rev J. Halley to *Grand Freniere, St. Eustache* and *St. Therese* ; Rev. D. Davidson to *Langside*, which call he has accepted ; Rev. W. Ferguson to *Glamis* ; Rev. Archd. Currie to *Pine River* ; Rev. John Ross, of Brucefield, to *Indian Lands* ; Rev. R. H. Warden to *Petrolia*, which call he has declined ; Rev. Mr. Mckenzie to *Wardsville*, which call has been accepted ; Rev. H. Sinclair to *Lingwick* ; Rev. J. M. McAlister to *Danville* ; Rev. A. Matheson, of Lunenburgh, to *Strathroy* ; Rev. W. Stewart, of Mosa, has declined the call to *Culross* ; Rev. Dr. McVicar, of Montreal, has declined the call to *Brooklyn, New York*.

CHURCH OPENING—SHERIFF'S CORNERS, VERULAM.—On the 22nd Sept. last, at Sheriff's Corners, Verulam, a new and handsome brick church, finished to the last item of equipment, was opened by the Rev. Prof. Caven, who preached two very suitable and excellent discourses on the occasion, which were listened to with marked attention by a crowded audience. The collections amounted to \$100 on Tuesday the 24th, the weather being more favourable. A still greater crowd assembled at a tea meeting, and were well and pleasantly addressed by the Rev. Messrs. Scott, from Cambray Godfrey, W. M., Bobcaygeon, Mitchell, Millbrook, and Ewing, Mount Pleasant. This meeting added another \$100 to the building fund. On the proposal of the last speaker, it was resolved to wipe off the remaining \$240 of debt before parting. This was speedily effected either by actual payment or subscriptions payable within two months, so that the building is now

virtually free of debt. This effort at church building tells its own tale as an example of what a few earnest and devoted men can accomplish by their own efforts and without appealing to others, and, it may be added, out of regard for the honour of Christ. The congregation is one of the smallest in the body. The amount, \$1500, has been raised almost entirely by themselves, the chief burden—although it is believed they don't regard it as such—being borne by a comparatively few, who, however, do not find themselves poorer by the effort. When will the congregations of the Canada Presbyterian Church, as a whole, begin to know their strength in building up the Church of Christ in the higher sense? While the little flock referred to have, by an extra effort, succeeded in rearing their material building, they by no means forget the more glorious spiritual edifice which is being reared by Christ and his spirit in the world at large, as the Financial Report from year to year shows.

**COBOURG.**—The Rev. J. Douglas was, on the 8th ult., inducted as pastor of the Church at Cobourg. Rev. N. Clark preached; Rev. W. Donald presided at the induction, and Rev. Messrs. Paterson and Mitchell addressed the minister and congregation on their respective duties. The settlement is a very harmonious one, and we trust much prosperity will be enjoyed by the congregation.

**NEPEAN.**—The Rev. R. Whillans was inducted into the pastoral charge of the congregation of Nepean on 27th Sep. Mr. H. J. McDiarmid preached. Mr. McLaren presided at the ordination. Mr. J. Whyte addressed the minister, and Mr. Crombie the people.

**PAKENHAM.**—The Rev. J. Stewart was, on the 27th Sep., ordained and inducted into the pastoral charge of the congregation of Pakenham. Mr. Carswell preached on the occasion. Mr. Burns, Moderator of Presbytery, presided. Mr. Steele addressed the minister, and Mr. McKenzie the people.

**KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.**—The first meeting of this society, for the present session, was held on Wednesday evening, the 16th October, when most encouraging reports were received from the various missionaries employed during the past summer. The following gentlemen were elected as officers for the ensuing year:—President, A. Gilray; Vice-Presidents, D. C. Johnson, H. McKellar; Recording Secretary, J. Scrimger, M. A.; Corresponding Secretary, W. Frizell; Treasurer, D. McKeracher; Committee, H. H. McPherson, M. A., P. Nicol, J. H. Ratcliff, C. Fletcher, F. R. Beattie.

**FRENCH EVANGELIZATION.**—Both the missionaries referred to in the statement in last No., as labouring in the Glengarry District and De Ramsay, were employed by the Missionary Society of the Montreal College.

Contributions for this important scheme of our Church to be forwarded as formerly, either to the Rev. Wm. Reid, M. A., Toronto, or to Warden King, Esq., Montreal.

### FOREIGN MISSIONS.

As the time approaches when many congregations make their annual contributions for Missions, we deem it reasonable to make a brief statement of the claims of our Foreign Missions.

Rev. George L. Mackay has entered on his work in the Island of Formosa, and feels much encouraged by the aspect of the field. He has gone to reside at Tamoi a treaty port on the north-west of the Island which, up to

the present time, has been entirely unoccupied by missionary labourers. Mr. Mackay has already so far mastered the language as to be able to conduct family worship in Chinese, and to speak a few words for Christ to those around him. He expects to be able to preach before the close of the present year. He pleads earnestly that a medical missionary may be sent at once to his aid. The experience of the English Presbyterian Mission shows that medical missionaries have peculiar opportunities for usefulness among the Chinese.

The Committee are of opinion that Mr. Mackay's request should be favourably entertained by the Church, and they have resolved to look out for a medical man prepared to devote to the work, subject to the approval of the next General Assembly. The prospects of the work in Formosa are very cheering. A rich blessing is attending the labours of the brethren of the English Presbyterian Mission. In their last annual report they return a membership of 548, of whom 265 were added during the year. And later reports indicate that the work still advances prosperously, and that the Lord is adding unto the Church daily.

The Mission among the Cree Indians on the Saskatchewan has been re-enforced by the appointment of Rev. Edward Vincent to labour along with our esteemed missionary, Rev. James Nisbet, who has long been single-handed in that distant field. We expect daily to hear of Mr. Vincent's arrival in his new sphere of usefulness, and of his entrance on the duties of this Mission.

The General Assembly has authorized the Committee to send out several young women to the heathen field. This step will, we trust, enlist the cordial sympathies of the Church. It is expected that two of the young women who have offered themselves for the work will be sent out next summer. The American Board C. F. M. who have much experience in the best mode of conducting mission work among the heathen, employ a large staff of female labourers. They have 130 ordained missionaries, seven of whom are physicians, and seven physicians who are not ordained, and no less than 192 female assistants. It is well known that many of the most devoted and successful missionaries to the heathen have been women.

There are also, at least, three young men in our Theological Colleges who are known to be preparing for Foreign service. The field is manifestly opening, and the labourers are preparing to occupy it for Christ. It is for the Church to decide whether these labourers shall be sustained and the good work allowed to go on and extend. Liberal contributions will be required for this purpose. Last year the Foreign Mission Fund showed a gratifying increase. If the same spirit is manifested this year, all that the Committee desire to do can be safely undertaken. A medical missionary can be sent to Formosa, and employment given to the two young ladies who are offering to labour among the heathen. Last year the Ordinary Fund received \$10,043. An equal amount will be required for the present year in order to enable the Church to do what we have indicated. The treasury is now entirely empty, and it is for the Christian people, who love the Saviour and value the souls of their fellow-men, to replenish it, and carry on the work to which the Lord so manifestly calls us.

WM. McLAREN, CONVENER.

Montreal, 15th October, 1872.

## COLLECTION FOR ST. ANNE'S MISSION, KANKAKEE.

The collection in aid of the St. Anne's Mission, Kankakee, is appointed by the General Assembly of the Church, to be taken up on the first Sabbath of November. Where there are not missionary organizations, it is hoped that the collections will be taken up on the day named, or on some Sabbath as near it as possible. At the end of the last financial year, the mission was in debt to the amount of \$182 13. The requirement for salaries, &c., during the year, will be not less than \$2,500, so that the total amount required will be about \$3,000. Recently, there has been an addition to the staff of teachers, in the appointment of the Rev. J. H. Paradis and Mrs. Paradis. The Rev. C. Chiniquy is at present visiting a number of congregations, for the purpose of giving information with reference to the operations and claims of the mission; and seeking to enlist the interest, sympathy, and liberality of the people. The amounts contributed should be sent to the Treasurer, the Rev. W. Reid, Toronto; or if paid to Mr. Chiniquy, reported to Mr. Reid, that they may be duly credited to the congregations. Rev. C. Chiniquy is also authorized to receive special contributions from individuals disposed to help him in raising the amount required to defray the expenses of the vexatious lawsuits, in which he has been involved by the Roman Catholic bishop and his abettors. We direct attention to an appeal from Mr. Chiniquy, which will be found in another column.

J. JENNINGS, CONVENER.

**KNOX COLLEGE—OPENING OF SESSION.**—The introductory lecture was delivered in Knox Church on the evening of Wednesday, 2nd October, by Rev. Professor Gregg, who had been immediately before inducted as Professor of Apologetics by the Presbytery of Toronto. The subject of the Lecture was "Apologetics," and the lecturer gave a succinct but comprehensive view of the scope of the Christian apologist, an outline of the best method to adopt in conducting the argument, and pointed out the spirit and temper of mind with which this department of study should be conducted. The lecture was listened to with great attention by a large audience, embracing many ministers of the Church, from various parts of the country.

The number of students enrolled is 40 in the Theological department, and about 20 in the Preparatory. This is exclusive of the large number of students taking their preparatory course at Toronto University. The prospects of the Session are highly encouraging.

**MONTREAL COLLEGE—OPENING OF SESSION.**—The Session of 1872-3: was inaugurated by an introductory lecture by Rev. J. M. Gibson, M.A., which was heard with interest and approbation by a large audience, including many of the ministers of the eastern portion of the Church.

At the close of the lecture, Rev. Dr. McVicar, who, we are happy to state, has declined the call given him in Brooklyn, made some remarks with reference to the progress of the Church and of the College in Montreal, stating that the assets of the College, including subscriptions for the new College Building, amounted to \$70,863. He referred to the fact, that within a few years the following churches had been built, viz.:—Erskine Church, Knox Church, St. Joseph Street Church, Chalmers' Church, Cote des Neiges Church, and Mission Houses at Griffintown and Petite Cote. Dr. McVicar referred to the increased staff for College work this session. We are happy to know that the attendance of students is highly encouraging.



### THANKSGIVING DAY.

In accordance with the appointment of Assembly, after communication with other Churches, Thursday, 14th November, will be observed as a day of thanksgiving for the goodness of God in crowning the year with His bounty, and blessing us as a community with peace and prosperity. We doubt not all our congregations and people, in common with Christian brethren generally, will rejoice in having an opportunity of publicly testifying their gratitude to Him from whom all our blessings flow, and who, during the past season, has given us many tokens of His favour. We have enjoyed general prosperity throughout our wide Dominion; there is abundance in our land for man and for beast; all causes of irritation between the Imperial Government and the United States have happily and peaceably been removed, and we have the prospect of peace and prosperity for the future. It becomes us devoutly to acknowledge the great goodness of God in the past, and earnestly to supplicate His favour in time to come, that we may experience in a growing degree the blessedness of the people whose God is the Lord.

REV. J. K. SMITH.—Mr. Smith, having accepted a call addressed to him by the congregation of Fort Massey Church, Halifax, has been released from the pastoral charge of Knox's Church, Galt. The congregation of Knox's Church, at a meeting held for the purpose of considering the matter of Mr. Smith's call, unanimously adopted the following resolutions, which were moved by James Cowan, Esq., and seconded by W. Miller, Esq. :—

1st. That this congregation, in public meeting assembled, feel called upon to express their gratitude to Almighty G. d., that He has so largely blessed the labours among them of the Rev. J. K. Smith, their beloved pastor—honouring him as an instrument in awakening careless sinners to concern about their souls, in directing the anxious to seek peace in believing in Jesus, and instructing and edifying those already brought to the Saviour.

2nd. That they cannot but regard with the deepest regret, and with feelings of the most profound sorrow, the severance of the tie of pastor and people about to take place, and in ordinary circumstances they would make every effort to retain him as their minister; but as he places his translation solely on the ground that the state of Mrs. Smith's health requires a change of climate, they can only express an earnest hope that the contemplated change may prove beneficial in restoring Mrs. Smith to health and strength; and they would fervently pray that their faithful pastor may be even more abundantly blessed in the sphere of his future labours, than he has been in the past.

3rd. That they deem it unnecessary to answer in detail the reasons given for translating Mr. Smith to Halifax, or formally to appoint Commissioners to attend the approaching meeting of the Presbytery; but that their representative elder read this, and the foregoing resolutions as expressing the sentiments of the congregation in this matter, and that the chairman of the Trustees accompany the representative elder to express orally the great esteem in which Mr. Smith is held by this congregation.

The following resolution was also carried :—

That Mr. Smith's stipend be paid up to the 31st Dec. next, and that a further sum of Five Hundred Dollars be paid him as a parting testimonial from this congregation. }

## PRESBYTERIAN S. S. CONVENTION.

A Sabbath-school convention in connection with the Presbytery of Simcoe was held in Barrie last Wednesday. The Rev. M. Fraser was called to the chair, and Rev. R. Rodgers, of Collingwood, acted as secretary. Deputies from Bradford, Orillia, Oro, Essa, Cookstown and Barrie were present, and the meeting proved to be one of very great interest. After a cordial welcome from the chairman to the deputies a very able and instructive paper was read by the Rev. D. H. Cameron, of Bradford, on "The place of the Sabbath-school in the Church." An interesting discussion on this paper, in which all took part, filled up the morning sederunt.

The convention met again at 2 o'clock, when a short paper on "How to retain young men and women in the Sabbath-school" was read by Rev. J. Ferguson. The discussion on this paper was specially earnest, and those who took part in it seemed to agree that if suitable teachers could be secured for the more advanced classes, the difficulty of retaining the young would be materially lessened. Another paper, by Rev. R. Rodgers, of Collingwood, on "Whose duty is it to be Sabbath-school teachers?" elicited a very lively discussion. The importance of earnest study, hearty devotion, love to the children, aptitude to teach, and regularity in attendance, were strongly insisted upon.

The question drawer was then opened, and twenty-one queries with reference to the practical working of Sabbath-schools were briefly and pointedly answered by the Rev. R. Rodgers and the Rev. M. Fraser. This feature in the proceedings proved to be specially attractive. The last paper read was by Mr. John Black, head teacher of the Barrie public school. The subject was, "The place and management of libraries and prizes." This was a most elaborate and exhaustive paper, and the views expressed in it, especially with reference to the importance of a pure, Christian literature in our schools, should be proclaimed throughout the whole Church.

Before closing our notice of this convention there is one feature of it which deserves to be mentioned. The several exercises were characterized by great brevity. The papers were limited to fifteen minutes, and the speeches to five and sometimes to two minutes. This had the effect of securing great variety, making it more interesting, and eliciting a great deal more thought and definite information than could have been obtained otherwise. It is our firm conviction that were such conferences more frequent, the efficiency of Sabbath-schools would be greatly promoted.—*Com.*

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 INSTRUMENTAL MUSIC—REASONS OF DISSENT.

At the request of several members of Assembly, we publish the following reasons of dissent, which were given in against the deliverance of Assembly, on the subject of instrumental music:—

We do hereby dissent from the finding come to anent the use of Instruments of Music in the worship of God, for the following reasons:—

I. Because it permits their use, and so far authorizes this peculiar mode of worship, which is not, under this new and more spiritual dispensation, "prescribed in the Holy Scriptures," and hence inconsistent with the doctrine of Divine institution necessary to acceptable worship, laid down in the twenty-first chapter of the Confession of Faith.

II. Because, if so prescribed, it is the duty of the Supreme Court, in loyalty to the Church's King and Head, not merely to permit but enjoin this mode of worship.

III. Because to authorize, in any way, this mode of worship, is a violation of the sixth article of the Basis of the Union of 1861, which requires

that "the ordinances of worship shall be administered in the Church as they heretofore have been, by the respective bodies of which it is composed."

IV. Because many who are conscientiously opposed to this mode of worship, will be shut out of the pulpits in Churches where it is practised, and will be prevented from subscribing the formula which requires them to "own the purity of worship presently authorized and practised in this Church," and to be "persuaded" that it is "founded upon the Word of God, and agreeable thereto;" and to the utmost of their power "to assert, maintain, and defend the said worship, and conform thereto.

V. Because, "Christ being come our High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands," nothing can be pleaded in favour of introducing things made with hands into Christ's worship, because of the place which they hold under the Old Testament. The tabernacle and priesthood being changed, there is also, of necessity a change of the law, and Christ has now become the High Priest as well as the Altar, Sacrifice, and Priest of the New Testament Church.

VI. Because by no precept, or statement, or example, or legitimate inference from such, does the New Testament give any sanction to the use of Instruments of Music in celebrating the praise of God in public worship, but, on the contrary, enjoins the sacrifice of praise which we are to offer to God continually to be "the fruit of our lips," and to be offered to Him by Jesus Christ, and not by any Instrument of Music.

VII. Because for these and other reasons, the Assembly has granted a liberty by its own authority, disallowed alike by the Word of God and the Standards of this Church.

JOHN ROSS.

A. WILSON.

JOHN GUNN.

A. D. McDONALD.

A. F. McQUEEN.

John Scott (of London) dissented in his own name without reasons: Thomas S. Chambers without reasons.

### Proceedings of Presbyteries.

PRESBYTERY OF MANITOBA.—This Presbytery held a meeting, *pro re nata*, at Kildonan, and within the church there, on the 14th day of August.

A petition was presented from Kildonan congregation, praying for the moderation in a call to a minister. After hearing commissioners, it was agreed to grant the prayer of the petition. Mr. Frazer was appointed to moderate in said call, on the 16th day of September. It was agreed that a special meeting of Presbytery be held at Kildonan, on the 18th day of September, to take up the matter of the Kildonan call, consider the application of the Rev. Neil McDougall, and any college business that may arise.

At Kildonan, and within the church there, the 18th day of September, the Presbytery met, *in hunc effectum*. Mr. Black introduced the Rev. Thomas Hart, M. A., of the Presbyterian Church of Canada in connection with the Church of Scotland, who has been appointed by that Church to co-operate with us in the work of collegiate instruction, and ministerial labour in this Province. An

extract minute of the Synod of said Church, designating Mr. Hart to this field was read. It was moved by Mr. Black, seconded by Mr. Frazer, and cordially agreed to, that the Rev. Thomas Hart, M. A., of the Presbyterian Church of Canada in connection with the Church of Scotland, be received as corresponding member of this Presbytery. Mr. Hart responded, thanking the Presbytery for his hearty reception.

Mr. Frazer reported that, according to appointment, he had preached at Kildonan, and moderated in a call, on the 16th inst., that the meeting of the congregation was large and most unanimous, and that the call was in favour of the Rev. John Black. The call was laid on the table, signed by 84 members and 52 adherents. A resolution of the congregation was read, promising as annual stipend, eight hundred and fifty dollars (\$850), with a free manse, and appointing the Hon. John Sutherland and Mr. Neil Henderson commissioners to the Presbytery. These commissioners being heard, the call was sustained, and put into the hands of Mr. Black. Mr. Black, in signifying his acceptance of the call, noted the interesting fact that this call was put into his hands on the last day of the 21st year of his labours in the congregation. It was agreed that the induction should take place at Kildonan, and within the church there, on the first day of October, Mr. Fletcher, Moderator; Prof. Hart to preach, Mr. Frazer to address the Minister, and Mr. McNabb the people. The edict was ordered to be issued in common form.

Consideration of Mr. McDougall's application was deferred till the October meeting. Mr. Black stated that the Rev. Samuel Donaldson, B. A., appointed by the Presbyterian Church in Ireland to labour in this province, had arrived, and had been stationed in the meantime, at Headingly and Silver Heights. Mr. Donaldson not being present, his reception was deferred till the October meeting. The Moderator, Mr. Fletcher, stated that owing to failing health, he will be compelled to tender his resignation at next meeting, and requested the Presbytery to make arrangements for the supply of the field now occupied by him. The Clerk was instructed to write to the Convener of the Home Mission Committee, stating the fact of Mr. Fletcher's resignation, and the necessity for more labourers being sent to supply the Portage, and the new fields of Springfield and Rockwood.

The Presbytery held its regular quarterly meeting at Kildonan, on the first day of October.

The Rev. Samuel Donaldson, B. A., having presented his credentials of ordination by the Presbytery of Ballybay and special designation to this province by the Mission Board of the General Assembly of the Presbyterian Church in Ireland, was received as a minister of this Church, and his name added to the Presbytery roll. Arrangements having been completed for the induction of the Rev. John Black, in accordance with the usual forms of our Church, the Presbytery adjourned from the manse to the church, where, after sermon by the Rev. Prof. Hart, the Moderator, Mr. Fletcher, gave a brief narrative of the proceedings in the call, and Mr. Black and the people having answered the prescribed questions, by solemn prayer inducted Mr. Black into the pastoral charge of the Kildonan congregation, giving him the right hand of fellowship. Mr. Frazer addressed the minister, and Mr. McNabb the people, as to their relative duties and privileges. The newly inducted minister having been warily welcomed by the people at the church door, and formally recognized as Moderator of Session; the Presbytery again adjourned to the manse. The term of Mr. Fletcher's appointment as Moderator having expired, Mr. McNabb was appointed Moderator for the ensuing year. A commission was read and sustained, appointing Mr. James Harper representative elder from Kildonan Session.

On application by the Rev. Neil McDougall, minister of the Presbyterian Church of Canada in connection with the Church of Scotland, to be received into this Church, and, after the reading of his presbyterial certificate, it was resolved to make application to the General Assembly, at its next meeting, for

leave to receive Mr. McDougall as a minister of this Church, and to issue the usual circular letters to the different Presbyteries. It was also agreed to employ Mr. McDougall, in the meantime, as a probationer of the Church.

Mr. Fletcher, in accordance with notice previously given, tendered his resignation as missionary, on account of failing health. After conference, Mr. Fletcher's resignation was accepted, and the following minute recorded:—"The Rev. William Fletcher having tendered his resignation, on account of failing health, and the Presbytery having fully considered the subject, and having found itself constrained to accept the same, in doing so, cannot but express regret that it should have become necessary that a brother so well beloved, and who has laboured so long and so efficiently, should be compelled to leave the field, and they earnestly trust and pray that it may please the Great Head of the Church to restore him to health again, so that he may return amongst us, and that, in the meantime, the Divine blessing may rest upon him, both in body and soul." Mr. Donaldson's appointment to Headingly was confirmed, and arrangements made for the supply of the Portage field, for a time.

Mr. Frazer was appointed Presbytery Clerk.

Mr. McNabb, with two of the Headingly elders—Messrs. Sutherland and Morrison—were appointed a session, *ad interim*, for the Portage congregation.

After conference on financial matters, an estimate, for the convener of the Home Mission Committee, of the probable amount required up to the close of the financial year, was made out.

It was resolved that, after the first of January, the Missionaries draw their salaries through the treasurer of the Presbytery, and that these be drawn quarterly.

The next meeting of Presbytery was appointed to be held at Kildonan, and within the manse there, on the second Wednesday of January, at 11 o'clock a.m.

ALEX. FRAZER, *Presbytery Clerk*,  
Lower Fort Garry P. O.

PRESBYTERY OF BRUCE.—The Presbytery of Bruce held its ordinary meeting at Kincardine, on the 24th and 25th Sept. In the absence of the Rev. John Fraser, Moderator, Mr. Tolmie was appointed Moderator, *pro tempore*. The Rev. Mr. Straith, on behalf of the Committee appointed to visit Pinkerton, with the view of ascertaining the best mode of supplying it with Gospel ordinances, reported that the congregation at Pinkerton unanimously agreed to seek union with the congregation of Riversdale and Enniskillen, and that a committee had been appointed to meet with these stations to mature a plan and basis of union. The congregation was cited to appear for their interests at this meeting of Presbytery. The committee recommended that the wishes of the people in the proposed arrangement be granted. The report was received, and it was agreed to proceed to its consideration. An extract minute of a meeting held at Enniskillen, on the 17th inst., by the commissioners appointed by the congregations of Pinkerton, Riversdale and Enniskillen, anent union, was read, setting forth that these stations have agreed to be united into one pastoral charge, and asking the Presbytery to sanction said union. Messrs. D. L. Macdonald and D. Campbell, commissioners from the Enniskillen and Riversdale congregation, were heard in support of said union. Moved by Mr. Straith, and seconded by Mr. Cameron, that the Presbytery having enquired into the local relations of Pinkerton, Enniskillen and Riversdale, find that the proposed union of these congregations is not likely to affect unfavourably other congregations in any sensible degree, therefore sanction said union, and hereby declare it consummated. The motion was carried. Mr. Anderson dissented, on the ground that neither the stations petitioning for union, nor the congregations likely to be affected by it, were cited by this court, anent said union. Mr. Straith was appointed to answer Mr. Anderson's reason of dissent.

Mr. Forbes reported that he had moderated in a call at Glamis, on the 8th day of August last, that the call came out unanimous in favour of the Rev. W. Ferguson. The call was signed by 35 members and 180 adherents. The congregation promises to pay Mr. Ferguson, in the event of his accepting their call, \$500, manse and glebe, and firewood, the salary to be paid half yearly in advance. Mr Forbes' conduct in moderating in this call was sustained. A memorial of Allan Ross and thirteen others, members and adherents of Glamis congregation, praying the Presbytery not to sustain the call until a nearer approach to unanimity be attained, was read. In view of the memorial, the call was laid on the table in the meantime, and the Presbytery appointed a committee of Presbytery to meet with the Glamis congregation, with the view of securing a greater unanimity in the call. Messrs. Cameron, Straith, and Forbes, ministers, and Messrs. Gordon and Rowand, elders, were appointed a committee, in terms of said resolution—Mr. Cameron convener.

Mr. Wardrope reported that he had moderated in a call at Langside, on the 20th August last, which came out unanimously and heartily in favour of the Rev. Duncan Davidson. The call was signed by 31 members and 145 adherents. The salary promised is \$500, together with manse, glebe (three acres) and firewood. The call was sustained as a regular Gospel call. Mr. Davidson intimated his acceptance of the same. Subjects of trials, in view of his ordination, were prescribed for Mr. Davidson. Agreed that an adjourned meeting of this Presbytery be held at Langside, on Tuesday, the 15th proximo, at 11 o'clock a. m., to receive Mr. Davidson's trials, and if they be sustained, to proceed to his ordination and induction at 2 o'clock p. m. Mr. Fraser was appointed to preach and moderate in a call at Pine River, on Wednesday, the 9th October, at 11 o'clock a. m.

The Committee appointed to visit Port Elgin, Dunblane, North and Centre Bruce, anent union, gave in a report, which was received. The papers from Dunblane and Port Elgin, anent union, were read, and commissioners heard advocating said union. Agreed to grant the prayer of the petition from Port Elgin and Dunblane, and declare said union now consummated.

The Presbytery was occupied for some time in the consideration of a petition with reference to an organ, which had been purchased for use in connection with Sabbath-school work at Port Elgin. The result was that the petition was ordered to lie on the table in the meantime, and a committee appointed, consisting of Messrs. Wardrope and Forbes, ministers, with Messrs. Dewar and Rowand, elders, to visit Port Elgin, confer with all parties referred to in the petition, advise with them, and endeavour to secure more unanimity among all adhering to the Presbyterian Church, and report. Mr. Cameron asked to have his dissent recorded, which was granted.

Mr. Alexander Fraser, student, read a discourse from Matthew iv. 1, which was cordially sustained by the Presbytery. Mr. John R. McLeod, of Kincardine, student, was certified to the Board of Examiners of the Presbyterian College, Montreal.

Mr. Tolmie, the corresponding member of the Assembly's Home Mission Committee, was instructed to endeavour to obtain the services of the Rev'ds. Wm. Ferguson, D. D. MacLennan, Archibald Currie, and three other probationers, for the ensuing three months. Messrs. Straith and Tolmie were appointed a committee to make arrangements for holding missionary meetings, and to report at next meeting of Presbytery.

A telegram was received, intimating that Mr. Stewart, of Mosa, has declined the Culross call.

A. G. F., *Pres. Clerk.*

PRESBYTERY OF BRUCE.—An adjourned meeting of this Presbytery was held at Langside on the 15th ult. Mr. Duncan Davidson delivered the prescribed

trial discourses and was examined in the usual branches, viz. —Theology, Church History, Hebrew, Greek, and Personal Piety. These discourses and examinations were cordially sustained by the Presbytery.

After an excellent sermon by the Rev. Mr. Cameron, from John xv. 4, Mr. Davidson was duly ordained and inducted into the pastoral charge of the congregation of Langside. The Rev. Mr. Wardrope addressed the Minister in very pointed and feeling terms relative to his duties and responsibilities. Messrs. Straith and Forbes addressed the people in regard to their duties. The newly ordained and inducted Minister received a hearty welcome from the congregation as they passed out of the church. Mr Davidson enters on his pastoral labours under very pleasing and hopeful circumstances.

The Rev. John Stewart reported that he had moderated in a call at Pine River, that it had come out unanimously in favor of the Rev. Archd. Currie, late of Belmont, commissioners from the congregation, were heard. The call is numerously signed. The congregation, though small, promises a salary of \$600 including \$100 promised by the Central Committee. The call was sustained, and forwarded to the Rev. Mr. Currie.

The Glamis call in favour of the Rev. William Ferguson was sustained and placed in that brother's hands for acceptance. Mr. Ferguson asked and obtained some time for its consideration. On application, leave was granted to the Rev. John Stewart to moderate in a call at Culross before the next ordinary meeting.

On application of the Moderator of the Kirk Session of Port Elgin, Messrs. Wm. Burgess and Donald MacLaughlin, Elders, were appointed to sit as assessors with the Kirk Session of Port Elgin.

Mr. Straith gave notice that at next meeting of Presbytery he would move the following resolution: That the Presbytery recommend the General Assembly to appoint at next meeting a Professor in Knox's College to fill the chair made vacant by the resignation of Dr. D. Inglis, and this court hereby nominate the Rev. William MacLurey, of Knox's Church, Ottawa, as one suitable and qualified for the said professorship.

A. G. FORBES, PRES. CLERK.

PREBYTERY OF MONTREAL.—The Presbytery met at Montreal, in Erskine Church, on 2d and 31 October, 1872; present, 23 ministers and 3 elders, the sittings, four.

A call from Grande Frénière, St. Eustache, and St. Thérèse, to Mr. James Halley, probationer, was presented and sustained. Moderations in calls were granted to Danville and Lingwick respectively, and a special meeting of Presbytery was appointed to consider a call at Indian Lands. Provision was made for organizing "Nazareth Street Mission, Griffintown, Montreal," into a regular Mission Station, in connection with the Presbytery. Committees were appointed to enquire what evangelistic work may be undertaken by the Presbytery, at Petite Côte, Côte St. Antoine, and the east end of the city of Montreal. St. Joseph Street Church and Chalmers' Church, Montreal, were both reported as self-supporting congregations, fully equipped and in a prosperous condition. Steps were taken toward the separation of Valleyfield and St. Louis de Gonzague into two distinct charges. Arrangements were made for holding missionary meetings during the ensuing winter, and dealing with arrears of stipend.

The next ordinary meeting of Presbytery was appointed to be held at Montreal, in "Free Church" there, on the fourth Wednesday of January, 1873.

JAMES WATSON, Clerk.

PREBYTERY OF PARIS.—The usual Quarterly Meeting of the Paris Presbytery was held on Tuesday, the 24th September, in Daumesnil Street Church. Th

clerk reported that a mission station had been opened in the village of Burford in connection with Mount Pleasant congregation since last meeting of Presbytery, and that the attendance, so far, was encouraging. Commissioners from Mount Pleasant and Burford were heard in regard to certain prospective arrangements for supply. Finally, the Presbytery agreed to appoint the Rev. Thomas Alexander to Mount Pleasant and Burford for the period of a year from 1st October, the clerk to make application to the Home Mission Committee for such aid as may be necessary to carry out this arrangement. Messrs. Lowrie and Farries were appointed to visit Burford and report the condition of the station to the next meeting of Presbytery. On application from the congregation of Tilsonburgh and Culloden, Mr. Wright was appointed to preach, and thereafter moderate in a call for a minister to said charge on Tuesday, the 15th October next. The further supply of Beachville pulpit was left in the hands of the ministers of Woodstock and Ingersoll with their elders. The Presbytery agreed to hold its next regular meeting at Woodstock, and within Chalmer's Church there, on the 17th day of December next, at 1 p. m.—WM. COCHRANE, Clerk.

**THE PRESBYTERY OF HAMILTON.**—This Presbytery held its ordinary meeting in Knox Church, Hamilton, on the 8th of October—the Rev. John G. Murray, of Grimsby, Moderator. There were present, besides the Moderator, seventeen Ministers and nine Elders.

The call given to Mr. Hoskins, of Lindsay, by the congregation of Dundas, on the 24th of September, was sustained, and the usual steps ordered to be taken to bring it to an issue. The stipend promised is one thousand dollars per annum and a manse. The call was unanimous, and was signed by 139 members and by 55 adherents.

Mr. Marples, of Beausville, laid upon the table of the Presbytery the resignation of his charge. The congregations forming the charge are to be cited to appear for their interests before an adjourned meeting of the Presbytery, to be held in this place on the second Sabbath of November.

Certificates of character and qualification were granted to Mr. John Scrimger and to Mr. William Reid, students, entering respectively on their third and first years in theology. Messrs. John Wilson and Joseph McCoy, at present passing through the University, but intending to study for the Church, were recommended to the notice of the Senate of Knox College.

The Presbytery examined in detail the statistics of the congregations within the bounds, and such steps were taken as were deemed best to remedy the deficiencies that were here and there discovered.

It was agreed to hold a conference on the state of religion in connection with the ordinary meeting of Presbytery to be held in January next, and the programme connected therewith, which was presented by a Committee previously appointed for the purpose, being approved of, was ordered to be printed and circulated among the parties concerned.

Mr. McBain's report of the progress and prosperity of the congregations of Fort Erie and Ridgeway was received with gratitude, and wishes were expressed for a pastor's early settlement amongst them.

The congregations of Dunnville, North Cayuga, and Eastern Seneca, recently reported as Stations, were ordered to be hereafter put in the class of congregations desirous of possessing the services of a fixed pastor.

JOHN PORTEOUS, PRES. CLERK.

**PRESBYTERY OF KINGSTON.**—The quarterly meeting of this Presbytery was held in Chalmer's Church, Kingston, on the 8th and 9th days of October. Most of the ministers were present. Rev. Patrick Gray was appointed corresponding



member of the Foreign Mission Committee. The deputations appointed to visit Amherst Island, Melrose, and Lonsdale in the matter of increased ministerial support gave in reports, which were received.

Mr. Wilson presented the overture of which he had given notice anent increased aid to aged and infirm ministers, and the widows of deceased ministers. It was agreed to transmit it to the Synod of Montreal, with the request that it be sent up to the General Assembly for consideration. Messrs. Wilson and Northrup were appointed to support it before the Synod. An overture respecting a change in the formula, after being submitted, was withdrawn.

Rev. Dr. Burns, Rev. John Crombie, Rev. James Weir, and Mr. McLennan, elder, were invited to sit as corresponding members.

The Records of the Kirk Sessions of Brock Street Church, Kingston, Storrington, Picton, Amherst Island, Chalmer's Church, Kingston and Glenvale, were handed in for examination. Committees were appointed for this purpose, and in terms of their reports, subsequently presented, the Records were attested. All Sessions that failed to present their Records were enjoined to do so at next meeting.

The congregations of Camden, Lansdown and Demorestville, were placed on the list of vacancies.

Mr. Burton, Treasurer of the Presbytery, made a statement regarding the finances, and furnished an estimate of the amount needed to meet liabilities for the past and current years.

Dr. Burns and Mr. McLennan were heard on the subject of the Montreal College. They strongly urged that the Presbytery of Kingston should be united with the other three Presbyteries constituting the Synod of Montreal for the support of this College. The thanks of the Presbytery were tendered to them for their interesting addresses. Subsequently the following motion, presented by Mr. Burton, was adopted:—1st. That the Presbytery direct the congregations within its bounds to forward their contributions for College purposes the current ecclesiastical year to the College at Montreal. 2nd. That this Presbytery would respectfully press upon the consideration of the General Assembly, in view of permanent arrangement, the propriety of placing both Colleges upon a footing of equality in the relation they bear to the entire Church. When the Presbytery were about to enter on the examination of Mr. A. Thomson, they were informed that owing to failing health he would be under the necessity of declining to undertake the work in North Hastings as contemplated; and further, that as he purposed to remove to the United States to prosecute his studies there, he desired to have a Presbyterial certificate. A committee was appointed to confer with him, and on their report being presented, it was decided to comply with his request. A petition from the congregations of St. Columba and St. Paul's, Madoc, asking for the continuance of Mr. Thomson's services, was received, but owing to his intended removal, no action could be taken thereon. Mr. Chambers was authorized to moderate in a call at Gananoque when officially requested so to do. Mr. Burton, Convener of the Presbytery's Home Mission Committee, presented a report of the state of matters in the several Mission fields within the bounds.

The next meeting of Presbytery was appointed to be held in Belleville on the second Tuesday of January, 1873, at 10 a.m.—Mr. Gray to preach in the evening, and after sermon a conference to be held on the state of religion.

THOMAS S. CHAMBERS, *Presbytery Clerk.*

LONDON PRESBYTERY.—The Presbytery of London met in St. Andrew's Church, London, on the 24th September last.

A call from the congregation of Petrolia to the Rev. R. H. Warden, was sustained and forwarded to the Presbytery of Chatham. The congregation promise \$1000 annual stipend with manse.

Mr. W. R. Sutherland reported that he had moderated in a call at Wardsville on the 17th September, and that the call was in favour of Mr. Malcolm McKenzie, of Chalmer's Church, Dunwich. The call and reasons of translation were read and sustained, and the congregation of Chalmer's Church are cited to appear for their interests at a meeting to be held in London, on the 22nd October next.

Mr. Rennie reported that he had dispensed the Lord's Supper at North-East Adelaide to 30 communicants. Mr. Rennie and Session were re-appointed to complete instructions given them at last meeting in reference to the election and ordination of elders there. Messrs. Todd and Bell, students, presented themselves for examination, and a committee were appointed to attend to that duty and report.

The Convener of the Presbytery's Home Mission Committee gave in his half-yearly report, which was considered seriatim, and afterwards adopted.

The call from Culross to Mr. Archd. Stewart, of Mosa, was taken up. After all parties had been heard, Mr. Stewart intimated his inclination to remain in Mosa. The Presbytery declared in terms thereof.

A letter was read from Mr. Abraham intimating his acceptance of the call addressed to him by the congregation of Watford. Mr. Abraham being present, the Presbytery agreed to proceed with his trials. These were sustained *in cumulo*, and his ordination appointed to take place at Watford on 1st Tuesday of November next, at 11 a.m.—Mr. McAlpin to preach, Mr. Duncan to preside and address the minister, and Mr. Thompson the people.

Mr. Reid, of Toronto, was nominated moderator of next General Assembly. Mr. Duncan was appointed corresponding member of the Assembly's Foreign Mission Committee.

Mr. Thompson reported that, along with Mr. Duncan, he had organized a congregation at Point Edward. There are 42 members, and steps are being taken for the election of elders. The Presbytery tendered their thanks to Mr. Thompson and Session, of Sarnia, for their self-denial and diligence in reference to Point Edward congregation.

Mr. Scott gave notice that at next meeting he would move a reconsideration of the Presbytery's action in the matter of Mr. McKenzie's application to the Committee of the Aged and Infirm Ministers' Fund.

Mr. McKinnon gave notice that at next meeting he would move the appointment of Mr. McTavish for Professor of Systematic Theology by the next General Assembly.

GEO. CUTBERTSON, CLERK.

**PRESBYTERY OF COBOURG.**—This Presbytery met at Cobourg on the 8th October for the induction of the Rev. James Douglas, formerly of Uxbridge, into the pastoral charge of the congregation of Cobourg, and for the transaction of other business.

Mr. Clark of Lakesfield preached at the induction. It had been arranged that Mr. Roger should preside and address the newly inducted minister; but as Mr. Roger was, to the deep regret of his brethren, unable to be present on account of serious illness, the duties that had been assigned to him were discharged by Mr. Paterson and Mr. Donald. Mr. Mitchell addressed the congregation.

In the evening a highly successful Soiree, at which addresses were delivered by the new minister and others, was held in the Victoria Hall. A very large

company had assembled to welcome Mr. Douglas to his new and important sphere of action.

On the same day there was laid before the Presbytery a petition from the congregation of Kendal, requesting to be disjoined from the congregation of Perrytown, and to be transferred from the Presbytery of Cobourg to the Presbytery of Ontario. The petition was laid on the table, and the Clerk was instructed to communicate with the Presbytery of Ontario, and to cite the congregations of Perrytown and Oakhills to appear at a special meeting of Presbytery, to be held at Millbrook on the 30th of October.

Mr. Donald gave in a Report of his visit to the congregation of Percy. The report bore that a much more harmonious state of feeling than formerly obtained seemed now to exist among the members of the congregation, and that they had unanimously expressed their willingness that the congregations of Percy and Campbellford should be united into one pastoral charge. The report was received and adopted. At this point Mr. Beattie tendered his resignation of his pastoral charge at Campbellford with a view of facilitating the proposed union, which he cordially approved, and which he considered absolutely necessary, stating at the same time that he could not in the present state of his health undertake the labour that would be imperatively required in the double charge. It was agreed to allow the resignation to lie on the table, and Messrs. Murray and Mitchell were appointed to visit Campbellford on the 22nd inst. to confer with the congregation there in regard to their interests, and especially in reference to the payment of arrears of stipend before the minister's resignation can be accepted. Mr. Young was appointed to cite the congregation to appear at the adjourned meeting to be held at Millbrook on the 30th inst.

Mr. Donald gave notice that at the next quarterly meeting he would submit a series of resolutions in reference to Evangelistic effort within the bounds.

At a previous meeting Mr. Mitchell gave notice that he would move at the next quarterly meeting that the Remit anent the appointment of a Mission Agent be then considered, that the appointment of such an Agent be recommended, and that the Rev. R. Torrance of Guelph be nominated by this Presbytery as one well qualified for the office.

Mr. Mitchell also gave notice that he would move at next quarterly meeting that the assessment on congregations for the Synod and Presbytery Fund be so increased that the travelling expenses of Commissioners to the General Assembly be defrayed out of that Fund.

WILLIAM DONALD, PRESBYTERY CLERK.

PRES. OF GUELPH.—The Presbytery of Guelph met *pro re nata*, in Chalmers' Church, Guelph, on the 17th October, to consider a call from the Congregation of Fort Massey, Halifax, N.S., to the Rev. J. K. Smith, of Knox's Church, Galt. The Moderator having stated his reasons for calling the meeting, and the circular having been read which he had addressed to members, it was agreed unanimously that his conduct be sustained. The Presbytery took up the call, which was signed by 91 members and 69 adherents. The Clerk reported the action he had taken to give due notice to all parties interested that they might appear to-day. Compared as commissioners from the Presbytery of Halifax, and the congregation of Fort Massey to prosecute the call, Dr. Topp of Toronto, and William Clarke, M. D., of Paris, and from the Kirk Session and congregation of Knox's Church, Galt, Mr. Thomas Rutherford and Mr. James Kaye, Mr. Smith appeared for himself. Reasons for and against the translation were read. The Commissioners on both sides were heard, after which Mr. Smith was called upon to state his mind in regard to the call which had been placed in his hands, when he declared his acceptance of the same, with the reasons which led him to this decision. Parties were then withdrawn. After deliberation it was moved and unanimously agreed that the Presbytery having read the call from the congregation of Fort Massey, Halifax, to the Rev. J. K. Smith, of Knox's Church, Galt, one of their number,—having heard the deputation sent to prosecute the call,

as also the representatives of the Galt congregation, in the case,—and Mr. Smith, himself, in reference to the same;—and having duly considered the whole matter, agree, solely upon Mr. Smith's strongly expressed convictions of duty, though with much regret and reluctance on their part, to loose him from his present charge. At the same time the Presbytery cannot take this step without expressing their deep sympathy with their brother, Mr. Smith, and regret at the delicate state of the health of his tender partner in life, and hope, that by the kindness of their gracious God, the contemplated change may be for her benefit—their sincere sympathy with the congregation of Knox's Church in being deprived of a pastor who has proved himself to be faithful, acceptable and successful in no ordinary degree, and to whom they are attached by no common bond;—their own heartfelt regret at the prospect of losing the benefit of their wonted intercourse with their brother in private, and of his counsel and assistance in their public meeting in this court and elsewhere. Also of his ministerial services within their bounds, and more particularly within the sphere where he has laboured for the last seven years with such a marked measure of success. And they would take this opportunity of commending their esteemed brother, and his beloved partner and their children to the providential aid and gracious blessing of their Heavenly Father, praying that He would watch over them for good, whether journeying or at rest, that He would long spare them for comfort and blessing to one another—that He would abundantly bless and prosper his servant in all his future labours in the ministry, and that when his holy purposes with him in this world are accomplished, they may all meet in the kingdom of glory above. It was further agreed to declare that Mr. Smith's pastoral relations to the congregation of Knox's Church, Galt, shall subsist till he be actually admitted to the charge aforesaid, and they enjoin him to wait upon the Presbytery of Halifax as to the time of his admission, and they request that reverend Court to give the notice of his induction when it takes place. Parties were recalled and this judgment intimated, in which they severally acquiesced and craved extracts. Mr. Smellie having engaged in prayer at the request of the Moderator, the sederunt was closed with the benediction.

ROBERT TORRANCE, PRESBYTERY CLERK.

### Communications.

#### LETTER FROM REV. C. OHINIQUY.

ST. ANNE'S, KANKAKEE, CO. ILLINOIS, AUGUST 9, 1872.

*To our dear Brethren and kind Sisters of Canada:—*

It was easy to suppose that the Jesuits turned out from Germany and other parts of Europe, would come to this continent to try to conquer it to Popery. One of them, the precursor of many others, has lately made his appearance in our midst. After having purchased 100 acres of land near the Railroad depot, he has immediately bought 500,000 bricks to raise a college, which will cost \$150,000.

He does not conceal that the Church of Rome is determined to regain her lost ground here, at any cost. She has already expended nearly \$200,000 in this colony and vicinity, and she is ready to expend as much again, to attain that object.

If it is good sometimes to take lessons from our enemies, the Protestants ought to understand the extreme importance of this missionary field, by the efforts Rome makes to gain it.

Rome has received here the most deadly blow she has ever received on this continent; and she understands the irreparable losses she will continue to make if she does not put a stop to the so successful aggressive war which has so much thinned her ranks among the emigrants.

This hour is a most solemn hour for us disciples of the gospel. Rome is terribly in earnest, and her blind slaves are determined to make every sacrifice to prevent the French Canadians from accepting the gospel.

A great responsibility is upon us Protestants. Will we let the implacable enemy of all that is dear and sacred to us plant her insolent banners on the ruins of the gospel cause?

After you have helped us by your prayers and sacrifices, to gain so many glorious victories, will you regret and lose what you have done? Will you desert us in this hour of extreme peril? Will you refuse to continue with us to fight under the Great Captain of our Salvation?

Ah! if the soldiers of Christ had a spark of that pluck, and a drop of that noble blood which were in Wolfe and his handful band of heroes, how we would soon, and easily, with the help of God, secure the victory under the banners of the Cross, and conquer the French Canadian people to the truth as it is in Jesus!

Thousands and thousands are shaken in their faith: a little, but unanimous effort on our part, would break their chains.

But how can the disciples of the gospel hope for a real, a lasting victory over Rome, so long as they will do so little, and that they will so easily grumble when requested to make any sacrifice for the good cause?

In order to deceive ourselves, we speak of the missionary we have sent to China. Ah! we are so zealous for the souls which are ten thousand miles from us,—and we are so cruel, so uncharitable, so godless for the perishing souls at our door!

When the just Judge, showing us the thousand souls lost at our doors because we have refused to go to their help and save them, will ask us, "Where is thy brother?" will the voice of the China missionary answer for us? Will we dare, then, say that we have done all in our power to save our neighbour; that our hands are pure and free from his blood?

Will not Christ and our conscience say to us with a thunder voice, that without refusing the help we gave to the Chinese, we ought to have done more for our perishing neighbour? Will the God of the gospel bless our work in the distant lands of China and Japan, when at home we are so cruel, so unconcerned, so mean in what we do for our neighbour?

I cannot sufficiently thank and bless the dear brethren and kind sisters who have come to our help, when Rome destroyed our humble chapel and college buildings. But how many have shut their ears and hardened their hearts to the cry of our desolation! How many who have not moved a finger to save us from that burning furnace of idolatry? Nay, how many who speak of getting rid of this mission and throwing it overboard, under the pretext that we are in the United States?

I ask it from you, dear brethren what would have become of the gospel cause, if those *State lines* had always been taken as the boundaries over which the Christian charity and paternal love and kindness could not pass? Would Paul have cheered up the poor Christians of Jerusalem, with the alms collected everywhere, if he had thought, spoken and acted as many do to-day? Would the Christians of Vermont, Massachusetts, and New York have so nobly gone to the help of young and poor sister churches of Canada, some 60 or 70 years ago, if they had been guided by those principles? Would the Grande Ligne Mission, and the French Canadian Missionary Society, have received so much help from the United States, if those anti-Christian principles of the State lines religion, would have regulated them.

In my ardent desire to help the cause of evangelization of Canada, I have founded here, in the midst of incredible difficulties, an humble colle-

giate institution, to prepare the young men, who with me, and after me, D. V., will spread the light of the gospel among my countrymen. Is this an American work, in which you can have no interest? No, my dear brethren, it is really a French Canadian work.

And if you do not believe me, go and ask the Rev. Mr. McVicar, and the Rev. Mr. Coussirat, of Montreal. Yes! ask them who prepared and sent the young Levites who are now preparing themselves, under their tuition, for preaching the gospel in Canada? They will tell you that they came from St. Anne.

Then, though I live a part of the year in Illinois, it is for our dear Canada that I work. When we ask you for the crumbs of your tables to help us to keep up our mission and our college, we give you more than you give us. We give you more than all the gold of California; we give you the fearless soldiers who will fight your battles against Rome. We give you the apostles whom Jesus has chosen to convert and save Canada.

If, guided by those deplorable *State lines* religion and charity, you refuse us the help we want, you render a great service to the Church of Rome; you help her to tie my hands, and you let my dear mission fall a prey to her Jesuits. But you are much mistaken if you think that the terrible religious disasters which you will bring upon us will not be felt in Canada. The first result of our destruction will be to almost empty the rooms of your college of Montreal (I speak of the French Canadian Department), which are to-day filled by our dear young converts, and before long the Rev. M. Coussirat will have to choose between preaching to the four naked walls of his class-rooms, or to go back to France.

Dear brethren and sisters of Canada, have we ceased from being the members of the same body with you, Christ being our Head, since we are here? and if we are members of the same body, are we not bound to love and help each other?

You wish me to go and work with you in Canada. I have done it already, several times, and it is the most ardent desire of my heart to go again; but, I ask it from you, how can I desert my dear converts here, when on one side I see the Jesuits, as a band of wolves, at the door, coming to devour them; and that on the other side, I hear many of you speaking of throwing them overboard, in order to get rid of them.

Am I not bound in honour and conscience to protect this people in this hour of supreme peril? Am I not bound to share their sorrows, as I have shared their joys? Must I not remain in their midst, to be cast overboard by you with my people?

When the Roman Catholics' charity and zeal knows no state limits; when they overleap the walls of the cities, cross the oceans, ignore the boundaries of the nations, is it possible that your charity for us will die away at the feet of the imaginary walls which divide Canada from the United States? Is it possible that the hearts and minds of the Roman Catholics can be so large, and yours confined within so narrow limits? Is it possible that when Popery sends her legions from Europe to attack and destroy us, your Protestantism will permit that we shall be crushed down at your own doors, without trying to save us?

Dear brethren, in this solemn hour of peril, in the name of our common Saviour, we ask *every one of you* to come to our help.

Pray for us all, but, more particularly, pray for me.

Your devoted brother in Christ,

C. CHINQUY.

## Notices of Publications.

*British and Foreign Evangelical Review, No. LXXVII.; October, 1872.*

The Rev. Dr. Davidson, Professor of Hebrew in the New College, Edinburgh, writes the first article of the October number, entitled, "The Servant of the Lord in Isaiah." At the head of the article stands the commentary on the Prophet by the Rev. T. R. Birks, a Church of England writer, for whose profundity and erudition we have not much respect, and Seinecke's Evangelist of the Old Testament, which deals with Isaiah from the 40th to the 60th chapter; but in the article Birks is left unnoticed, and Seinecke is barely alluded to. It is impertinence to class such an article, however high its merits, among reviews. Dr. Davidson, in a somewhat scientific yet somewhat loose manner, finds that "the servant" is Israel, including Him who Himself includes the true Israel—Jesus of Nazareth, the King of the Jews. Two somewhat connected articles are an original one by the Rev. Walter Morison, B. A., on the Beautiful in Worship, a subject which has already attracted attention from Episcopal and Congregational writers, and one on the Antagonism of Religion and Culture, reprinted from the *New Englander*, of last April. Mr. Morison finds a place in the Church for the beautiful in architecture, music, ceremonial and preaching, while the American reviewer of Principal Shairp's book on "Culture and Religion in some of their relations," dealing more with the scientific than with the artistic finds a true and a false culture, the former of which is religion's handmaid, the latter her foe. Phenomenalism in Morals, by J. J. S., deals with Mill on Utilitarianism, Professor Grote's examination of the Utilitarian Philosophy and Newman's Grammar of Assent. Phenomenalism simply holds that all our knowledge is confined to the phenomena of consciousness, sensation being the only source of our knowledge of any reality beyond ourselves. Hence arises the utilitarian theory of morals. Newman is introduced for the sake of two beautiful quotations in which conscience testifies to an absolute law and a personal lawgiver. The Rev. Marcus Dods, M. A., follows with an interesting article on Frederic Denison Maurice, in which the late Broad Church Professor's errors are well set forth, while, at the same time, his personal character is vindicated and held up to admiration. The Rev. R. M. Edgar, M. A., writes on the philosophy of prayer, reviewing Professor Tyndall's anti-Christian utterances, and Francis Galton's blasphemies on the subject, while Dr. Chalmers and Dr. Littledale are quoted in opposition to them. The article is a very useful one. The Rev. Thomas Whitelaw, M. A., takes up the problem of Job, dealing with the three controversies between God and Satan, Job and his three friends, and God and the patriarch. Mr. Whitelaw compares this trial of man's faith with that in the Garden of Eden, and finds this difference between them, that Job's is the "trial of man after he has been recovered from the fall, renewed in God's image, and reinvigorated by God's grace." The last article is by the Rev. Professor Lorimer, of London, on the Presbytery of Wandsworth, erected in 1572. The same interesting item of Church history is treated of by Dr. Thomas McCrie, in his *Annals of English Presbytery*, lately published, although Dr. Lorimer does not agree with his distinguished brother historian on all points. The notices of American quarterlies and new books are, as usual, full of interest to the theologian. Among the latter we perceive a notice of the Rev. C. C. Stewart's recent work on the Scriptural Form of Church Government. Unfortunately for

the purposes of a complete review, it is coupled with the Rev. J. M. Porteous's prize essay on the Government of the Kingdom of Christ. However, the notice is of the most favourable kind. Mr. Stewart's attitude as a Voluntary does not of course escape the attention of the reviewer, the Rev. Professor Blaikie of Edinburgh, and in former years would have called down the partial condemnation of Professor Bannerman, Dr. Blackie's lamented predecessor. The union question, however, has done much to modify opinion upon this and kindred subjects in dispute.

*The Faiths of the World; an account of all religions and religious sects; by the Rev. James Gardner, M. D., A. M., Edinburgh. Fullarton & Co. Part I.*

This is what is called a subscription book, consisting of twenty-four parts—each part selling for half a dollar, the whole work thus amounting to twelve dollars. It is very well printed and illustrated; and Mr. Gardner, as author of the Christian Cyclopaedia, seems well fitted for producing a work of the kind. To the unscientific, who take pleasure in popular cyclopedias, and books of information got up in the dictionary form, this work may be useful, as it will undoubtedly be interesting. It embraces such materials as one would look for in manuals of classical and oriental mythlogy, an annotated edition of the Koran, a book of Jewish antiquities, an ecclesiastical cyclopaedia, &c. The articles are short, pointed, and generally correct. On the shelves of our ministers' libraries, we should like to see the authorities from which Dr. Gardner draws his information, rather than the work itself. Many of these, presenting the same facts amplified and in more scientific form, may be procured for a sum not much greater than that for which "The Faiths of the World" is sold. It is, however, a useful book, and to the student who has little time for going to the fountain head, must be indispensable.

**MONEYS RECEIVED UP TO 21st OCTOBER.**

ASSEMBLY FUND.		Georgetown & Limehouse .....		4 00
Cannington .....	\$3 00	BURSARY FUND.		
Erromont .....	10 00	London St. Andrew ..	50 00	
{ St. Helen's .....	4 50	WIDOW'S FUND.		
{ E. Kinloss .....	2 50	Eastern Seneca .....	2 00	
{ Newton .....	7 00	Warrensville & Francistown ..	9 00	
{ Newcastle .....	5 00	English River and Howick .....	6 00	
Wick .....	5 00	Hastings .....	7 00	
Enniskillen .....	7 25	{ St. Helen's .....	8 00	
Napanee .....	7 00	{ E. Kintoss .....	5 30	
Urbidge .....	2 77	Avon Ch. & Carlingford .....	12 60	
Winslow .....	2 50	Milverton, Burn's Ch. .....	13 00	
Elbrook .....	6 50	Wroxeter .....	10 09	
Wallacetown .....	5 04	Moore Bear Creek .....	15 00	
Moss .....	12 25	Harwich .....	6 06	
Westminster .....	8 00	{ Teeswater .....	7 71	
Duff's Ch., Dunwich .....	5 50	{ Eadie's .....	5 6	
Ottawa .....	7 00	Claremont .....	5 75	
Bethwell .....	3 00	Toronto, West Ch. .....	14 00	
Tibary, W .....	1 50	Eden Mills .....	2 25	
Midstone .....	1 50	Belleville .....	25 00	
Ference and Dawn .....	2 77	Brampton 1st .....	14 69	
Laherstburg .....	2 00	Dalhousie .....	2 25	
{ Singuacousy 1 .....	5 00	Melrose and Lonsdale .....	9 00	
" 2 (Claude) .....	7 00	Keene .....	5 00	



{ E. Gloucester .....	\$6 00
{ Russell .....	6 00
Guelph 1st .....	5 00
Ayr, Knox's .....	15 80
N. Brant .....	5 00
Kingston, Chalmer's .....	40 00
Almonte .....	15 00
{ Carlisle .....	4 00
{ Ailsa Craig .....	6 00
{ Nairn .....	4 00
Prescott .....	12 65
S. encerville .....	4 85
Markham, Brown's Corners .....	3 70
{ Vaughan .....	11 50
{ Albion .....	6 00
Scarboro' .....	21 60
Chippawa .....	3 67
Napanee .....	7 50
{ Boston Ch. .....	13 25
{ Milton .....	7 75
{ Storrington .....	4 30
{ Petersburg .....	3 20
Westwood .....	3 27
Georgetown & Limehouse .....	8 00
Kennebec Road .....	2 00
St. Andrews .....	8 00
Verulam and Bobeaygeon .....	6 00
{ Port Burwell .....	2 00
{ Vienna .....	2 00
Pictou .....	7 25
Oshawa .....	13 00
Kenyon .....	8 00
Bothwell .....	10 00*

Rates from Rev. J. Smith, Bowmanville; Rev. J. McTavish; Rev. John Burton; Rev. J. Scott; Rev. W. Caven; Rev. T. McGuire; Rev. W. Smart; Rev. J. McEwen.

MANITOBA COLLEGE.

Tranpton 1st .....	10 20
Dr. McQuesten, Hamilton .....	33 00
John Henderson, Esq., Kingston .....	10 00

ST. ANNE, KANKAKEE.

Wroxeter, S.S. .....	3 00
L. O. L., No. 673 .....	2 00
English River and Howick .....	19 00

KNOX COLLEGE.

Brampton, 1st .....	\$11 10
Amherstburg .....	4 00
Fullarton .....	10 00
R. H. .....	5 00
Bothwell .....	15 00
Maldstone .....	3 75
Dover .....	2 52
Florence and Dawn .....	8 06
Wallaceburg .....	3 00

FRENCH EVANGELIZATION.

{ St. Helen's .....	13 00
{ E. Kinloss .....	9 00
W. Gwillimbury 1st .....	11 00
Egmondville .....	5 00
A. Gaviller, Esq., Bond Head .....	2 00
{ Teeswater .....	12 00
{ Eadie's .....	4 75
{ Wroxeter .....	11 11
{ Lisadel .....	3 39

HOME MISSION.

Brampton 1st .....	17 90
Frantford, Zion Ch. .....	30 00
Kennebec Road .....	5 50
Wallacetown .....	5 00
Duff's Ch., Dunwich .....	7 00
St. Andrews .....	25 00
{ English Set. .....	33 31
{ Proof Line .....	27 15
Moore, Burn's Ch. .....	31 90

FOREIGN MISSION.

Dunville, for Mr. Nesbit, (formerly omitted) .....	5 00
Wroxeter, S.S., China .....	4 00
Chatham, Adelaide St. .....	25 00
Ayr, Stanley St., S.S., China .....	9 00
Bequest of James Bain, Oneida .....	200 00
Per Rev. A. Grant, Dufferin. .....	3 00
Kennebec Road .....	5 00
Wallacetown .....	5 00
Embros, S. S., Stationery, for Rev. G. L. McKay .....	2 50
Friends .....	5 00
Tilbury, W. .....	4 00

RECEIPTS FOR RECORD UP TO 22nd OCTOBER.

F. McR., Colborne, \$2.00; A. B., Nassagaweya, \$1.00; Mrs. W., Wanstead, \$1.65; A. P. McD., Oakville, \$1.00; J. S., Ashley; A. W., Salem; Rev. J. P., Brampton, \$17.50; J. S., Woodstock; Rev. J. S., Paisley; Miss M. E. D., Goderich; A. M., A. W., J. A., D. J. G., W. McW., Alliston; Per W. H., York Mills, \$4.79; G. McG., Richwood, \$1.20; P. P., Quebec, \$1.20; Galt, Knox Church, \$20.00; J. C., Byron, \$2.00; H. McK., Vroomanton; A. McK., J. McK., Chatham; J. S., Aylwin; J. McL., Napanee Mills; Per J. F., Mount Forest, \$1.20; R. H. D., Pakenham, \$3.00; Mrs. R. C., Mono Mills; A. M., Linton; Rev. A. U., Perrytown, \$1.00; Rev. J. H., Marlow; M. S., Ringwood, \$1.80; E. McN., Durham; Rev. J. M. G., Hespeler, for \$; W. A., Verschoyle, \$1.20; R. C., Maynooth.