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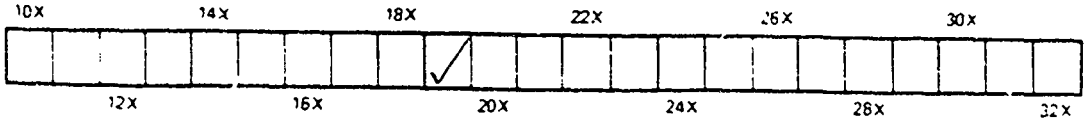
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THE  
HOME AND FOREIGN RECORD  
OF  
THE CANADA PRESBYTERIAN CHURCH.

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No. 12.

OCTOBER, 1862.

VOL. I.

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THE CALVINISTIC SYSTEM OF DOCTRINE—MISREPRESENTATIONS  
EXPOSED—No. 5.

The Wesleyan organ has noticed our articles, and attempts to reply by shifting entirely the ground of charge, and resorting to what we must designate as gross suppression of the truth, and to misrepresentation. It assumes, on what ground we know not, that our first three articles closed the series. Its so-called reply we notice in the points it takes up.

1. In reviewing a pamphlet from the pen of an Old School Presbyterian in the United States, it had picked out the passage "transgression without freedom of will is no sin," and, on the ground of it, charged the author with *dishonesty*, with *pretending* that Calvinists believe in the freedom of the will, with *deceitfully* using the word freedom in a sense opposite to that in which Arminians understand it, with *intentional ambiguity* and *trickery*. We had accused the *Guardian* of casting recklessly the foulest aspersions; we cited this as an instance, and showed that it had no ground for thus aspersing the author, inasmuch as the Westminster Confession of Faith, which is the confession of the Presbyterian Church in the States, and of the author it was reviewing, ascribes freedom to the will in one of its articles:—"God hath endued the will of man with that natural liberty that it is neither forced, nor by any absolute necessity of nature determined, to good or evil." This is the charge we made, as may be seen in our May number, and it is to our dealing with this matter that the organ of Wesleyanism first refers. And how does it reply? By suppressing the charge altogether, never giving any indication of its nature, and alleging that we advanced an entirely different charge which we never made at all! The particular accusation was that of casting recklessly and unjustly the foulest aspersions at the author of a pamphlet, and the *Guardian*, in referring to the matter, says, "The *Record* accuses us of misrepresenting Calvinists respecting the freedom of the will!" Taking no notice whatever of the subject of which we did treat, it proceeds to deal with us as having treated of a subject on which we have said nothing. And this is a reply! Moreover, it roundly declares that the quotation given above from the Westminster Confession does *not* assert the freedom of the will in man's present state, and that the confession was there speaking only of man in his state of innocency before the fall! Our readers, and especially our clerical readers will be amazed at the

recklessness and ignorance of a writer who can gravely publish assertions so absurd, and which shew his utter ignorance of the meaning of the Confession, and of the works of Calvinistic systematic divines. The quotation, we need hardly say, forms the first section of the chapter on free-will, and is a description of the will of man as related to good and evil, and of the liberty with which it has been endowed by God, and which, as essential to its nature, it must ever retain amidst all spiritual changes. The remaining four sections describe the will of man in his unfallen, fallen, renewed and glorified states. The second section which describes the will of man in his state of innocence, is as follows: "Man in his state of innocency had freedom and power to will and to do that which is good and well-pleasing to God; but yet mutably, so that he might fall from it.

2. What we said in reference to the revolting charge against Mr. Isaac Taylor is next noticed; and here the Wesleyan organ, when professedly re-stating its original charge, almost suppresses it, suppresses also a material part of our charge against itself, using language, moreover, which implies that that part never was made at all, and while hardly taking the least notice of what Taylor says of the practices of Wesleyanism, proceeds to make one or two quotations from him, (to what effect we shall see) when he is describing the elements in the religious awakening which took place under the labours of Whitefield, Wesley and others in the course of last century.

It pares away its accusation of Taylor, till all that is left of it is this: "we accused Taylor of inventing a false argument, and contrary to facts." That our readers may judge how far this representation corresponds with the reality, we quote at length the original accusation. "We sometimes see cunning controversialists resorting to a peculiar trick, when they expect to be attacked with an unanswerable argument. They set out with making a charge against their opponents, exactly the same as that, they know, he has a right to make against themselves; or they charge him and his doctrines with the want of some essential quality, the possession of which is his chief advantage. For instance when Taylor wrote his work on, or rather against, Methodism, he knew that one of the chief advantages of the Methodist system is the manner in which it exercises and sanctifies and employs our social nature; he knew that it had always been remarkable for its social character and social means of grace; he therefore resorts to the trick of pretending that the chief defect of Methodism is that 'it makes no provision for the social element in our nature.' He pretends that it wants that which is one of its chief characteristics! Though this is a poor shift, yet it may serve the purpose of confusing and stupifying people."

This charge of lowest trickery and deliberate falsehood against a man of high Christian character, than whom there is no more distinguished writer living, is now, when professedly reproduced, dissolved away into "we accused Taylor of inventing a false argument, and contrary to facts." The Wesleyan organ was charged with using quotation marks in the above extract to the words "it makes no provision for the social element in our nature," so as to convey the impression that they were Taylor's, whereas no such passage is to be found in his book. This charge was explicitly made, and virtually a second time; yet not only is it passed over in silence in the reply, but language is afterwards

used which implies that it was never made at all. The *Guardian* says too that we laboured hard to convict it of wilful misrepresentation; whereas we confined ourselves to a brief statement of facts, and cited its treatment of Mr. Isaac Taylor as an instance of casting recklessly the foulest aspersions.

But let us see what it does not do with Taylor's book, as well as what it does. We may remark that in the passage from which we quoted in our first article, he sets forth that Wesleyanism is a *thorough* social organisation, not a *perfect* one as the *Guardian* represents; this would be, moreover, inconsistent with the hyper-organisation Taylor elsewhere ascribes to it, and with other passages of his book. The only portion of the work specifically devoted to Wesleyanism, to Methodism as organised by Wesley, is five of the closing chapters; and in one of these, whose subject is "Wesleyan Methodism, a system of religious instruction and discipline as towards the people," not only are its bands more than once alluded to, but its class meetings with their advantages and evils are passed under review, and in another chapter on Wesleyanism an Establishment, its organization is dwelt on at length. These things are the "provision for the social element in our nature" made by Wesleyanism, and to quote Taylor at length in regard to them would fill several of our pages; but the Wesleyan organ, in attempting to justify itself, suppresses all mention of them, and proceeds to quote from a chapter describing, not the organisation of Wesleyanism, or anything peculiar to Wesleyanism, but one of the elements in the religious awakening in England in the last century. Taylor's volume relates to this movement only, and to the Wesleyanism of Wesley's time considered as a part of his general subject. In treating of the founders of that movement, he does not confine himself to Wesley and his coadjutors, but includes such Calvinists as Whitefield (whom he describes as occupying the luminous centre on the field of Methodism) and Lady Huntingdon, assigning also in his chapter on her a lesser place to such men as Hervey, Romaine, and Toplady, who were Calvinistic ministers of the Church of England, and two of whom engaged in controversial warfare with Wesley. He says that notwithstanding Wesley's cautionary retractations, or Fletcher's counter-arguments, the substratum of the pulpit instruction on all hands was a full, free, and sovereignly bestowed salvation, wrought and obtained for men by the Son of God, and which might now, in this life—even in this very hour—be entered upon, and enjoyed by every one who thereto consented. After passing the founders of that movement under review, Taylor considers its elements, which he says were four, and to each of them he devotes a chapter. The first element he describes as an awakening of the religious consciousness of our relationship to God, the righteous Judge. If this awakening proceed, there supervenes what he calls the second element, "a consciousness of the relationship of God, the Father of Spirits, to the individual spirit, which is thus beginning to live the life divine." This belief and feeling of the individual relationship of God toward the soul individually, according to Taylor, in a most decisive manner attached to that awakening; and "the main purport of our Lord's discourses, especially of those which were addressed to his immediate followers, was to imprint this one idea upon their minds and hearts." "As the consequence of such a commencement as this, all those personally intense

affections come into exercise which in their variations of vividness give a history to each Christian singly." "It is of the very nature of animated piety to pass into the form of an individual history; and the more profound this piety is, the more decisively profound will it become." "Nevertheless, the most profound and elevated piety can never be unsocial—far from it; on the contrary, it will seek and find sympathy and communion." And here follows a question aimed at the class meeting: "Can that religious individuality which it was the very object of the Methodist revival to call forth and cherish—can it advance beyond a rudimental condition when, in a compulsory and mechanical manner, it is drawn forth from the bosom, and subjected to formal regulations; and when it is to be registered and reported weekly?" Taylor contrasts this life, which is the great subject of the chapter, with the church idea of Christianity, which is carried to an extreme in the church of Rome, and "beyond which that church knows nothing," according to which idea, the individual worshipper is not encouraged to cherish the belief that he individually is the object of the Divine complacency in a peculiar sense, but looks on himself as one of a mass called the church who are all moving onward according to an invariable rule of promotion to the haven of rest. "Christian piety," he says, "developed according to the church idea, will not often, if ever, take to itself the character of individuality," of which he had spoken: "but when developed according to the Methodistic, or, as we now say, the 'Evangelistic' idea, it seldom fails to do so." Our readers will now understand what the element is which is the subject that chapter, and how it is only by garbling and distortion that he can be represented (as he is by implication by the *Guardian*), as treating of an individual element in contrast with the social.

Taylor further says that while the ministry of our Lord seemed to inculcate mainly the principle of the Divine regard to each soul, the apostles in giving Christianity to the world as a visible scheme or church system, brought forward another principle, viz., the relative and social, in giving effect to which men are considered and treated less as insulated beings, and more as members of a body, embracing all those who are embraced in the affections of each, and comprehended in the circle of domestic obligations. The Wesleyan organ quotes the following passage from Taylor, but stops in the middle of a sentence: "It may be asked, has not Methodism shewn itself to be eminently a social scheme? we grant that it has, yet it is social only so far as the individual convert is individually concerned." We quote the rest of the sentence, which shews the meaning. "of the apostolic church idea it has seemed to be little conscious, or too unmindful." The very passage here quoted by the *Guardian*, when fully and fairly given, shews the falsity of its charge against Taylor, and that he never forgot the social organisation of Wesleyanism. He grants that it is eminently a social scheme; but its sociality is not of the kind to realize the apostolic church idea. This style of garbling sentences, of suppressing what an author says in formally treating of a subject, and then applying to that subject what he says on another, is but too characteristic of Arminian literature.

3. One of the so-called abbreviations of the articles of the Synod of Dort to which we referred in last *Record*, describes these articles as teaching that God has appointed the great mass of mankind to eternal damnation without any

regard to their infidelity and impenitency. In like manner the Wesleyan organ described Calvinism as teaching that God fore ordained the great majority of our race to eternal death "without any fore-sight of evil in them," using quotation marks to the latter clause of the sentence, as if it were quoting from authorized standards of our faith, and then it denounced this doctrine of free, *i. e.*, undeserved wrath, and of cursing without reason. It does not profess to find in any of our standards the words it pretended to quote. In dealing with this matter, it says, "we are also accused of making a fictitious quotation. We represented Calvinism as teaching that men are predestinated without fore-sight of good or evil in them." We had accused it as much of making a fictitious quotation about Isaac Taylor as subsequently; and here it conveys a false impression by writing as if it had never been accused of this before. Here too the issue is changed. Preferring to treat of only one subject at a time, we passed over what it said in other passages about fore-sight of good, and only referred to what it said about fore-sight of evil. To justify itself, it first professes to quote three sentences from Calvin's Institutes, Book III., chap. 23, sec. 11. In dealing, as we hope to do on some future occasion, with the general subject of quotations made by Arminians from Calvinistic divines, we shall point out the degree of weight attaching to quotations from Calvin. We merely state now, that on turning to the edition of the Institutes published by the Calvin translation Society, we did not find one of the sentences in the passage referred to. We found, however, such passages as the following: "Since God inflicts due punishment on those whom He reprobates, and bestows unmerited favour on those whom He calls, He is free from every accusation; just as it belongs to the creditor to forgive the debt to one, and exact it of another. The Lord, therefore, may show favour to whom He will, because He is merciful; not show it to all, because He is a just Judge. In giving to some what they do not merit, He shows His free favour; in not giving to all, He declares what all deserve."

In our last we said "a Calvinist would deny salvation to none to whom an Arminian could consistently concede it." If this sentence were quoted with the latter part omitted, we should be made to say that a Calvinist would deny salvation to none, and thus to teach universalism. The Wesleyan organ quotes from the Westminster Confession in the same manner, stopping in the middle of a sentence. It quotes "God before the foundation of the world hath chosen (the elect) without any foresight of faith, or good works or perseverance;" but the sentence really reads, "or perseverance in either of them, *as conditions or causes moving him thereto.*" The sentence is a denial of the Arminian doctrine that election is founded on foreseen faith, and that man chooses God first. Calvinists hold that faith and good works and perseverance are foreseen as the fruit of God's election, and of the gracious, the special operation of His Spirit on the soul; that God in his purposes of mercy, contemplated our race as fallen, depraved, guilty, and deserving of death; that the salvation of some is to be traced to His mercy and love, and the destruction of others to His justice only. The latter are in the language of the Confession ordained to dishonor and wrath for their sin, to the praise of His glorious justice;—language which denotes the eternal purpose of a holy God to inflict on them just punishment. We

may mention that the Wesleyan organ not only suppresses entirely the charge made, but turns away to another subject in other ways than we have noticed. Our space will not admit of our further exposing it; and this is the less necessary as the point we especially refer to will again come under our notice: and we hope, moreover, to return again at some future time to the subject of Arminian quotations from Calvinistic books. We merely state, at present, that these quotations are made in the same manner in which infidels of the lowest class quote from the Bible to prove that it is a bad book. Our charges are so evaded, that we shall hardly think it worth while to take such notice as we have now done of anything that may be further said in reply.

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### OUR MISSIONARY CONTRIBUTIONS.

On an examination of the statistical and financial returns for the past ecclesiastical year, one thing appears in a very prominent point of view, namely, the great disproportion between the sums contributed for missionary objects by different congregations. In a single Presbytery, considerable differences will appear even where, numerically, the congregations may be nearly equal, and where their means may be equal too. How are these differences to be accounted for? In part, perhaps, from the circumstance that in one congregation the subject of christian missions is made more prominent than in another, and the great duty, the blessed privilege, and the cheering encouragements of missionary effort are more frequently dwelt upon, and urged upon the people. A higher missionary spirit is thus developed, leading to a deeper interest in the cause of missions, and a more liberal support of them, when pecuniary contributions are solicited. In part too, the difference may arise from the means and agencies employed in raising missionary funds in the several congregations. In one, a sabbath collection may be taken up; in another, there may be monthly missionary contributions, while, in another, there may be missionary associations in the congregation, more or less fully organized, and meeting with greater or less frequency. We believe that in general this last agency will be found to be most successful in the raising of missionary funds, while it has several advantages peculiar to itself. It tends to cement the congregation and to promote its internal harmony. It trains the young and those connected with the association for taking a part in the active conduct of the affairs of the church. It leads the members of the church to see that they have, each and all, something to do in advancing the interests of the Redeemer's kingdom. The writer knows from experience that in the mere raising of funds, at least three times the amount will generally be raised by means of a missionary association, that might be expected from a mere Sabbath day collection. So important is this matter felt to be, that some churches in the parent countries have sent out agents for the express purpose of aiding in the organization of associations in the several congregations. We suggest whether such organizations might not be profitably extended throughout our congregations. Of course we are aware that there are great differences in the circumstances of congregations and localities. What is expedient and beneficial in one place, may not succeed in another; and it is the part of Christian wisdom and prudence to accommodate

the agency employed to the circumstances of the people. But we are persuaded there are not very many localities, where a missionary association of some kind might not be advantageously formed.

We are most anxious to see the missionary spirit of our people more fully and largely developed, and our missionary contributions greatly increased. There is no fear of any injury being thereby done to mere congregational interests. The truth is, the more the missionary flame is fanned among the people, the more will they do for their own ministers, and for congregational interests. It is a grand mistake to suppose that what is given for missionary purposes is just so much taken from home objects. The minister who aims most at raising the missionary spirit of his people, and making them feel their duty to the perishing heathen, or to the spiritually destitute, will really do most in drawing forth their liberality for the maintenance of ordinances amongst themselves. The grand thing to be aimed at is to make the people feel their own obligations to the Saviour, and to the Bible, and to the Christian Sabbath; and if this is done by God's blessing, they will more faithfully do their duty not only to the heathen and the spiritually destitute, but to their own ministers and missionaries. An interesting story is told of a minister, who, some year's ago, was greatly discouraged on account of the backward state of things in his own congregation. His people appeared to love him, but few seemed to take active interest in the affairs of the church, and his pecuniary support was so scanty that he had made up his mind to resign his charge, and seek direction of God in choosing another field of labour. While his mind was in this desponding state, circumstances led him to the metropolis during the time, when the heart-cheering missionary meetings are held in connexion with the various societies. He attended several of the meetings, his own heart was stirred, and he felt the claims of the heathen and destitute in a way he had never done before. He returned to his people and sought to bring before them the great and glorious cause of missions which had come with such power to his own heart. The spark of missionary zeal, which had been kindled in his breast, communicated itself to the hearts of his people. They saw and felt their duty to the heathen in a way which was to them new. They resolved to do what they could for extending to others the glorious gospel of the grace of God. But first of all, they resolved to do their duty to their own minister, and soon the good man was enabled to rejoice in witnessing the increased liberality of his people in sustaining the ordinances of God amongst themselves. His thoughts of a change were laid aside, and he continued to be the faithful and beloved pastor of the same flock. Were there a similar missionary impulse given to the people of our various congregations, we should not see the meagre and inadequate stipends now given to many of our ministers, or the long list of arrears now reported in our annual returns.

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## Official Notices.

**PRAYER FOR KNOX COLLEGE.**—The first Sabbath of October is again appointed as a day of special prayer in behalf of Knox College.

When the importance of the College is considered, in its bearing on the



advancement and prosperity of the Church, it cannot but be admitted that special prayer for the blessing of God, and for the outpouring of the spirit on Professors, students, and young men who may be looking forward to the work of the ministry, is required of all the members of the Church. Prayer should be habitually presented at the throne of grace in behalf of an institution so intimately connected with the cause of God in our land. But a day of special prayer is also of importance, and it is for our encouragement to know that in the history of Theological Colleges a special outpouring of the spirit of God has not unfrequently been connected with a day of special prayer in their behalf. May the prayers, which shall be offered throughout the Church in behalf of our Theological Institution, be abundantly answered!

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**COLLECTION IN AID OF THE WIDOWS' FUND AND FUND FOR AGED AND INFIRM MINISTERS.**—The collection in aid of the Widows' Fund and the Fund for aged and infirm Ministers, is appointed to be taken up in all the Congregations and Mission Stations on the third Sabbath of the present month. It is of importance that due intimation be given, and that the collection be made as generally as possible throughout the Church. Of course, if circumstances render a change of the day necessary, the collection should be made as soon as possible, and remitted to the Rev. W. Reid, Toronto. One half of the collection is appropriated to the Ministers Widows' and Orphans' Fund, and the other half to the Fund for aged and infirm Ministers. Both funds are of importance, and are intimately connected with the prosperity of the Church. There are at present seven widows of ministers receiving annuities from the Widows' Fund, and there are also three ministers receiving annuities from the Fund for Aged and Infirm Ministers. The numbers of both are likely to increase every year. It should be borne in mind that there is at present no accumulated capital for the Aged and Infirm Ministers' Fund. This makes it all the more necessary that the collection should be liberal throughout the Church.

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## Home Ecclesiastical Intelligence.

**PORT HOPE.**—The Congregation of Port Hope have given a call to the Rev. John McMechan, of Berlin.

**SARGOEN.**—The Rev. A. Tolmie, of Innerkip, has received a call from the Members of the Southampton First and West Arran Congregation.

**GALT.**—On the 10th ult. the Rev. W. T. Murdoch was ordained and inducted as Pastor of the Second Congregation of Galt. Most of the Members of the Presbytery of Guelph were present, and several Ministers connected with the neighbouring Presbyteries. The Rev. A. McLean, of Puslinch, preached and presided; the ordination prayer was offered by the Rev. Mr. Barrie, and the Rev. Messrs. Ball and Thom severally addressed the Minister and Congregation. In the evening a Congregational Soiree was held in the Town Hall, at which the newly inducted Minister presided. After refreshments had been partaken

of, speeches were delivered by the Rev. W. Barrie, of Eramosa, Rev. Mr. Cochran, of Brantford, and Rev. Mr. Campbell, of St. Andrew's Church. Mr. Murdoch enters on his charge with the most encouraging prospects of success.

Acton.—We understand that the Rev. Lachlin Cameron has accepted the call addressed to him by the Congregation of Acton.

## General Religious Intelligence.

### ST. BARTHOLOMEW'S DAY, 1662.

On the 24th August sermons were preached in the Congregational pulpits throughout England, in commemoration of the ejection of 2,000 ministers in 1662 by the operation of the "Act of Uniformity." The Rev. Dr. Binney, one of the most prominent of the Congregational ministers of the present day, preached from Romans xiv, and 5th: "Let every man be fully persuaded in his own mind."

He said that 200 years ago that day many pulpits in England that day were vacant, many voices were hushed, and in many places there were sheep without a shepherd. They might profitably consider the significance of that act, which stood out in history as part of a memorable crisis. He proceeded to say, that the year 1662 took its character from the times that preceded it. It belonged to a period of inquiry, search, questioning, and discussion, and it was a crisis at the close of a very stormy period. In times behind the fourteenth century there was in this country, on religious matters, a unanimity of ignorance, a state of mental stagnation being encouraged. The souls of men were dead; and dead people, it was well known, were very quiet. That was the sort of tranquillity enjoyed by our forefathers in those good old times when the Church was above the State. But in this condition of things a star appeared in the sky, sleepers awoke, the dead arose, and inquiry was set on foot. By the preaching of Wycliffe, "the Morning Star of the Reformation," attention was excited, inquiry was quickened, and the new doctrine—as his message was called—was everywhere eagerly received. Of course, there could be no connection between light and darkness, and violent fulminations, therefore, went out against them. There was disagreement, agitation, controversy. It could not be helped, and it was by no means to be lamented. Better, far better, was it that there should have been life, action, and progress, with confusion, and battle, and war, than the stagnation of death and the peace of the grave. This was the beginning of healthy action, and was the prelude and the prophecy of the coming day, for the people then began to clamour for the truth, pure and simple. Coincident with this very agitation and this cry for truth, there were the utterances of secular ideas, which came to be productive of controversy. Wycliffe had stated that in the primitive church there were only two orders in the ministry, which were considered sufficient—namely, presbyters and deacons; and that in the time of St. Paul presbyter and bishop meant the same thing. In the reign of Henry VIII. came a contest of another kind—a contest for national independence. The King claimed for himself and his people entire freedom from foreign interference in ecclesiastical matters; and he was right. But at this time Papists and Protestants suffered alike, and frequently at the same stake—the one as a heretic for denying the doctrine of transubstantiation, and the other as a traitor for denying the ecclesiastical supremacy of the King. Matters went on under the reigns of Elizabeth, James, and Charles, until they culminated in that state of things with which they were all familiar under the Commonwealth. Then there came a battle for

greater simplicity in Church rites, for an improvement in clerical habits, and a more clear and decisive declaration of Protestant creeds. It was a curious fact in connection with this subject, that in the Convocation held in 1562, just 300 years ago, in the reign of Elizabeth, the Puritan element was so strong, that many members holding high ecclesiastical offices were anxious for ritual reformation. A proposition was made to abrogate all saints days, to omit the sign of the cross in baptism, to discontinue the use of organs, to provide that the priest should not turn his back upon the people at any portion of the service, and to leave the practice of kneeling at the sacrament of the Lord's Supper a matter of discretion. This proposition was carried by a majority of eight of those who were present at the discussion; but proxies being admitted, the decision was reversed by a majority of one—so near was the Church in the time of Elizabeth being reformed by the Puritan element. The Puritans obtained the lead, and many persons were admitted to the priesthood, if he might use the term, who had only been ordained by the laying on of the Presbytery. In the middle of 1662, when the death struggle was at its height, those who had been undermost for a hundred years became supreme, and so things continued until the turn of the tide brought back to their old moorings the representatives of the past. With the Restoration there might have been mutual concessions; but such was not the temper of the times. On the part of the bishops there was only one desire—namely, to get rid of their adversaries; and on the part of those adversaries there was too great a desire, under the circumstances, to introduce functional changes in the offices of the Church. The State, influenced by the Church, then proposed terms which the clergy could not accept without dishonour, and the Act of Uniformity was the climax and the close of one eventful period of our history. What was required was so monstrous, that to refuse could scarcely be considered an act of heroism. To have accepted a half or a quarter of what was proposed would have been infamous. The Act of Uniformity involved the denial of every thing of moment which had been struggled for; large numbers of the clergy therefore gave up everything they had, and many of them, in addition to these privations, suffered severe penal consequences. A wrong principle was common to both parties at that time—namely, a desire that the secular arm should be called in to enforce the provisions of a creed. The lesson to be learnt from the Nonconformists of those days should not be lost sight of, especially at the present day, when the secret seemed to be possessed by some how subscription might be harmonized with a denial of almost everything subscribed. The reverend gentleman concluded by saying that there never could be unanimity of knowledge on religious matters, that was, in the sense of scientific demonstrations; but there might be unanimity of love, and the cultivation of that feeling he strongly counselled amongst all denominations of Christians.

In connection with this bi-centenary movement, a sum of considerably more than £100,000 has been raised.

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PROVINCIAL SYNOD OF THE CHURCH OF ENGLAND.—The Provincial Synod of the Church of England lately met in Montreal. All the bishops were present, and a large number of the ministers and lay delegates. The Synod was principally occupied with the consideration of matters connected with their own internal affairs, the succession of the primacy, and the establishment of a court of appeal, taking up a good deal of time. We notice the meeting of this body chiefly for the purpose of calling attention to an attempt which may be made to obtain from the Legislature a *quasi* recognition as an established church, notwithstanding the termination in this country of all connection between church and state. It was stated by a leading lay member of the Synod, that there was an intention to apply to the Legislature for power to compel the attendance of

witnesses before their ecclesiastical courts. This matter must be watched. If an attempt of the kind is made, it must be promptly met and opposed. Such a measure would virtually put the sword into the hand of the church. A bill of like character was introduced into the British Parliament by Lord Belhaven, but the opposition from the Free Church and the United Presbyterian Church was so strong that after passing the House of Lords it was withdrawn.

**THE BIBLE WOMEN IN LONDON.**—The *London Times*, in an article of some length, bears testimony to the value of the labours of the bible-women in London, and other large cities. In London alone 160 are employed. Referring to this agency, the *Times* says: "Such a message knocking at the door of sickness must be welcome. It is human nature in its finest and purest type, giving off its sympathy and sacrifices, and services, to those who rarely hear a kind, and never an encouraging word. Since the institution of this new class of labourers in the service of sorrow and suffering, about three years ago, 27,000 Bibles have been sold among the very poorest."

**INDUCTION OF PRINCIPAL CANDLISH.**—The induction of Dr. Candlish as Principal of the New College, Edinburgh, is appointed to take place on the 3rd Nov. The Principal is to deliver the introductory lecture on the 5th Nov.

**EVANGELICAL CONFERENCE.**—There was lately held at Barnet, Middlesex, near London, a Conference of Evangelical Christians. The Conference embraced many who are actively engaged in advancing the cause of the Redeemer, including Captain Trotter, Lord Radstock, Rev. Denham Smith of Dublin, and the Rev. Grattan Guinness. Several days were spent in conference. At the close about six hundred Christian men and women of various denominations united in partaking of the Lord's Supper. The scene is described as one of peculiar solemnity and interest.

**DEATH OF THE ARCHBISHOP OF CANTERBURY.**—Intelligence has recently been received of the death of Dr. Sumner, Archbishop of Canterbury. Dr. Sumner was one of the oldest and most influential of the Evangelical party of the Church of England. There is a probability that Dr. Tait, the Bishop of London, may succeed him.

**ITALY.—DEATH OF GENERAL BECKWITH.**—Letters from Northern Italy express the general grief felt at the death of General Beckwith, so long known as the "benefactor of the Vaudois." His death took place at La Tour, on 19th July. General Beckwith devoted himself for many years to the advancement of the prosperity of the Vaudois. His name, with that of Dr. Gilly, will long be associated in modern Vaudois history.

**GENERAL SABBATH SCHOOL CONVENTION IN LONDON.**—A General Sabbath School Convention was lately held in London. Many persons interested in Sabbath schools on the Continent and in America, as well as in Britain, were present. In Britain it is stated that about 3,000,000 of the rising generation are weekly receiving religious instruction. The proceedings of the meeting were highly interesting.

**CHRISTIANITY IN INDIA.**—A Brahmanic lady at Mahamad has lately made a profession of Christianity, and has been received into the Church. This is the first fruit of any female day school in India.

EFFECT OF THE WAR ON CHRISTIAN MISSIONS.—The Committee on Missions of the Cumberland Presbyterian Church have resolved to discontinue the mission in Turkey. The mission in Liberia is also straitened in circumstances.

REV. DR. PLUMER.—The Rev. Dr. Plumer, Minister of the Central Church, Allegheny, and Professor in the Theological Seminary in that city, has offended his congregation and his brethren of the Presbytery by indications of a leaning towards the Southern Confederacy. The Presbytery have decided to recommend to Dr. Plumer to resign his pastoral charge, and further, to recommend to the Directors of the Seminary to suspend Dr. Plumer from his labours in that institution until next meeting of the General Assembly.

PRINCETON.—The Theological Seminary at Princeton has opened with an encouraging number of students, notwithstanding the war.

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## Communications.

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(To the Editor of the *Canada Presbyterian Record*.)

### OSHAWA—OPENING OF CHURCH AND ENCOURAGING PROSPECTS.

SIR,—On last Sabbath I had the pleasure of attending the services held at the opening of the new Church, erected in Oshawa during the past year, in connexion with the Canada Presbyterian Church.

It may be necessary to state for the information of the readers of the *Record*, that Oshawa is a very thriving and industrious village, having a population of more than two thousand, situated on the line of the Grand Trunk Railroad, about thirty-four miles east of Toronto. The place is becoming somewhat noted for its manufacturing establishments, and is surrounded by one of the finest farming districts in Canada West.

For some time past the want of a Presbyterian place of worship, in the village, has been greatly felt by the Presbyterians in that, and the surrounding neighbourhood. Last year an effort was made by a few individuals, to raise funds for the erection of such place of worship. This effort was eminently successful; not only those more immediately interested, but the citizens generally, contributed with a liberality unprecedented in this part of the country, for the accomplishment of the aforesaid object. The result of these exertions is, that what was a vacant lot, on the east side of Simcoe St., at the beginning of last year, is now occupied by a substantial, neat, and commodious church, built of white brick, in modern style, very neatly finished inside, and containing one of the finest basements for the size that it has been my privilege for some time to visit. This edifice is an ornament to the village, and we hope and pray that it will prove of incalculable value both for time and eternity, to all who, in this and future generations, may have the privilege of worshipping within its sacred walls.

The services on Sabbath in connexion with the opening, were conducted by Rev. R. Thornton, D. D., Oshawa, and Rev. David Inglis, of Hamilton. Dr. Thornton preached in the morning, from the text, Matt. xviii, 19th and 20th

verses, and dwelt particularly on the comfort to be derived by christians, no matter how few, assembling in Christ's name, for the purpose of truly worshipping Him as their Lord and Master; also on the fact that the Church here is without a visible Head or King, its King, Jesus, being in Heaven. He also adverted, in the course of his remarks, to the circumstances that in God's good providence had brought them together on that occasion. Rev. Mr. Inglis, in the afternoon, preached from the words contained in John's Gospel, xvi. ch., 17th v., dwelling particularly on the Divinity and intercession of our blessed Lord and Saviour, and the personality and work of the Holy Spirit. In the evening he preached from the same Gospel, xix ch., and 16th, 17th, 18th, and 19th verses. The discourse was practical, and ended with a most pathetic appeal to the different classes of which the audience was composed. All three discourses were very able, interesting, and instructive, eminently fitted for the occasion. They were listened to by large, respectable, and attentive audiences, there being about five hundred present on each occasion, and I am informed that a goodly number had to leave in the forenoon on account of not being able to obtain accomodation. The collections amounted to over eighty dollars, and would, doubtless, have been much larger, had it been distinctly understood by the Congregation, that they were contributing towards the building fund.

A meeting was held on Monday for renting pews and sittings, and at the time I write, about two-thirds of the pews are rented for the large amount of about six hundred dollars, with a fair prospect of the remaining third being taken up at no distant day. A preliminary meeting was also held in the basement on Monday evening, for the purpose of organizing a Sabbath School, which was very well attended. Through the whole of the proceeding I was struck with the good feeling and unanimity that prevailed.

I will just say in conclusion, that I think a very favourable opening presents itself for gathering a large congregation, and I hope and pray that nothing will occur to mar the prospect. I also trust that in selecting Sabbath School teachers, those interested will endeavour to select pious men and women, holding evangelical views, even although their head knowledge, and modes of communicating, may not be equal to those possessed by others, who are not true Christians.

Yours truly,

T. McK.

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(To the Editor of the Canada Presbyterian Record.)

#### WESTON SABBATH SCHOOL.

Knowing that you take a great interest in Sabbath Schools, which have been truly denominated the nursery of the church, I send you a brief notice of the one in connexion with the Presbyterian Church of Weston, which, in proportion to the numbers of the Congregation, is very successful; and under the excellent superintendency of the Rev. J. B. Logan, M. A., partakes much of the nature of a Union S. S., many children, whose parents are members of other churches, gladly availing themselves of its advantages.

There are now one hundred and three children's names on the roll, and the daily average is between eighty and ninety—taught by nine teachers—though

eighteen months ago there were only fourteen children. As there are generally a number of young men attending Mr. Logan's efficient Academy, preparatory to entering College, there is always a supply of earnest teachers, well fitted for the work.

Its Library, though not very large, is well selected, and not the least inducement to the children.

The annual S. S. Picnic took place on the 13th ult., and was one of the most pleasant and agreeable parties imaginable: the young life of the children overflowed with hilarity and laughter; and their light-hearted gaiety resounded through a beautiful grove, that seemed to have grown almost for that very purpose. Swings and different sports having had their full share of attention, a table covered with nearly everything needed to gratify the palate and nourish the body, received that justice which children give such viands after a good game. At sunset they all repaired to the Grammar School, and after some good ginging by the children, and some brief speeches, the children were dismissed, each to discuss the properties of some fruit they received as they were going away, and wishing they would soon have another picnic.

May the youth of our loved Canada be taught to praise and serve God with mirth and gladness!

J. E. C.

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## Missionary Intelligence.

### LETTER FROM REV. DR. THORNTON WITH REFERENCE TO BRUCE MINES.

DEAR SIR.—I send you according to promise, a brief account of my Missionary tour to Bruce Mines.

On Thursday, the 31st of July, I took the steamboat from Collingwood, anticipating a rather quiet if not a dull time on board, while sailing to such a distant and outlandish region. I was however agreeably surprised to meet several acquaintances, with a large excursion party for Sault Ste. Marie; among whom I was happy to find Rev. Mr. Stark of Dundas and his lady. The people of his charge had very sensibly suggested, that he should in this enervating season, take a few days relaxation; and were more of our congregations to follow so good an example and allow the time, and contribute a little of the *needful*, to enable the minister to get off amid new scenes and circumstances for a short time, there is little doubt but all parties would profit. And were the brethren who are so fortunate as to enjoy a brief vacation, instead of visiting large cities as I have known many do, (and where doubtless there is much to interest in the works of man), to resort instead to regions remote and wild, where the wondrous works of the Creator may be contemplated in their native grandeur and beauty, the benefit both physically and mentally would often be very great.

The voyage along the vast Georgian Bay, and indeed the whole course to the Mines, is exceedingly interesting. After leaving Owen Sound, where a large supply of firewood is taken in for the boat, and fat cattle, sheep, flour, &c., for the denizens at the outskirts of civilisation, we headed up the bay, keeping, as the next morning dawned, and throughout the rest of the voyage, towards the north shore; amidst an immense number of islands of ever varying size and appearance, some rising but a little above the water, and generally of a roundish form, reminding one of a huge skull, which the hand of time had bared, some

exhibiting traces of vegetation, depending not on soil so much as on the rocky crevices, into which the stunted trees and shrubs thrust their roots; while some, rising to a considerable elevation, present more variety of form, and are more generally covered, though thinly, with trees. But everywhere there are rocks appearing to such an extent, that settlement and cultivation are out of the question. After sailing however for a length of time, with the *Great Manitoulin* on the south, there are here and there, on the islands, and also on the main land, very small spots, the character of the wood on which indicates a little good soil; spots of which are cultivated by the Indians, a half-breed, which constitute all the population to be seen anywhere, until the Mines are reached. After an exceedingly comfortable and exhilarating voyage, we reached the wharf at the Wellington Mines, about 4 o'clock, A.M., on Saturday; but as a great part of the freight was to unload there, passengers could enjoy their berths or sofas till an ordinary rising hour. By the time I got on deck, I found several parties on the look out for me, all apparently delighted at the idea that their position and spiritual destitution were to be enquired into. I was comfortably lodged in the house of H. A. Fletcher, Esq., whose attention and that of his wife to my comfort, will be long and gratefully remembered.

Having been taken round to a considerable extent during the day, by my landlord, I soon acquired a pretty good idea of the peculiarities of the mining population, and of what would be requisite for me to do, to render my visit as profitable as possible. The attendance on the first Sabbath was not large, owing to a very heavy rain prevailing till the time of meeting. I held two meetings during the week, one at my lodgings, with parties desiring baptism for their children, and the other at the church, where I preached, and then held a conference with the people, in order to ascertain their views and prospects in regard to the support of a missionary. These meetings were to me highly satisfactory. I found that a large majority of the miners had been formerly members of the Free Church in Scotland, a few of the United Presbyterian, and fewer still of the Church of Scotland. Most of the applicants for baptism, had testimonials of their membership, and the rest I conversed with in the usual way; and as several of the parties had more than one child to baptize, and as in some cases the mother was the party in membership and assuming responsibility, I found it necessary to hold two meetings between the morning and evening services on the second Sabbath, at a suitable dwelling at the Wellington and Bruce mines respectively. In all I baptized 13 children that day. The villages at the mines are about a mile apart, the church, which is a comfortable and well furnished frame building, stands on a rocky bluff about half way between. It is capable of holding fully 300, and on the second Sabbath, particularly in the evening, was very well filled, and by an earnest and generally intelligent looking audience. The Wellington Mines are wrought by an English company, and are said to be prosperous, and the work is carried on with energy—the Bruce mines are wrought by a Montreal company, and are not paying, and cannot be long continued without vital changes in the mode of managing. The abundance of ore, and the facilities for mining and preparing for exportation, are about the same in both localities apparently. Should any alteration take place, such as ceasing to work the Bruce Mines, I was assured that it would not materially affect the place in regard to ability to sustain the gospel, as most of the men could be employed, as indeed many already are, at the Wellington mines.

The following items will present the most important facts to be considered by the Home Mission Committee in deciding upon the application for a missionary to this important and very destitute locality. The subscription list which had been got up a considerable time ago, was examined and corrected at the weekly meeting and exhibited 85 names, 57 of these are heads of families, \$381 the amount subscribed, and \$4 50 the average subscription. Since the list was drawn several families have left, and the amount now guaranteed is \$350, and the present heads of families from 45 to 50. A number of individuals were appointed to get additional subscriptions, and to place them in the hands of the



Treasurer. Several have lately come who are known to be desirous of gospel ordinances, and will bear their part in sustaining a missionary. The children are exceedingly numerous and an immense Sabbath school is maintained, conducted chiefly by the Wesleyans, the only body who have any public ministrations. Several connected with the management of the Wellington works, belong to the Church of England, but will aid in supporting a missionary of the Canada Presbyterian Church, and would give liberally to any one who would devote a few hours regularly to the instruction of their boys in the languages, mathematics, &c. The population although containing a few irregular and intemperate individuals, is, after all, I should say, a very encouraging one for labouring among. A zealous and efficient labourer would be warmly received, and I think steadily countenanced and aided in his work. It would be easy to accomplish a large amount of work, the field of operations being so circumscribed. The miners have short hours, and thus enjoy a good opportunity to read or attend evening meetings; and not a few most respectable and intelligent persons will be found ready to co-operate in any good work. On the island of St. Joseph, lying south of the mines about 6 miles, there is a small farming settlement containing several parties who attend sermon at the mines, and are subscribers. This settlement is likely to increase. It would be exceedingly desirable that the first minister who visits the mines, should, on his arrival, take steps for organizing the church, and dispensing the Lord's Supper before leaving. This the people are most anxious for.

The situation, I may remark in closing, is very salubrious; during navigation there is a weekly mail and in winter a fortnight one. I must however forbear further detail, having already, I fear written too lengthily for the pages of the Record.

Yours, &c.,

R. H. THORNTON.

#### MISSIONS OF THE FREE CHURCH.

The August number of the *Monthly Record* of the Free Church contains an interesting account of the mission at Puna, a city in India, of upwards of 100,000 inhabitants. The place is one of great importance, and was once the capital of the Mahratta Empire. It is now the seat of one of the Government Colleges in India. It was first occupied as a Mission station in 1831. For many years the Rev. James Mitchell superintended the Missionary operations. W. Aitken, Mr. W. K. Mitchell and Dr. Murray Mitchell have also laboured for longer or shorter periods. The Rev. J. W. Gardiner is now labouring at Puna. From time to time the Missionary labourers have been driven by sickness from the field, but notwithstanding these checks, the work has gone on. The following are the results of the mission:—

The labourers, exclusive of the European missionaries, are,—a catechist; a student of theology; three scripture readers; a native Church with fifty communicants, and thirty-nine baptized adherents not communicants. Eighty-eight have been admitted to the Church upon a profession of their faith since the Mission began, to whom some have been added since these accounts were transmitted.

The educational efforts are indicated by the following numbers. There are 540 anglo-vernacular male scholars; 134 purely vernacular: 49 anglo-vernacular female scholars; and 253 purely vernacular. The institutions at Puna thus indicate that no fewer than nine hundred and seventy-six of the rising race in India are daily kept in contact with the truth of God. In effect, the gospel is preached to them, salvation is offered, and the Son of God is lifted up.

We love to dwell upon the fact that there is progress even in the dull and stereotyped strongholds of Hindostan. The press there is free. A vernacular literature is springing up. In Calcutta alone there are forty Bengali printing presses. Slavery too is abolished. Suttee, infanticide, and human sacrifices,

are all now unlawful. A man may become a Christian without losing his property. Railways are pervading the country, and steam-ships the rivers. Law is enforced by native judges, or even framed by native legislators; and though these are only secondaries to a missionary, for they do not convert, they open the way for the truth to run to and fro, and it converts when the Spirit is pleased to bless it. Such are our hopes. The day of small things is past, and when the Churches shall awake to their high responsibilities, the gospel will consummate the purposes of God even in that dark land. Even the twenty thousand Brahmins of Puna must give way before it; and though the Gods of India have mouths which speak not, they will find a tongue to condemn our tardiness and unbelief if the gospel be withheld.

#### FREE CHURCH MISSIONS IN CAFFRARIA.

The Rev. Mr. Laing, writes, announcing the baptism of ten adults, six men and four women, at the mission station at Burnshill. The baptism of other seven has been deferred in the meantime. Those admitted possess an average share of acquaintance with the doctrines and duties of christianity. One of the applicants for baptism was eighty years of age.

Mr. Laing says with regard to the heathen.—“The heathens around us seem determined to follow their own foolish and wicked customs. Few new candidates are making their appearance, and at our out-stations, which are situated among heathen communities, very few of the heathen enter the meetings for the worship of God. Three persons were received as candidates for baptism in February, and four in March. It may be well to state that though there is a strong disposition to be inactive in regard to Christianity, there is a readiness to give us a hearing when we go to the people at their villages, and that they treat us with the utmost civility. Could we bring more Christian agency, European and native, to bear on these people, indifferent to the gospel as they are, greater and better results would be obtained. If I had the means, I would set a native colporteur to work, to recommend, explain, and sell the books which we are printing to such as can read, and I doubt not but an agent of this kind might effect great good in the country.”

#### MISSIONS OF THE UNITED PRESBYTERIAN CHURCH.

JAMAICA.—The September number of the *Record* describes the depressed state of the mission at old Calabar. The population at Creek Town has dispersed among the farmers in the bush, greatly diminishing the sources of the attendance at church and school. The Rev. Mr. Goldie on his return, after an absence from the mission, found King Eyo with two or three attendants looking after some oil casks. During the troubles which have lately been experienced, several members of the church have fallen into immorality. The missionaries earnestly entreat their christian friends to pray for them. They look for a new state of society to emerge from the present chaos.

SOUTH AFRICA.—At Glenthorn, thirteen persons have been recently admitted into the church. Most of these are fruits of an awakening that took place last year. Some of the persons admitted were persons not merely of piety, but of decided intelligence.

THE YEZIDEES OR DEVIL-WORSHIPPERS.—The *Record* contains an interesting account of a visit paid by the Rev. Dr. Wortabet and the Rev. R. Grant Brown, to the Yezidees in the Valley of Djumeh. The Yezidee families in that region are about 1,500 or 2,000. It was found that two leading men among them leaned to the idea of embracing christianity. The missionaries think they cannot much longer continue in their present condition. They bespeak the prayers of the church in behalf of these interesting tribes.

## MISSIONS OF THE ENGLISH PRESBYTERIAN CHURCH.

CHINA.—The *Messenger* for September, contains several letters from the missionaries in China. At Amoy and Pechuia the missionary work progresses. The Rev. W. C. Burns was at Amoy, and labouring with his accustomed earnestness. A revised edition of the hymn-book was being prepared, containing in all 49 hymns. At Amoy a member of the church had died, an old woman aged 74. She died in faith, enjoying much peace, and earnestly exhorting her relations to lead lives of christian devotedness. At Pechuia, a man had been admitted into the church by baptism.

Another missionary, the Rev. H. Cowie, formerly in the employment of the London Missionary Society, has been appointed to China.

CHRISTIAN CONVERTS AT CALCUTTA.—It gives us very great pleasure to inform our readers that within the last ten days, four young men have been admitted into the visible Church of Christ by baptism, in connection with the Free Church Mission. On the 11th June, the Rev. Jagadishwar Bhattacharjea of Mahanad, four miles south of Pundooah, baptized a youth of the name of Purna Chandra Bose, a pupil of the English school at that station; and on last Sunday, the 15th June, the Rev. Dr. Duff baptized at the Free Mission Church, Cornwallis Square, Calcutta, three young men of the names of Ashutosh Haldar, Mahendra Nat Sarkar, and Haran Chandra De. The four young men, one of whom is a Brahman, and the other three Kayasthas, have an intelligent acquaintance with the doctrines of our holy faith. We trust that their example will be followed by those hundreds, and we may say, thousands, of young men, who have received Christian instruction in Mission schools, and who are yet 'halting between two opinions.—*Indian Reformer*.

WESLEYANS IN THE FIJI ISLANDS.—The following statistics, presented at the "District Meeting" in June last, exhibit wonderful results of Wesleyan missionary effort there; the second column of figures showing the increase during the last year. At this meeting, two native ministers "were ordained to the full work of the ministry," and eight, after examination, were unanimously recommended as assistant missionaries.

		Increase.
Number of chapels.....	344 ..	36
Other preaching-places.....	247 ..	85
Catechists and assistants.....	231 ..	3
Local preachers.....	400 ..	24
Full church members.....	11,251 ..	927
Scholars.....	31,566 ..	4,857
Attendants on public worship.....	67,489 ..	7,322

—*Missionary Herald*.

## THE AMERICAN MISSIONARIES AND THE ENGLISH AMBASSADOR.

Sir Henry Bulwer, having understood that the American missionaries were soon to disperse, spontaneously signified his wish that, before their departure from Constantinople, they would do him the favour to take luncheon with him and thus give him information of their respective localities. His Excellency proposed the following day for the interview. At a late hour on the 17th messengers were accordingly sent to Bebek, Hasskein, and Ortakein, conveying the invitation to the leading members of the auxiliary. The hearty good will with which those gentlemen accepted the invitation, and the readiness with which they adjourned a meeting appointed at Hasskein on the affairs of their own missionary operations, was just what was expected of the men, and we English appreciate and thank them for their good feeling. Nearly twenty gentlemen assembled on the 18th, among whom were Revs.—Goodell, D. D., of Hasskein;

C. Hamlin, D. D., Bebec. E. E. Bliss, Bebec; I. G. Bliss, Hasskein; T. C. Trowbridge, Yeni Kapow; W. W. Mariani, Philippopolis; Farnworth, Cesarea O. W. Winchester, Sivas; George H. White, Marash; —Chrystie, Church of Scotland, Hasskein; I. Weakly, Ortakein; —Walters, ditto, (Church Missionary Society;) H. Knapp, chaplain to British sailors; Mahmoud Effendi, S. P. G.; R. Koenig, (Free Church Mission to the Jews;) and C. B. Gribble, chaplain to the Embassy. Sir Henry Bulwer assured them of his deep sense of the value of their labours in circulating the truth among the people of the East, and expressed his hope that they would supply him with the information about their several localities. The venerable Dr Goodell, as the senior missionary, replied on behalf of his brethren. He paid a manly tribute to the good offices done to their cause by former ambassadors of England, especially by Lord Stratford, and by His Excellency, who had now done them the honour to invite them to his residence. "We accept" he said, "these valuable aids from Englishmen with more pleasure because we have English blood in our veins, and, though it may be thought by some persons to have become a little vitiated, yet we feel it tingle to the very tips of our fingers."

The Ambassador then requested the company to be seated, and an interesting conversation followed, in which the missionaries supplied information on various points, and replied to the questions submitted to them by Sir Henry. After two hours thus spent, luncheon was served, and the party sat down to an elegant collation extemporized by the kindness of Lady Bulwer.

Sir Henry then wished success to the Bible Society, and Dr. Hamlin proposed the health of the Ambassador, with which that of Lady Bulwer was joined.

The Rev. I. G. Bliss presented through the Chaplain to the embassy, a fine copy of the Armenian Bible, with references, printed in New-York, and copies of the Gospels of SS. Matthew and Mark in the Stamboul Turkish type, accompanied by a very kind note.—*New York Methodist*.

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## Miscellaneous Extracts.

### PRESBYTERIANS IN HUNGARY.

There are nearly *four millions* of Protestants in Hungary, and these Protestants are Presbyterians, being *equal in number to all the Presbyterians of Scotland, England and Ireland combined*.

In the year 1567, three years after the death of Calvin, the Protestants of Hungary "became two bands,"—the *Lutheran* and the *Reformed* or Calvinistic. The former preferred the *Augsburg Confession*, compiled by Melancthon, as their standard, and the latter adopted the *Second Helvetic Confession* and the *Heidelberg Catechism* as their symbolical books. In their constitution and administration both bodies are Presbyterian; each being composed of four *Superintendencies*, corresponding to our Synods; each superintendency embracing several *Seniorates* or *Presbyteries*: each Seniorate containing a number of *Congregations*, and each Congregation being ruled by *Presbyters* with their presidents, who form a court like our kirk-session.

Each of the ecclesiastical courts has two Presidents and Moderators, the one a clergyman, the other a layman, who are equal in rank and authority, to whom is committed the *executive* power, but for the proper exercise of which they are accountable to the assembly over which they preside. The General Synod of each denomination exercises the supreme legislative authority, and is composed of delegates, not from the individual congregations, but from the four superintendencies of each body. One half of those delegates are clergymen, and the other half are laymen. This highest ecclesiastical court, like the subordinate courts, has two moderators. No undue proportion of either the clerical or lay element can therefore exist in the Hungarian Protestant Church.

Unfortunately the General Synods or Assemblies cannot meet without the sanction of the sovereign, and their decrees do not obtain the force of law, nor

do they rank among the canons of the Church till they have received his majesty's approval. This he may either grant or refuse, but the resolutions of the General Assembly he can neither initiate nor modify, and the ecclesiastical constitution he cannot re-model. The last General Assemblies were held in the year 1702—the Reformed at Buda, and the Lutheran at Pesth. To this day their decrees have not received the Royal approval. They are now, however, out of date. Liberty to convene a General Synod is the great desire of both denominations; but till the present it has been refused.

The Protestant Church of Hungary is, in one sense of the word, a *voluntary* Church. She supports her own pastors and schools, and provides for all the necessary expenses of her various appliances. Her clergy are chosen by the stipendpayers, whose choice the Superintendency may either affirm or annul. Her professors and teachers are nominated to their respective offices in the colleges and schools by the ecclesiastical corporation which maintains and directs the institutions. The Church has thus complete control over all her seminaries, from the highest to the lowest. The only right which the State possesses is that of general surveillance, that nothing be taught prejudicial to her own political interests. And in the election of the pastors her only demand is simply to be informed as to the result. On the other hand, the Church's only claim upon the State is that of protection against the violence of her persecutors. In her own spiritual domain, the Church is almost, if not altogether, free.

But this freedom has not been maintained and secured without many a struggle. Often and nobly has the Hungarian Church, like her Scottish sister, contended for the royal rights of the Redeemer, for the inalienable prerogative to frame and execute her own peculiar laws. In the seventeenth century Protestantism in Hungary was well nigh extirpated, Pope Clement VIII. and the Jesuits and priests encouraging and aiding the harassing persecutions. The people were deprived of their churches and schools. Several of their pastors and teachers were transported to Naples, and sold as galley-slaves for a ducat per head, and many of their nobles were executed on the scaffold. Not till the reign of Leopold II. and the Diet of 1590-91 did the long-persecuted Protestants, aided by the laity of the Roman Catholic Church, in opposition to their priests obtain once more the full enjoyment of their legal and chartered rights. From that date till 1849 the Church enjoyed peace and prosperity. During the past thirteen years her trials and sufferings have been repeated. The year after the memorable revolution of 1848 a ministerial ordinance was published, abrogating the Church's control over the education of her own youth, and placing the schools under the sole superintendence of the state authorities. Against this she protested, but in vain. Many of the schools were closed, or deprived of the privileges of public seminaries, and some were organized in accordance with the ministerial decree. But a heavier blow was about to be inflicted. In 1850, the commander-in-chief in Hungary issued an ordinance abolishing the entire constitution of the Church, and aiming at the erection of a pliable prelacy in its stead. He interdicted the public ecclesiastical assemblies; set aside the lay presidents; and invested the clerical presidents with an authority subordinate only to the civil government. Not one of the Reformed, and only a few of the Lutheran pastors complied with the terms of this ordinance.

To harass the Protestants still more, Francis Joseph, the Emperor, published, at the instigation of the Minister of Worship, his Patent of 1st September, 1859. This was little else than a second edition of the obnoxious project which had already been unanimously rejected.

On the 12th of December, 1859, the Cis-danubian Reformed Superintendency had resolved to assemble at Pesth. The Government resolved to prevent this, and threatened all who would take part in the meeting. The garrison was ordered to be in readiness. The day came. All the delegates assembled, and proceeded, in the presence of an immense congregation of every class and creed, to draw up a unanimous protest. Commissioners having been appointed to lay

it before the Emperor at Vienna, the Superintendency closed in peace. Their example was followed by the other Superintendencies. Very soon, however, all the members of these interdicted assemblies, along with all the avowed opponents of the patent were summoned before the tribunals as disturbers of the public tranquility. The accused had no difficulty in proving the constitutionality of their proceedings.

In the first month of the following year (1860) Baron de Vay appeared in the capital of Austria, at the head of a large deputation representing the entire Protestant Church of Hungary. They demanded at the hands of the Ministry deliverance from the obnoxious Patent. Their complaints and protestations were reiterated, but in vain; and they had to leave without obtaining a personal interview with the Emperor.

“As regards the present organization of the Church, all the ancient Superintendencies, have been restored; the Administrators nominated by the Government have been replaced by Superintendents and High Curators legally selected; the double presidency has been re-established; the self-government of the Church, with regard to management of her schools, is again what it was of old; but she has not yet obtained the power of convening a General Synod.”

The Gospel of Hungary has been, and still is, greatly impeded in its progress by other matters than ministerial ordinances and Imperial patents. For many years Rationalism blighted its energies and diminished its fruits. Its ministers are few when compared with the population. Only two pastors are found in several instances attending to the spiritual interests of congregations, composed of 20,000 souls. This paucity of pastors is the result of the people's poverty, which may be traced to the undeveloped resources of the country.

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## Proceedings of Presbyteries, &c.

### PRESBYTERY OF GUELPH.

This Presbytery held its ordinary meeting in Knox's Church, Guelph, on Aug. 26.

The Presbytery were occupied during the greater portion of their time with the consideration of their Home Mission affairs, and steps were taken in the direction of a more extensive and thorough cultivation of their Mission Field.

Mr. W. T. Murdoch having undergone his trials to the satisfaction of the Presbytery, his ordination was appointed to take place at Galt, on Wednesday, the 10th of September, Mr. Alexander McLean to preach and preside, and Messrs. Ball and Thorn to address the Minister and the Congregation.

A letter from Mr. Lachlan Cameron was read, requesting more time to consider the call addressed to him by the Acton Congregation. The Presbytery granted Mr. Cameron's request.

Mr. Andrew McLean reported that he had moderated in a call from the Minto Congregation, and that they had unanimously chosen Mr. Archibald Stewart to be their pastor. The call to Mr. Stewart was produced and sustained, and the Clerk was instructed to transmit it without delay.

Supplies were appointed in accordance with the recommendations of a committee on the subject; and the Presbytery resolved to resume the charge of supplying the Congregation of Glenallan, and made appointments accordingly.

The consideration of several matters of business was postponed till Tuesday, the 30th of September, when an adjourned meeting will be held in Knox's Church, Guelph, at 11 o'clock, A. M.

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### PRESBYTERY OF GREY.

This Presbytery held its ordinary meeting at Durham on the 9th September.

A call to Southampton first and west Arran congregation in favour of the Rev. Andrew Tolmie, Blandford and Innerkip, was laid upon the table, and was sustained. The Presbytery appointed Mr. Bremner, their commissioner to the Presbytery of Paris, to prosecute the call.

In compliance with a petition from Carrick Station, Mr. Moffat was appointed to moderate in an election of elders in that Station, at such time as might be found

most suitable; also, at the same time to moderate in a call to a minister, should the Station be prepared to take such a step, due notice to be given by Mr. Moffat.

The petition from St. Vincent, Sydenham, and Euphrasia, praying for the moderation of a call, having been taken up, delegates from these Stations were heard. The difficulty in this case arose from the fact, that should the prayer of the petition be granted, Meaford Station will be left isolated and thereby unable to support itself. After discussion, it was moved and carried that the moderation of the call be granted; it being understood that Meaford may probably obtain supply in connection with Griersville, Thornbury, and Williamstowna congregation, or, failing that, that an attempt will be made to obtain assistance from the Central Fund. From this decision Mr. Waters dissented. Messrs. Gauld and J. Cameron, accordingly, were appointed to moderate in a call in Knox's Church, St. Vincent, on 25th Sept. at 1 o'clock.

The attention of the Presbytery having been called to the attempts being made to interfere with the funds of the University of Toronto and University College, it was unanimously agreed to petition His Excellency the Governor General, and the two Houses of Legislature, to discountenance and resist such attempts, and to maintain said University and College as at present constituted.

The Committee for the examination of Students having reported that they had examined Messrs. John Ferguson, Robert Patterson, John F. Forbes, and Duncan Davidson, the Clerk was instructed to furnish those gentlemen with a certificate of the Presbytery's satisfaction with the progress made in their studies.

The Home Committee was re-appointed.

The Presbytery adjourned to meet at Owen Sound the 2nd Tuesday of Nov. at 3 o'clock, p. m.

W. PARK, *Presbytery Clerk.*

### PRESBYTERY OF HURON—HOME MISSION FUND.

MONEYS RECEIVED FROM 1ST JUNE, 1861, TO 1ST JUNE, 1862.

St. Helens.....	£54 58½	Turnberry.....	£33 42
Brucefield.....	44 75	Lucknow.....	1 36
"    Sabbath School per		Kinloss.....	4 13
R. Carnochan.....	2 00	Riversdale.....	50 50
Egmondville.....	42 19	Kincardine.....	13 17
Orange Hill station, per Rev. J.		South Bruce.....	6 04
Logie.....	1 10	Greenock.....	4 84
Ashfield.....	6 94	North Bruce.....	5 82
Culross.....	22 27	Stb Line, Kincardine.....	1 02
Stanley.....	6 12	Huron.....	2 42
Harpurhey.....	42 53	Wingham.....	33 22
Clinton.....	19 92	Per Rev. John Ross and Rev.	
McDougal's Hill.....	6 81	John Logie.....	60 00
Manchester.....	4 15	Bruce Centre.....	1 15
Hullett.....	4 02	Grey.....	1 00
Blythe.....	6 87	Goderich.....	19 20
Cranbrook station.....	17 08	Warrensville.....	14 00
Ainleysville.....	4 47		
Wroxeter.....	62½		
Bluevale.....	4 87½		
		Total.....	542 58½

EXPENDITURE, FROM 1ST JUNE, 1861, TO 1ST JUNE, 1862.

Paid to Rev. Walter Scott....	£29 30	Paid to Rev. A. J. Forbes.....	£78 00
"    Mr. William Forrest... 20 47		"    do. do. ....	10 70
Trav. expenses in sup. sta. &c. 27 56½		"    Rev. D. McMillan.....	21 00
Paid to Rev. R. M. Taylor....	47 60	Missionary expenses to Bruce..	1 00
"    Rev. Geo. Jamieson... 30 00		Paid to Rev. J. Ross.....	9 70
"    Mr. J. B. Taylor.....	42 00		
"    Rev. D. McLean.....	14 00		
"    Mr. Duncan McColl... 10 00			
"    Rev. J. Hume.....	88 00	Balance in hand.....	53 42
"    Rev. Wm Clarke.....	34 83		
"    Rev. Charles Fletcher. 25 00			
			542 58½

WILLIAM MURRAY, *Pres. Treas.*

## Book Notices.

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**THE TESTIMONY OF CHRIST TO CHRISTIANITY**—By Peter Bayne, A.M., author of "The Christian Life," &c. Boston. Gould & Lincoln. Sold by D. McLellan, Hamilton.

Mr. Bayne, the author of this volume, is already most favourably known as a very able Christian essayist. His latest production will not lessen his well-earned fame. The argument which he brings forward in behalf of the Christian faith is well put, and we think will be found to be satisfactory. His object is to prove that the mission of Jesus Christ was divine, inasmuch as the personal testimony of Christ renders it indubitable that his teaching was pure, and that he wielded creative might. We recommend the volume specially to those who are interested in investigating the evidences of the Christian religion.

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**THE NEAR AND THE HEAVENLY HORIZONS**—By Madame de Gasparin. New York: R. Carter & Bros. Hamilton: D. McLellan.

This is a very delightful book, although it is one which it is much easier to read and enjoy than to criticize. Its pictures of nature and its religious teachings are peculiarly attractive. It is a delightful volume, and has obtained already deserved popularity, which we doubt not will continue and increase.

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**BIBLIOTHECA SACRA, AND BIBLICAL REPOSITORY**—Edited by Edward A. Park and Samuel H. Taylor. Andover: W. F. Draper.

This is a review which for years has had an extensive circulation. Each number contains about 225 pages, making a volume of 900 pages yearly. Eminent scholars throughout the United States are among its regular contributors. Questions of philosophy, of Biblical and literary criticism, of the interpretation of prophecy, and of kindred topics, are ably discussed. Each number contains also a large amount of literary intelligence—British, Continental and American.

*The Review* will be supplied by Mr. Grafton, *Witness Office*, Montreal, at the rate of \$3 25 per annum.

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**MOTHER'S LAST WORDS.—ELLIE'S SCRAP BOOK.—THE BLACK CLIFF.**

The above little books are published by R. Carter & Bros., of New York, and form part of his "Fireside Library." They are admirably suited for juvenile reading, and tend to inculcate precious lessons of Christian principles and duty.

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**HEART RELIGION; OR, LIVING BELIEF IN THE TRUTH.** By the Rev. ALEXANDER LEITCH, author of "The Unity of the Faith," "Christian Errors," "Infidel Arguments," "The Gospel and the Great Apostacy." Crown, 8vo., p.p. 336. Edinburgh: Andrew Elliot, 1861.

Our readers will at once perceive that the subject of this volume is of the highest possible importance; and the author has acquired considerable celebrity by the works named in the title. He is remarkable for an exact, strict, and argumentative mode of presenting his ideas. Very frequently his paragraphs have a topic prefixed, and they consist of something reminding one of a demon-



stration. This method is not without its disadvantages, and there are numerous readers for whom so close and precise writing is not well adapted. At the same time, it has its countervailing recommendations. If one be capable of fixing his attention, if time be precious (as indeed it always is), and if one be anxious to make sure work as he goes along, no mode of procedure can be more suitable than that of this author.

Mr. Leitch states his objections to a number of works on vital Christianity. Some of the best are antiquated. Many modern ones are short, and consequently meagre and superficial. Many others are overlaid with illustrations and literary gew-gaws, and remind one of the saccharine contrivances of the nursery. "He desires to write for those who feel that religion has high, and holy, inherent interest all her own." His plan is considerably extensive. It includes three parts. The first is preliminary, and embraces four chapters; 1. Self Knowledge Possible; 2. Practice and Speculation; 3. The Nature of Guilt; 4. Religious Neutrality Impossible. Part second is Man Seeking God, and has three chapters: 1. Man's Dependence on God; 2. Man's Distance from God; 3. Man's Duty to God. Part third is Man Finding God, and contains three chapters: 1. The Divine Message; 2. Man's Reception of the Message; 3. The Results of this Reception. There is also a conclusion on the Presence and Power of the Promised Paraclete. On several points, opinions are advanced which may require further consideration. But the book is written with great ability, and obvious earnestness, and we commend it to the study of those who, like the authors, are of a philosophical turn of mind, and can estimate wisely what is submitted to them.

MONEYS RECEIVED UP TO 20TH SEPTEMBER.

\* \* Parties sending money are requested to look at the acknowledgments, and communicate with Mr. Reid if there is any error or omission. Written receipts will be sent when asked.

SYNOD FUND.			
East Puslinch .....	\$16 20	Colborne.....	\$2 61
Kincardine (Rev. W. Inglis)....	2 00	Brighton .....	1 74
Storrington.....	\$3 38	4 35	
Pittsburgh.....	1 67	Port Dalhousie.....	\$4 30
	5 05	Niagara .....	2 30
Chateauguay.....	2 00	6 60	
Zorra .....	24 16	St. George.....	6 00
Chatham (Rev. W. Walker's)....	3 75	Brampton First .....	4 47
Southamp'n (Rev. D. Waters) ....	3 09	Derry West.....	3 08
Dunblane .....	3 45	WIDOWS' FUND.	
Streetsville .....	9 48	Chippawa .....	\$7 18
Eramosa—First Cong.....	8 00	London, St. Andrews .....	14 00
Dundas .....	16 00	Rev. G. Irving, Rev. Dr. Thomson, Rev.	
Osnabruck.....	4 00	R. Monteath, Rev. W. C. Young.	
Bosanquet .....	5 44	FOREIGN MISSION.	
Huntingdon and Athelstane....	4 00	Hastings.....	\$2 10
Nissouri, N. & S. ....	4 00	London, St. Andrews .....	37 00
Fish Creek and Biddulph.....	3 00	Duff's Ch., Dunwich .....	6 00
London, St. Andrews .....	30 00	FRENCH-CANADIAN MISSION.	
Locheil .....	5 00	Dundas .....	11 27
Clinton.....	11 00	Mayfield (not \$5, as in last Record)	6 05
Elora—Knox's Ch. ....	8 00	Essa, First Congregation .....	6 03
Waterdown.....	3 00	RED RIVER—NEW CHURCH AT ASSINIBOINE.	
Wellington Square.....	2 00	Port Dalhousie, S. S.....	\$5 00