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# THE HOME & FOREIGN RECORD

OF THE  
CANADA PRESBYTERIAN CHURCH.

No. 10.

OCTOBER, 1872.

Vol. XI.

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## VICTORY OVER THE WORLD AND DEATH.

TRANSLATED FROM THE FRENCH OF CÆSAR MALAM.

*"Je vais enfin quitter la terre;  
Je vais enfin entrer aux cieux."*

From earth at last I take my flight ;  
At length to enter heaven I fly.  
There all is peace, there all is light,  
There glory reigns with purity.  
Come quickly, Jesus Lord, Amen.

The shadows flee, and dawning makes  
The Holy City shine full nigh.  
Behold the day ! it breaks, it breaks !  
My soul, this is eternity !  
Come quickly, Jesus Lord, Amen.

The church of the first born above !  
The Lamb in midst of them is King.  
Still brighter burns their sacred love.  
List to the new-made song they sing !  
Come quickly, Jesus Lord, Amen.

I go to shout the victory glad,  
Partake with them their holy joy,  
I go, with robes of glory clad,  
In their high strains to find employ.  
Come quickly, Jesus Lord, Amen.

Leave me ye heavy mortal chains,  
O sinful flesh fall to decay !  
Labours and troubles, cares and pains,  
I part with you and part for aye.  
Come quickly, Jesus Lord, Amen.

## GREAT PRESBYTERIANS.

Few congregations of any denomination are to be found that do not contain individuals who are known among their fellow church members by a name similar to that which forms the heading of this article. We can picture to ourselves a great Methodist, peculiar in his conversation, fervent in his responses, and strong in his advocacy of protracted meetings, the class system and local preachers. The great Episcopalian, or Churchman, as, aping the intolerance of Rome he terms himself, clings to forms and ceremonies as the life of the church, and scowls at churches as ancient and much purer than his own, whose ministers and members he dare not brand as heretics, but hates equally well under the name of Dissenters. The great Congregationalist or Independent will manage everything from his pastor's walk and conversation to the weightiest matters of state; and emulate the spirit of Puritan independency whether circumstances demand it or no. The great Baptist has a portion of his role taken from him by the Congregationalist, but happily he has still a great part of his own to play with which none may interfere; he shuts up his uncharitable soul to close communion, and preaches adult immersion as equally necessary to salvation with faith and repentance. We are apt to smile at, while we condemn, the weakness and follies of those in other denominations who are great in this sense of ultraism, forgetting too frequently, as self complacently we institute a comparison between them and ourselves, that there exists a class of great Presbyterians.

Some of these great Presbyterians are good men—not many. The reason of this is that few men are honored with the title unless their Presbyterianism is the most prominent feature in their religion. Let a man love his church with all his heart, be fully convinced of her scriptural character and adaptation to the wants of the world, let him be ready to follow the martyrs of old who died for “our covenanted reformation” with a heart-hatred of Popery, Prelacy and all their kin, yet if that man speak more of Christ than of Presbytery, if his holy life and Christian activity be more prominent than the assertion of his ecclesiastical connection, he is not fit to be called a great Presbyterian. The great Presbyterian has a supreme contempt for every other form of religion. It is vain to tell him that all the Protestant denominations, at least, contain important elements of goodness, and that the majority in them adhere to evangelical truth. No Pharisee ever shook off the dust that contact with publican, Samaritan or heathen had left upon his garments with greater disdain than does the great Presbyterian disclaim the slightest connection with any outside of the Presbyterian fold. It is not an uncommon experience for missionaries to find in places where the ordinances of our church have not penetrated, but where other denominations have been for years at work, individuals and families who, to use their own expression, have never darkened the door of a building erected for religious worship, lest they might apostatize or be thought to do so. They would rather give up their Christianity than their Presbyterianism. There are even men living in the midst of gospel ordinances administered by the church to which they profess to belong, who yet never avail themselves of these, and are, notwithstanding, called great Presbyterians. A traditional connection, a speech for the denomination, a rough joke levelled against other bodies, a contribution, are often material enough to hang the name upon. We have heard of a great Presbyterian whose talk has often delighted an admiring circle of hearers as he has

painted the glories of his church and held all others up to scorn. On such an occasion one of his admirers somewhat deprecatingly said, "Ah ye should hear him when he has the drap in him; man! he's a great Presbyterian." Some of the greatest of these great Presbyterians have been drunkards. Living in wilful violation of the law of God they dare not occupy their minds with any point of vital religion, and shun appeals to conscience as the victim of hydrophobia flees water; but with wonderful fluency and fervour will dilate upon the constitution of a church by whose doctrine, practice and discipline they find themselves condemned.

There is unhappily a tendency among many good Presbyterians to encourage this great Presbyterianism. "He is a great Presbyterian" is often said as a word of recommendation for a man whose character is bad in the extreme, and for whom no other good thing can be said. It is unfortunate to say the least that "great Presbyterian," and "great scoundrel," or "great drunkard," should be names for the same man. A great Methodist or Baptist may be a great scoundrel too, but he generally, indeed necessarily, in order to gain his name makes a show of religion, which the great Presbyterian need not. To encourage such men, to praise them for their Presbyterianism, to recognize them as Presbyterians, is a dishonour to the church, an injury to the cause of religion, and a harm done to the souls of the men themselves. We do not think that our pulpits can compare for a moment in point of controversial virulence with those of other denominations; and there is perhaps no church so unwilling to make a parade of its denominational differences or to make them the subject of discourse at the stated times of the Sabbath service. Yet not unfrequently in new parts of the country where one or more hard-headed great Presbyterians are found to incite the preacher, valuable time is lost and golden opportunities of doing good are thrown away in needless attacks upon some sister church, and as needless a defence of that to which the congregation is supposed to belong. This takes well with the great Presbyterians, who are the great talkers, and for a time appear to be the most active men in the congregation, but, as a rule, it saddens and wearies and disgusts those who come seeking God's peace and holiness. Relationships and connections are not always found or formed within the same denomination, and blood and friendship rise indignantly in the heart of the warmest and truest adherent of the Westminster Standards against too frequent exhibitions of great Presbyterianism.

The man who in matters of religion puts his denomination first is a sectary, it matters not though his denominational differences be nearer the truth than all else, or be the very truth itself. He was a sectary who said "I am of Paul," as well as he who said "I of Apollos." Nay more, the man that dared to place the Lord and his apostles at variance, and said, "I am of Christ," thus designating a party, was a worse sectary than either of the others. It is as bad as if he had said "I belong to the Church" with one sect, or "I belong to the saints" with another of the present day. There is doubtless another extreme, equally to be deprecated, into which men run, that of ignoring the constitution and government of the Church to which they belong, and esteeming no communion of Christians above another? It is right that every man should be fully persuaded in his own mind and able moreover to give a reason for his adherence to a particular branch of the Christian Church. Our people would be none the worse for knowing more of the principles which distinguish Presbyterianism, but would thereby be better fitted to discharge their duty toward the Church at large.

Everything is to be gained and nothing lost by making known what is really the apostolic and reformation order of ecclesiastical polity. But above and before all should go the Church's Head, and with Him the Church's life, the saved soul, the devoted servant, the holy walk and conversation adorning the gospel, making Presbyterian a name to be highly honoured, turning into synonyms what now are far from being necessarily synonymous, the good man and the great Presbyterian.

## Missionary Intelligence.

### MR. HAMILTON'S REPORT.

BRANTFORD, ONTARIO, September 12th, 1872

EDITOR HOME AND FOREIGN RECORD.

DEAR SIR,—I enclose for publication in the October number of the Record, a report of missionary work performed at Prince Albert's landing and Fort William, by the Rev. Robert Hamilton. Mr. Hamilton at the request of the Home Mission Committee spent three months in that district, from May to July, inclusive. The Rev. Mr. McMullen, of Woodstock, who succeeded Mr. Hamilton, writes us as follows, regarding the station at Prince Arthur's landing: "The last sabbath that I preached there, the attendance was larger than could crowd into the Court room, and a number stood outside the door during the service. At the close, I requested those belonging to the Presbyterian Church to remain for a few minutes that I might confer with them in reference to future arrangements. A number of heads of families and others remained, and all were of one mind, that if possible a missionary should be sent to them for the winter. The Rev. Mr. Alexander, of Norval, was present, and assisted in explaining to the people the steps that should be taken, and in the appointment of a Committee, with a Secretary and Treasurer, to take charge of the cause for the time being, and to be a medium of communication with the Home Mission Committee. The Secretary's address is Mr. D. A. Grant, Government Depot, Thunder Bay."

I have only further to add, that the Rev. Mr. Smith, a Probationer of the Church, has been appointed for the winter months, and is already in the district.

Yours truly,

WM. COCHRANE.

*To Rev. Wm. Cochrane, Convener of H. M. Committee.*

DEAR SIR,—

According to arrangement, I left for Thunder Bay on Tuesday, 14th May, by the steamer *Frances Smith*, in the hope of being in time to preach at Fort William and Prince Arthur's Landing on the following Sabbath, but by getting aground twice, by fog and ice, we did not reach Thunder Bay until Wednesday. We had a short service on board on Sabbath evening, and also on Tuesday evening. These were largely attended by those on board.

When we got ashore at Prince Arthur's Landing, we found that a young man—a student in connection with the Wesleyan Methodist Church had, during the winter months, been preaching in the village, and occasionally at Silver Islet, about twenty-five miles distant across the bay. I found him preparing to return home with the design of reporting to the Conference. I gathered some useful information from him concerning the district. For eight weeks there was no other minister preaching the Gospel in that extensive district but myself, so that I arrived at an opportune season.

Because of the recent increase of the population, it was difficult to obtain a boarding place, but after some discouragements, two families kindly took me in. I hope, after this, no one sent to preach there will be under the necessity of begging a place to lay his head, but shall find one waiting for him. The public services had been held in the court-room during the winter months, but doubt was expressed whether it could be obtained any longer. I made application to the Judge, and, after stating some objections, he granted the use of the room until contrary notice be given.

No notice to the contrary was given so long as I remained.

The meetings were held there in the evenings at seven. The room was always well filled, and for the most part so much over-crowded, that numbers required to turn away. The numbers present varied from 60 to 80 persons. The meetings would have been much larger had the accommodation been more ample. The audiences were composed chiefly of males, this arose from the recent influx of young men in pursuit of silver, supposed to be abundant in these parts.

Nowhere have we addressed more attentive audiences than we found in that room. The necessity for a larger place of worship was deeply felt, and some effort was made to obtain one. Previous to the sale of town-lots on the 13th of June, a petition, largely signed by the people was presented to the Commissioner of Crown Lands, begging that a lot be reserved on which to build a Presbyterian church. The petition has been granted; but the lot selected being at the outskirts of the present village, we thought it would be more favourable to the success of a new congregation, to have the place of worship as near the centre of the village as possible; with this view, Miss Cameron kindly offered a lot free of expense, and conveniently situated for building. In the name of our church, I accepted the gift so kindly bestowed. Another lady, Mrs. Blackwood, Jr., collected among friends about \$250 for building. Her efforts were interrupted by ill-health. We hope that, with health now restored, she will resume her efforts, so that a comfortable place of worship may soon be erected there in connection with the Canada Presbyterian Church.

In this matter, the W. Methodists show their usual enterprize. The week previous to that on which I left, one of their ministers arrived, who is located there by the Conference for the usual term. Immediately, efforts were made to have a place of worship erected. A few days after, Rev. Mr. Punshon, with some companions in travel, called on their way to Red River, and subscribed \$500 for building a Church in their connection; books were also presented to the people in the village, soliciting subscriptions for the same object, so that I have no doubt they shall have a place of worship erected this season.

In this we ought not to be behind any, for we have been the first

in supplying the people there with the preaching of the Gospel. To persevere is not building upon any other man's foundation; but we cannot hope that any congregation can get along prosperously without a comfortable place of worship. It would be brotherly if some members of our church would follow the example of Mr. Punshon and his fellow-travellers; and send some help to aid the people to erect a Presbyterian Church in P. A. Landing.

The great proportion of the people there have more need of the Gospel than they have love to it, and it may be necessary for some time to give help, until they get unity and strength to be self-sustaining. The probability of the now rapidly growing village becoming a city depends much on the success of the mines around, which are now being opened, but the prospect of success is sufficient to encourage us to continue to hold up the banner of truth in these parts.

I preached at Fort William on the mornings of seven Sabbaths. The few families in the neighbourhood are, with one exception, professedly Presbyterian. The number of persons present at the meetings, averaged about 35. The place of meeting, the upper flat of an old store, is not very comfortable in a windy day. The windows have never been graced with glass, but, when the wind allowed the shutters to remain open, plenty of light was admitted to enable the speaker to see the hearers, and plenty of fresh air to keep all from fainting.

The people there purpose to have a more comfortable place of meeting erected. The Hudson Bay Company have hitherto made no provision for the instruction of the people in and around the Fort. The monotonous state of things which has so long obtained on the banks of the Kaminstiquia is likely to be much changed, through the enterprise of persons from other parts of the country. Mr. Oliver has erected a large saw mill on the opposite bank, and purposes to enter largely into the lumbering business. This is drawing thither a number of men, and furnishes additional reasons to those previously existing, why religious services should be continued here.

I visited Silver Islet twice. Once, during the week, when I addressed two meetings, one of them held in the school house in the village, the other was held in the dining-room of the boarding house. Only 14 persons were present at the first, about 30 were present at the second meeting. The second visit I made included the Sabbath, when I twice addressed meetings, one in the afternoon, the other in the evening—about 40 persons were present at each of them. Three days after, I was requested to address a large meeting assembled at the funeral of a boy who had been killed by accident. The circumstances were extremely touching to us all. The only son of his mother, who had given remarkable evidences of being under the motions of the Divine Spirit, and had given great hopes to his father and mother, was suddenly cut off. The large number assembled seemed to sympathize deeply with the bereaved parents. The village, which is situated on the mainland, contains about forty houses—a good many of them are occupied by Roman Catholics, the rest by persons who profess to adhere to the Presbyterian, Episcopal, and other denominations. The W. Methodists have located a Minister there, who arrived about the end of July. The proprietors of the silver mines have erected a comfortable school-house in the village which is freely granted to all denominations who may desire to

conduct religious worship in it. There are a number who have expressed a desire to have preaching from Ministers of our Church. They are not able to do much in the way of support, and seeing they now have stated supply from the Methodist Church, it may not be expedient in us to send any preachers regularly there. I did not know of any families who claimed connection with the Methodist Church, but that Church shows much zeal in sending preachers where they find a Protestant community not regularly supplied with Gospel ordinances. Our limited Mission Funds, and lack of zeal to extend our usefulness to those lying beyond, keep us from promptly entering new fields with the message of Salvation.

By the steamers, I twice visited Beck's Mines, 14 miles from P. A. Landing, but did not find any opportunity of preaching to the workmen who were very much scattered at their different occupations.

After spending eight weeks in Thunder Bay region, I left for Sault Ste. Marie, that I might supply there, in room of Mr. Martin, who was to supply two Sabbaths at Fort William and P. A. Landing. I met with about 30 persons on Sabbath morning in a school-house in the village. In the afternoon, I was taken to Korah, over one of the roughest of roads, six miles back from the river, and preached to about 30 persons in the school-house. Then we returned, went over the river, and preached in the American Presbyterian Church. The Minister of that congregation sometimes kindly goes and preaches to our people in Korah, and thus supplies a blank when we cannot. Because of the prospects of this place, we believe it is important that we make an effort to give them regular supply of sermon. About this, the people are exceedingly anxious. Hitherto the supply has been very irregular, and, consequently, we have been losing the position we once occupied at Sault Ste. Marie. I would press the committee to send someone there during the ensuing winter.

I designed to have preached at Bruce Mines on the way homeward, but because of reasons I may not mention here, after seeing some of the people, it was considered expedient to return to the steamer, and proceed on my way.

I would not urge the Committee to send any supply to Bruce Mines. There are only four or five families who profess to have any desire to have supply from us, and these are not very anxious. There are two Methodist Churches in the village where ordinances are regularly dispensed, so that none are destitute of the Gospel there.

Though in all these Stations north of the Lakes, we have been occasionally supplying with sermon these years, there are many things discouraging, there is much to stimulate us not to slacken, but to increase our efforts for the well-being of the people. Though hitherto some of them have not done much to sustain the Gospel among themselves, they will do more when they see more clearly its value. And if we persevere in sowing the good seed, the Spirit of God will cause it to bring forth fruit in due season. Men whose eyes are daily peering into rocks for fortunes, should be compassionated by the Church, and many efforts should be made to draw their eyes to the Rock of Ages, where is to be found gold and silver tried in the fire, that they may be rich.

Those Ministers whose congregations grant them a few weeks every summer to recruit strength, may do well to make a visit to the shores of these



great lakes, to inhale the cool breezes, and refresh themselves and the people by preaching the Word for a week or two at a time. To continue as long as we were constrained to do, may not be convenient nor needful, but from personal experience, we can commend the change.

After this year, better accommodation will be furnished to strangers visiting these shores, so that a visit to Thunder Bay may be as cheap and health-restoring as one to Murray Bay or Portland.

I am yours truly,

ROBERT HAMILTON.

### FREE CHURCH MISSIONS.

The Record for September contains a sketch of the Calcutta Free Church Institution, from the pen of Mrs. Murray Mitchell. Mrs. Mitchell mentions a visit paid to the Institution by Lord Napier, the late Governor-General, and Lady Napier, in the course of which the former spoke of the senior pupils as the most advanced in culture and thought of any students he had met in India. The Educational institutions of the Free Church are every day more clearly vindicating the policy of Dr. Duff and others, in establishing them. From Lebanon, news has come of a converted Priest of the Greek Church labouring in the cause of Christ, and of a Monk of the same communion having left the church of his fathers for Protestantism. The Rev. Lal Behari De, formerly pastor of the native church in Calcutta, and now a teacher in the Hooghly College, has recommenced the English Presbyterian service in Chinsurah. The death of Mrs. Young, wife of the missionary teacher in Nagpore, is chronicled. Mr. Koenig, of Pesth, writes to the Conventor of the Jewish Mission, telling of the baptism of two more Jewish converts. He also gives an account of the annual examination of the Mission school, and mentions with satisfaction, the praises of the Director of the principal Jewish school in Perth. The colporteur has been successful in selling to Jews, many copies of the New Testament. The Rev. Mr. Shaw, of Selkirk, has been appointed as assistant to Mr. Koenig. The Rev. Alexander Furst, formerly of Stettin, has been appointed an additional missionary to Prague. The Rev. Mr. Arthur, minister of Belize, gives an account of missionary labours in British Honduras. Mr. Clark has been zealously engaged in itinerating work in the neighborhood of Odessa.

### UNITED PRESBYTERIAN MISSIONS.

JAMAICA.—The Rev. S. R. Hanna, of Stirling, writes:—"As day by day I go out to visit from house to house—for this is the plan I have adopted—I visit all and sundry, and I am convinced that it is only by this process of 'excavation' that the majority of the people will be reached,—my heart is saddened by the wickedness that I find prevailing around, and I am ashamed when I think that the awful evils which the missionaries in Jamaica have to confront must be laid at the door of the *white man*. He it is who, to a lamentable extent, is to be blamed for the abominations of Jamaica society; and the white man will never have done his duty to the people here, till he have done his utmost to remove the awful curse of immorality which now rests on the land.

ENGLISH PRESBYTERIAN MISSIONS.—The Rev. W. S. Swanson of Amoy, says:—"You remember the early history of Khiboey, its struggles, and the

fiery persecution of its opening. That congregation has now grown into three. Khiboey itself is an organized church with its own office-bearers, and now one of its daughters, the congregation at Kiolci, is asking for leave to elect elders and deacons, and this the Presbytery has granted.

Just as it has been granted, the original congregation at Khiboey think of sending off another nucleus of members to begin work at a new station. I was with them last Sabbath, and I found that they were most hearty and zealous for at once beginning in a village some six or seven miles distance from them. This village is a large and most important one, and is called Tugk'o. They have already collected enough money to get and furnish a new chapel, and as soon as a suitable house can be found the work will be begun. All they ask from us is a preacher, the other expenses, such as rent, &c., they will attend to themselves.

At the same time, in another part of the field, another congregation, that of Baypay, is taking a similar step. They have resolved to begin work at a walled town called Tenghai, about ten miles distant from Baypay. When I came here a few persons, some ten or twelve, were the sum total of the Baypay congregation. That single congregation is now the mother of five small congregations, not including the new station named above.

This is the hopeful way for Church extension in China, and from it I am looking for the evangelisation of this great land."

Dr. Dickson writes cheerfully of work and prospects in Formosa where he labors with Dr. Maxwell, Rev. H. Ritchie, Rev. W. Campbell and Rev. J. Mackay of the Canada Presbyterian Church.

MISSIONS OF THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.—The Rev. J. D. Murray writes under date Aneiteum, May 13th.—“The *Dayspring* had arrived safely at Aneiteum on the 1st May, after a pleasant voyage of three weeks from Melbourne. There were 16 passengers on board; Dr. Geddie, Mr. and Mrs. Inglis, Mrs. Neilson and two children, Mr. McDonald, (a new Missionary from the Presbyterian Church of Victoria), Mr. and Mrs. MacKenzie, Mr. and Mrs. Robertson, Mr. Campbell, Miss Geddie, Mr. Murray and his wife and child. Captain Rae gives every satisfaction. Mr. Murray is settled in Dr. Geddie's station. Rev. Mr. McDonald was married to Miss Geddie at Aneiteum on the 11th of May. The stations of the new Missionaries were not then decided upon. News had reached Aneiteum of the murder of the Rev. J. D. Gordon. It is stated that an epidemic prevailed, and that a heathen chief, believing Mr. G. to be the cause, went to his house and clubbed him. The christian natives carried the dead body to Dillon's Bay and buried it beside the other Gordon graves. The murderer and four others who had assisted him were then shot. All the Missionaries were well when Mr. Murray wrote.”

The Record speaks of Mr. Gordon as follows: “Mr. Gordon was a native of Alberton in Prince Edward Island, and one of a large family trained by godly parents in the fear of the Lord, and in the knowledge of God's holy word. He devoted himself to the Ministry of the Gospel while his brother was only entering on his work. He studied under Professors Ross, McCulloch, and Lyall at Truro. Under Drs. King and Smith, and Professor McKnight, he was pursuing his theological course, when he received the awful news of the murder of his brother and Mrs. Gordon. He hastened home to comfort his mother, but never seemed diverted from his purpose to preach the Gospel to the heathen, for a day or for an hour. He offered his services to the Board for the New Hebrides Mission, so soon as his studies

should be completed. He was accepted; and after visiting the Lower Provinces and Canada, where he left most favorable impressions and loving recollections, he sailed from Halifax in the *Dayspring* with Rev. Messrs. Morrison and McCullagh in 1863.

When the Missionaries were about to be located, in no reckless spirit, but with strong faith in the power of the Gospel, and in the conviction that he was called to carry on the work of evangelization where his brother had been permitted only to make a commencement, he chose the island of Erromanga as the scene of his Missionary toil. On that forbidding soil he had spent eight years of honest, earnest and almost unintermitting effort, when his work on earth suddenly closed."

The following account of the Acadian Mission of this active Church is full of interest.

"From various quarters we learn that this Mission has been prosecuted this year with increasing success. Early in the season Messrs. Paradis and Brouillette from the Canada Presbyterian Church came to the Lower Provinces. Mr. Paradis visited the French population around Shediac, awakened their interest and preached in the Public Hall at Shediac to some hundreds.

His companion proceeded up the St. John River, and being soon followed by Mr. Paradis, they have laboured together in the neighbourhood of the Grand Falls, with such success as to produce the impression that that place should be selected as one centre of Missionary work, among the French population. Rev. N. McKay has recently visited the young Missionaries, and we expect further particulars from his pen, for our next number. Meanwhile it will gratify the friends and supporters of the Mission to learn that not one or two, but 10 or 12 have come to the point of taking God's Revelation instead of the Priest, as their guide, and are thankful for the Gospel which announces a Divine righteousness received by faith:

Mr. Paradis recently returned to Shediac and is probably, by this time, visiting some portions of Prince Edward Island where the Acadian French are numerous."

## Home Ecclesiastical Intelligence.

### CALLS. &c.

The Rev. J. Stewart has received and accepted a call from the Congregation of *Pakohau*; Rev. R. Williams has received a call from the Congregation of *Nepau*; the Rev. D. McDougal has received a call from the Congregation of *Jersey*; Rev. Dr. M. Vica of Montreal has received a call from the Congregation in Brooklyn, New York, of which Prof. Patton, now of Chicago, was Pastor; Rev. J. Cameron, of Char. worth received a call from the Congregation of *Chesley*, which he has declined; Rev. R. H. Hoskin, of Lindsay, has received a call from the Congregation of *Dundas*; Rev. A. Stewart, of Mosa, has been called by the Congregation of *Culross*; the Rev. A. M. Tait has resigned the pastoral charge of the Congregation of *Bristol*.

### FRENCH EVANGELIZATION.

*General Assembly's Collection, Second Sabbath of October*

By appointment of the General Assembly's, all Congregations and Mission Stations where no Missionary Associations have been formed, are instructed to take up the annual collection for our French Evangelization Scheme, on the second Sabbath of October, (Sabbath the 13th inst.)

During last Session of the Montreal College, eleven French students were enrolled. They prosecuted their studies with zeal and success, performing Missionary duty as opportunity presented, within the city, and supplying two stations outside.

Two other students (not French) have been qualifying themselves for labour in Roman Catholic fields, one of whom had previously been an approved teacher in the Jesuit College at Montreal.

During the present summer six of the French students have been in the Mission field, two have been teaching, and two have been at home on account of their health.

One of them, supported by the Missionary Society of Knox College, has laboured in a new Township of the Glengary District, where some hundreds of French Roman Catholic families are located. Much interest has been excited in this District by recent discussions. These have awakened the vigilance of the Priesthood, and revealed at the same time their cowardice when challenged.

The Missionary has found many doors barred against him through the intervention of the Priests who shrank from contact with him. Notwithstanding, he had not a few private interviews with individuals, and a Blacksmith's Shop served the purpose of "the School of one Tyrannus."

C. Amaron, who was employed by the Missionary Society of the Montreal College, laboured in the District of De Ramsay, where some Protestant families are scattered.

His meetings were held in a School house, and attended by from 30 to 40, sometimes as many as 70. One aged man came ten miles to the meetings, and, though all his family were bigoted Romanists, he was firm in his determination to leave Rome. Two women also seemed leaning in the same direction.

He formed a Sabbath School, and conducted a Bible-class of from 17 to 20 members, whose ages varied from 10 to 30. He speaks of the loud call for Schools and the increasing desire of the people to have their children educated. He had several friendly discussions with Romanists on varied phases of the system, in one instance for three hours in succession. He established family worship in several families where he resided, and cast bread on the waters which may be found after many days. Since leaving the field he has received a letter, from one young woman intimating that she has "found Jesus precious to her Soul."

M. Crouchet was stationed by the Committee at St. Chrysostom in the Chateauguay District. His labours have been entirely amongst Romanists. The meetings have been encouragingly attended. Of at least four families good hopes are entertained. One family have already notified the Priest of their withdrawal. Another is about doing so. A woman died in the faith of Christ. The converts are very earnest in their efforts to win over others.

Charles Brouillette was appointed by the Committee to Belle Riviere, which was linked with St. Therese, St. Eustache, and Grand Freniere.

Though his labours have been largely amongst Protestants, he has not been unmindful of his own brethren. "I have met a good number of Catholics with whom I have had very pleasant conversations on religious subjects. I never miss talking with them when the opportunity presents itself."

For a portion of the season the Committee assigned, F. Rivard to the "Desert" District within the bounds of the Presbytery of Ottawa. It embraced Aylwin, Bass Lake, the Sixes and Desert, and extended some 90 miles from Ottawa. He reports gratifying success. "In visiting the French (he writes) from house to house, my success consisted, not in selling books, but, in reading a portion of Scripture, and giving an explanation of what was read.

Some said it was the first time they had heard any one reading to them in French. Books are not easily disposed of among them, for the reason that money is scarce, and not more than four in a hundred can read in an intelligent manner.

In a house where a man who was out working, was called in, I had to stay for three hours conversing with him and answering his objections. I had tea in that house, and was asked to stay over-night.

Never before did I speak so much at length and so plainly to a Roman Catholic, on the difference between the Catholic and the Protestant Faith—the teachings of the Bible and those of Rome, &c. In this part of Canada as in many places throughout the Provinces, the people are dissatisfied with the Roman Clergy, but they are too ignorant, superstitious and benighted to wish for better Spiritual leaders.

Preaching and visiting should be accompanied, if not preceded, by the teaching of the young. A school being opened, a teacher visits the children and, in this way, reaches the old people easily. They asked if I would be willing to open one amongst them next summer. The number of children that would attend is over 60,—at the evening school for grown up people who can neither read nor write, over 30."

M. Paradis and T. Brouillette were selected this year for Missionary service in New Brunswick.

M. Paradis writes to us of a very promising young man who had "come out" under his ministrations last year, and who though keenly persecuted had decided to study for the Ministry. In the place to which this youth belonged M. Paradis held this season four discussions, attended by two hundred French. Thereafter he joined his comrade "who had made three converts who renounced Romanism to follow the teachings of the Gospel. Since that, three more were added to our list, and many others are very favourable. We challenged the Priests to public discussion, and they having refused, we called upon one of them, and had a long conversation with him about religion, during which he could answer none of our questions. We then told him that, according to his belief we were lost and trying to lose others, and succeeding very well, and that it was therefore his duty if he thought he was right, to come and confirm his people who are very anxious to hear us converse together on their belief that Christ had sent his disciples to preach His Gospel to all creatures, but he would not. He told us he would warn his people against us, and so he did, but, in the minds of very few, it produces effect.

We are now in the most promising field I ever saw. Many have got tired of buying their salvation. Pray for us,—we have many difficulties and we can do nothing without help."

The "Record" of "the Church of the Lower Provinces speaks thus favourably of the labours of these young men.

"From various quarters we learn that this Mission has been prosecuted this year with increasing success. Early in the season, M. Paradis and Brouillette from the Canada Presbyterian Church came to the Lower Provinces. M. Paradis visited the French population around Shediac, awakening their interest and preached in the Public Hall at Shediac to some hundreds.

"His companion proceeded up the St. John River, and being soon followed by M. Paradis, they have laboured together in the neighbourhood of the Grand Falls with such success as to produce the impression that that place should be selected as our Centre of Missionary work among the French Population.

It will gratify the friends and supporters of the Mission to learn that, not one or two, but 10 or 12 have come to the point of taking God's Revelation instead of the Priest as their guide, and are thankful for the Gospel which announces a Divine righteousness received by Faith.

M. Paradis recently returned to Shediac, and is probably by this time, visiting some portions of Prince Edward Island where the Acadian French are numerous."

It thus appears that there are "great doors and effectual" for our young men "though there be many adversaries."

The prospects of the Holy War against this great "Spiritual wickedness" were never brighter. The "hidden ones" in the bosom of the Papacy who refuse to bow the knee to Baal are more than "seven thousand." Dollinger and Hyacinthe have many sympathisers to whom the voice cries, "Come out of her my people."

Gavazzi and his noble compeers "preach the Gospel to them that are at Rome." Telling blows are now, in God's wondrous Providence, being dealt, which shake the Vatican." "This day is to us a day of good tidings. If we (especially in this land where Romanism is rooted more firmly than anywhere else), hold our peace, mischief will befall us."

Lord Nelson when he came in sight of the enemy's ships at Trafalgar, exclaimed—"I thank the Most High God for this *great opportunity*." This should be our feeling.

A "great opportunity" truly we have. If trusting in the Captain of Salvation we brace ourselves for the struggle, victory will be ours. He who wrought so mightily by the ram's horns, at Jericho and directed the small stones from the brook of the stripling shepherd's sling, will make these great walls come down, and this vaunting Giant fall. But the "Sinews of War" are needed. And when Rome "set for the fall of many," deals out her money with such lavish hand, let us who are set for their "rising again," not deal out our dollars in a higgling spirit, and with a niggard hand. "Every one then according as he purposeth in his heart, so let him give not grudgingly as of necessity, for God loveth a cheerful giver."

ROBERT F. BURNS, Convener.

Those unable to take up the collection on the second Sabbath of Oct., will be kind enough to forward it as soon thereafter as possible. We bespeak from all Missionary Associations the most favourable consideration, and a liberal appropriation, as also, from our Sabbath Schools and Bible classes.

## PROCEEDINGS OF COMMISSION IN CASE OF REV. W. C. WINDELL.

At Prince Albert, the 4th day of Sept. 1872, the which day the Commission of the General Assembly, on the application of Mr. W. C. Windell and the congregations of Cartwright and Ballyduff, to be restored to their former status and transferred to the Presbytery of Cobourg, met at noon, and after praise and the reading of the Word, was constituted with prayer.

Sederunt—Prof. Gregg, convener; Mr. Dick, Mr. Donald, Mr. S. C. Fraser, Mr. Lowry, Mr. Wallace, Dr. Topp, and Prof. Cavan, Ministers; and Mr. T. W. Taylor, Elder.

On motion duly made and seconded, Mr. Fraser was appointed Clerk.

There were produced and read.—1. Extracts from the proceedings of the General Assembly, constituting the Commission, naming the members thereof, and containing the instructions issued to the Presbytery of Ontario relative to the preparation of the case for the purposes of the Commission.

2. The applications of Mr. Windell and the congregations of Cartwright and Ballyduff, to be restored to their former status respectively, and transferred to the jurisdiction of the Presbytery of Cobourg.

3. Extract minutes of the Presbytery of Ontario, showing cause why the prayer of Mr. Windell's petition should not be granted.

On motion of Dr. Topp, the Commission called for the papers which the Presbytery of Ontario had been instructed to prepare in the case.

No documents were produced.

Parties were called and there appeared—

For Mr. Windell—Mr. Windell in person.

“ Cartwright—H. Watson, A. Montgomery, D. Ferguson and John Dickie.

“ Ballyduff—J. C. Williamson.

“ Presbytery of Ontario—Dr. Thornton, Mr. Thom, Mr. Edmonson, Mr. Ballantine, Ministers; and Mr. Radcliffe, Elder.

At this stage of the proceedings, Dr. Thornton, with the permission of the Commission, explained that no papers were forthcoming from the Presbytery: 1. Because the Presbytery had not received extracts in time, owing to some mistake on the part of the Post-office. 2. Because the Presbytery, not having made any charges, could not prepare documents in the sense in which they understood the decision of the Assembly.

The Commission at 1, P. M., adjourned for an hour, and the meeting was closed with the benediction.

S. C. FRASER, Clerk.

The Commission met again at two P. M., in terms of adjournment and was constituted with prayer.

Sederunt—As before.

The minutes of the former meeting were read and sustained. The Commission proceeded to hear parties, and all the parties were heard accordingly.

In answer to questions put, Mr. Windell expressed regret for having renounced the jurisdiction of the Presbytery, explained that his action in the matter had been misunderstood; and he now disclaims any intention of repudiating the authority of the church courts.

Parties were removed, and the Commission proceeded to deliberate. After an expression of opinion by the members severally, on the general aspect of the case, the following motion proposed by Dr. Topp and seconded by Mr. Lowry was agreed to, *nam con.*

“The Commission having heard parties in the case, and received from the

Presbytery of Ontario a full statement of their sentiments and views with reference to the request of Mr. W. C. Windell for restoration to the ministry in this church, find that no specific charges of immorality have been brought forward against Mr. Windell; but that his bearing and conduct towards the Presbytery have been such as could not, in their opinion, be justified, but on the contrary, were deserving of the high censure of the church, which the Presbytery had pronounced.

"At the same time, considering that Mr. Windell has expressed his regret for such disrespectful and contumacious conduct, and that he and his congregation are desirous of being re-admitted into the Canada Presbyterian Church, the Commission, in view of all the interests and circumstances involved agree to grant the prayer of both petitions—to restore them to their former status respectively, and transfer them to the jurisdiction of the Presbytery of Cobourg.

'The Commission also instruct their convener, in intimating this decision to Mr. Windell, to admonish him to follow no divisive courses from the established order of this church, and to submit himself, willingly and humbly, 'in the spirit of meekness,' to the Presbytery of which he is a member, and to the Superior Judicatories of the Church."

S. C. FRASER, *Clerk.*

Parties were re-called, and the deliverance intimated.

In terms of the resolution, the Convener admonished Mr. Windell in appropriate terms.

In reply to an enquiry, Mr. Windell engaged to discontinue his regular services in Euniskillen, but claimed the privilege of preaching occasionally in that neighbourhood, where some members of his congregation resided.

Mr. Windell and the Presbytery of Ontario craved extracts, which were ordered to be given; and the Clerk was instructed to forward extracts to the Presbytery of Cobourg for information in the premises.

The business being finished, the Commission was closed with prayer.

S. C. FRASER, *Clerk.*

### PRESBYTERY OF OTTAWA.

This Presbytery held an adjourned meeting at Carlton Place on the 29th ult. There were present eight Ministers and three Elders. The following are the principal items of business that were transacted.—There was handed in and read a Call from the congregation of Nepean addressed to the Rev. R. Whillans, B. A., signed by 53 communicants, and 59 adherents, and a resolution passed at a congregational meeting promising a stipend of \$500 per annum, and requesting aid from the Home Mission Fund to the extent of \$100 a year. Mr. McLaren who moderated in the Call, and Mr. Andrews who appeared as a commissioner from the congregation both gave a very encouraging account of the unanimity that prevailed in regard to this Call. On motion duly made, the Call was sustained and put into Mr. Whillans's hands, who, at a future stage of the meeting intimated his acceptance of it, and arrangements were made for hearing his trials, and should these be sustained for proceeding with the ordination on Thursday, the 26th inst.

There was also produced and read a call from the congregation of Pakenham, addressed to the Rev. James Stewart, signed by 31 members and 48 adherents. Mr. Carswell narrated the steps taken by him, in the moderation of this call, and his conduct was approved. The Presbytery agreed to sustain the Call and put it into the hand of Mr. Stewart who was present. Before the close of the proceedings Mr. Stewart intimated his acceptance, and a meeting was appointed for the 27th inst., to hear the prescribed trials, and should these be satisfactory, to proceed with the ordination.



Mr. A. M. Tait handed in formally his resignation of the congregation of Bristol, assigning as his reason the severity of the winter, which interfered with his health, happiness and usefulness. Mr. King appeared as a representative from the congregation. He expressed his deep sorrow at the step which Mr. Tait had seen it his duty to take. The greatest harmony had prevailed in the congregation, and a very large accession had been made to the membership since his settlement amongst them. They however, had agreed to offer no opposition, as Mr. Tait's mind was made up to leave, and they had no desire to keep him against his will. After various members of Presbyteries had expressed their views, the following finding was agreed upon: That the Presbytery regret Mr. Tait's continued adherence to his resignation; yet having respect to his repeated expression of the path of duty, agree to accept of said resignation, and dissolve the pastoral tie on and after the 15th Sept., and appoint Mr. Stephenson to preach in Bristol, on the 23rd Sept., and declare the Church vacant.

Messrs. McKenzie and Croubie were appointed a committee to draft a suitable minute expressing the sentiments of the Presbytery towards their brother about to leave them.

J. CARSWELL, *Pres. Clerk.*

### PRESBYTERY OF DURHAM.

This Presbytery held its ordinary quarterly meeting at Durham on the 17th September.

Mr. Blain, moderator, not being present, and the Presbytery learning that the cause of his absence was the death of Mrs. Blain, they instructed the Clerk to write to their brother expressing their sympathy with him in his affliction.

Reports were given in of the dispensation of the Lord's Supper in the several Mission Stations, and of their attention having been called to the duty of contributing to the schemes of the church, according to appointment at last meeting, —shewing the condition of the mission field generally as hopeful.

Mr. Duff reported that he had moderated in a call at Chesley as appointed, and laid on the table a call to that congregation unanimously signed in favour of Mr. John Macmillan, Mount Forest. Mr. Duff's conduct in the matter having been approved of, Mr. D. M. Halliday appeared as commissioner from Chesley, and was heard in support of the call.—The call was sustained, and presented to Mr. Macmillan, who stated he did not see it to be his duty to accept the same. Mr. Macmillan's mind being clear in the matter, the Presbytery resolved to proceed no further therein. The Commissioner then stated that in such case he was instructed to apply for another moderation, which was granted, Mr. Duff being appointed to moderate in a call in Chesley on an early day, due notice being given.

A Home Mission Report was given in by Mr. Crozier, as convener of the Home Mission Committee, which was received and considered *seriatim*.

Application was made by North Arthur congregation for aid from the General Assembly's Home Mission Committee to the amount of one hundred dollars — Answers to the queries of said Committee having been given in and read, it was resolved to apply for aid to said amount, —the Presbytery resting their application on the ground of the necessity to Arthur of having Divine service conducted in the Gaelic language.

Conference was held on the subject of "the great need of the work of the Lord being revived throughout all our congregations," which was introduced by Mr. Greig. Owing to the lateness of the hour, the absence of several members of Court, and the importance of the subject, the conference was adjourned till next ordinary meeting.

Durham Road &c. and West Brant Session Records were examined and attested as on the whole carefully and accurately kept.

Session Records not recently examined were ordered to be produced at next ordinary meeting.

The Presbytery adjourned to hold their next ordinary meeting at Durham, on the 2nd Tuesday of January, at 11 o'clock, A. M.

WM. PARK. *Pres. Clerk.*

**PRESBYTERY OF MANITOBA.**—The Presbytery met on the 10th of July, in Manitoba College. The Rev. Alexander Fraser, late of Port Elgin, who had been appointed by the Home Mission Committee to labour in this Presbytery, was cordially welcomed, and his name entered on the Presbytery Roll.

Rev. Dr. Robinson of the American Presbyterian Church, being present, was invited to sit as a corresponding member.

It was moved, seconded and carried, that the Rev. Alexander Fraser be stationed at Little Britain, to supply that and the adjoining stations.

A petition was presented signed by sixty-five Presbyterians of the congregations of Kildonan and Knox Church, Winnipeg, purporting to represent the Presbyterians of the Province, to the Home Mission Committee, asking that the Rev. A. Matheson, of Lunenburg, in the Presbytery of Brockville, be sent to labour somewhere in the bounds of this Presbytery.

It was moved, seconded, and carried, that the petition be forwarded to the Home Mission Committee, and that should the Committee be in a position to send another labourer to this field, the Presbytery will cordially welcome Mr. Matheson to labour within its bounds.

Mr. McNabb, on account of his transference to the western limits of the Presbytery, resigned the Clerkship. Mr. McNabb's resignation was accepted, and Prof. Bryce was appointed to act as temporary Clerk upon his return.

Messrs. A. Polson and Neil Henderson, Elders of the Kildonan congregation, were appointed Catechists to assist in supplying the rapidly increasing stations within the bounds.

The Presbytery adjourned, to hold its next regular meeting on the first Wednesday of October.

GEORGE ERYCE, *Clerk. pro. tem.*

**PRESBYTERY OF OWEN SOUND.**—This Presbytery held a regular meeting at Owen Sound on the 17th day of September, the Rev. C. C. Stewart, Moderator.

Messrs. Currie & Paterson, Students in Divinity, appeared and delivered discourses, which were sustained, and the Clerk was instructed to certify them to the Board of Examiners of Knox College. A petition was read from Latona congregation, praying the Presbytery to appoint one of their number to moderate in a call on an early day. The petition was accompanied with a resolution passed at a congregational meeting, promising an annual salary of \$500 and a manse. The prayer of the petition was granted, and Mr. Cameron, of Chatsworth, was authorized to moderate in a call on Tuesday the first day of October, at 11 o'clock a. m.

Mr. Cameron, from the Deputation appointed to visit the western portion of the mission field, gave in the following report:—"That the Committee spent three days in the work assigned them, that they met with five different stations. They preached and enquired into their circumstances, finding as follows: (1) That Ready and Desboro' are ready to assume the full responsibility of a congregation could they get assistance from the Central Fund. (2) That Allenford desires a

union with Webster's station, but that a difficulty lies in the way in regard to Chesley Lake and Elsinore, into which the Presbytery must look. On motion made the report was received and the diligence of the commended. After consideration, it was moved by Mr. Dewar, duly seconded and agreed to, that the report lie on the table, and that all parties concerned be cited to appear in their own interest at an adjourned meeting of the Presbytery to be held at Owen Sound, on Tuesday, the 29th day of October, at 2 p.m. The Deputation was re-appointed and instructed to visit, if possible, Chesley Lake and Elsinore before the adjourned meeting. Mr. Dewar brought forward the motion of which he gave notice on the 12th of March last, viz:—"That the election of a member by vote, as Commissioner to the General Assembly, does not disqualify him from being chosen by rotation."

Mr. Stewart was appointed corresponding member of the Foreign Mission Committee.

Mr. Dewar, Convener of the Committee on contributions to the schemes of the Church by congregations within the bounds, gave in and read a lengthened report, from which it appeared that some of the congregations had increased their contributions for the past year. The report was received and the thanks of the court tendered to them, and especially to the Convener, for their diligence.

D. J. McINNES.

PRES. CLERK.

THE PRESBYTERY OF TORONTO held an ordinary meeting on the 3rd of September, when the following was the most important matter of business.

A call was submitted and read from the Reformed Protestant (Dutch) Church on the Heights of Brooklyn New York, addressed to Dr. Inglis, Professor of Systematic Theology in Knox College, and a member of the Presbytery. In connection with this call there appeared two delegates from said Church, who wished to be heard in support of it; and on motion made, it was agreed to hear them. Mr. Theodore Sturges, elder, and Mr. William Martin, deacon, were heard accordingly. Dr. Inglis was also heard, who declared that after due deliberation he felt it to be his duty to accept said call. In connection also with this matter, an extract minute of the Board of Management of Knox College was read as follows:—  
 "The Chairman read a letter of Dr. Inglis, which was in the following terms:—  
 "Toronto, 22nd August, 1872,—Rev. A. Topp, D. D., Chairman of the Board of Management of Knox College.—My Dear Sir, having received a call from the Reformed Church on the Heights of Brooklyn, New York, I have, after serious consideration of the question, made up my mind to accept of the call. I beg leave herewith to tender my resignation of my position as Professor of Systematic Theology, Knox College. In doing so, allow me to express my grateful sense of the kindness and courtesy which I have received from yourself and the other members of the Board. I am, Dear Sir, most respectfully yours, (signed) David Inglis—  
 "Dr. Inglis made a brief statement as to the reasons which had influenced him in making up his mind to accept of the call. It was moved by Mr. Reid, seconded by Dr. Proudfoot, that the Board accept the resignation of Dr. Inglis, subject to the approval of the next General Assembly. It was moved in amendment by Mr. William Cochrane, seconded by Dr. Waters, that the resignation be received and accepted, and the action of the Board, in the peculiar circumstances of the case, be reported to the next General Assembly. A vote was taken, when six voted for the amendment, and eleven for the motion. The ayes and nays were called for when there voted yeas 16 and 1 nay. The Board accordingly, in terms of the motion, accepted the resignation of Dr. Inglis, subject to the approval of the next General Assembly. Thereafter the Board, on motion made and seconded, appointed the following Committee to draft a minute expressive of their regret at parting with Dr. Inglis, a copy of the same

"to be engrossed in the minutes, and a copy sent to Dr. Inglis, namely, Dr. Topp, Professor Caven, Messrs. Cochrane and Simpson. Extracted from the "Minutes of the Board of Management of Knox College by Wm. Reid, Secretary." In these circumstances, it was moved by Dr. Topp, seconded by Mr. Reid, and agreed, that the Presbytery, having deliberated on the whole subject, whilst expressing their regret and disappointment in the prospect of Dr. Inglis's separation from the Canada Presbyterian Church, yet agree to offer no opposition to his acceptance of the call, and resolve, as they hereby do, to grant him the necessary Presbyterial certificate, in order that his induction may take place in regular form into his new charge at Brooklyn. The Presbytery, at the same time, cannot part with their esteemed brother as a member of this Presbytery, without expressing their high estimation of his ability, and ministerial gifts, and personal character, their deep sense of the important services which he has rendered to the Church as a minister of Hamilton for many years, and latterly as Professor in Knox College for some time, and their appreciation also of the valuable counsel and aid which he has given in the deliberations of the Presbytery and other church courts, and generally in the business of the church. The Presbytery consequently regret the loss sustained in his removal; yet they will follow him with their earnest prayers that the Lord may bestow his best blessing on himself and family, and ever crown his labours with large success, and with abundant fruits to the praise and glory of Christ's name. The call was then put into the hands of Dr. Inglis, and he was suitably addressed by the Moderator. In a few words Dr. Inglis returned thanks, and craved an extract of the foregoing; which was ordered to be granted.

After this, various minor matters of business were transacted. Mr. Gregg was re-appointed corresponding member of the Foreign Mission Committee. Professor Cavan was appointed to take the usual steps for the election of two elders at Weston, as also for their subsequent ordination. The Clerk was instructed to correspond with congregations within the bounds who are in arrears of stipend, calling their attention to said arrears, and to the deliverance of the General Assembly in regard to such cases.

R. MONTEATH,

PRESBYTERY CLERK.

**PRESBYTERY OF GUELPH.**—According to appointment the Presbytery of Guelph met in Chalmer's Church, Guelph, on the first Tuesday of September, the Rev. D. Anderson, of Rothsay, Moderator. There was a large attendance of both Ministers and Ruling Elders. The Committee appointed to visit Moorefield and Peel submitted their report, giving a detailed account of the religious wants and prospects of both places. A reply to the notice of Presbytery requiring Kirk Sessions, likely to be affected by granting the prayer of the petitioners on the Eighth Concession of Peel and neighborhood, to appear for their interests, was read from the Kirk Session of Alma, stating that they had no objections to offer. No reply had been received from the Kirk Session of Glenallan and Hollin. Commissioners were then heard from each of the places, after which it was agreed that the report of the Committee be received, that their diligence be approved, that the prayer of the Petitioners be granted and such supply of sermon given them as the Presbytery may be able to afford.

In terms of resolution adopted at last meeting the Presbytery proceeded to hold a conference on the state of religion. Several members addressed the court. On resuming the Presbytery resolved to devote an early portion

of the Sederunt at next ordinary meeting to a conference on the same subject, and appointed Dr. Barrie to introduce it, and further that similar conferences be held half-yearly.

The arrangements made by the Clerk for the examination of Students and the texts assigned for Homilies to those of their number engaged in studying Theology, were sustained. The Students being present each member of the Presbytery's Standing Committee upon Examination was allowed to retire in succession to meet with them and conduct the examination on the subject assigned him, and they were required to hand over their Homilies to a Committee named for the purpose of examining them and reporting after the Students had read such portions of them as might be required by the Presbytery.

A letter was read from Mr. Alex. MacLaren declining the call addressed to him by the congregation in Arthur. The Clerk stated that immediately on receipt of the communication, he had sent word to the congregation of Mr. MacLaren's decision. There was then taken up and read, a petition from the same congregation, praying the Presbytery to grant them another moderation at as early a day as convenient. Mr. George Hunter was heard in support of the petition, after which it was resolved that its prayer be granted and that the Presbytery meet in Arthur, to moderate in a call, on Tuesday, 17th September, at 1 o'clock in the afternoon, the Moderator to preach and preside on the occasion. The Clerk reported that he had not received any reply from Mr. Duncan Davidson regarding the call addressed to him by the congregation in South Luther and Amaranth although he had transmitted it to him immediately after the last ordinary meeting of Presbytery had notified him of the meeting to-day, and asked him to have his decision forward. After consideration, in the course of which the Presbytery were assured that the call had reached Mr. Davidson, it was agreed that they note their dissatisfaction with him for not acknowledging the receipt of the Call, instruct their Clerk to inform him of this resolution and to require him to have his answer forward at the meeting to be held in Arthur on the 17th inst., as the Presbytery will then take any action they may judge requisite for the interests of the congregation of South Luther and Amaranth.

Took up the report of the Committee on Presbyterian Visitation submitted and read at last meeting. The Clerk stated that, as instructed, he had got two hundred copies of the report printed and circulated so that a copy might reach each minister and elder throughout the bounds. As it appeared that there was a difference of opinion among members as to whether the report should have been brought before Sessions for their consideration and opinion, it was agreed that it now be referred to them and that they be required to report thereon at next ordinary meeting.

Replies to the communication that had been sent to Sessions of congregations paying less than six hundred dollars of yearly salary to their ministers were called for. A resolution was handed in and read from the Committees and Session of Rothsay and Wallace and the Stations at Teviotdale, to the effect that they had agreed and made arrangements to raise the stipend of their minister to the above sum. Mr. Henry Scott, from the First Congregation, Eramosa, stated what action had been taken by the Elders and managers of that congregation, from which statement it appeared that they were uncertain whether the Presbytery would not regard the glebe,

consisting of fifty acres, and of which their minister had the use, as equivalent to so much salary. After full deliberation it was agreed, in compliance with the request of Mr. Scott, that the case lie over till next ordinary meeting, when he would produce a statement from the congregation and Session that would be satisfactory to the Presbytery. Mr. Thomson reported from the Session of Chalmer's Church, Winterbourne, to the effect, that they could not do more than they were doing for the support of their minister. On motion it was resolved that, on the principle that the strong should help the weak, the case should be brought before the Sessions of the Churches in the bounds, and that each congregation be asked to contribute in proportion to their numbers, so that the salary may, in the instance referred to, and in other instances when they occur, be increased to six hundred dollars.

Leave was granted to Mr. M'Guire, who was not present when the application for supply of sermon on the Eighth Concession of Peel and the report of the Committee on the same, were under consideration, to record his dissent from the decision of the Presbytery in the matter.

In terms of notice given at last ordinary meeting, Mr. Middlemiss moved and it was agreed to require Representative Elders from Kirk Sessions, to furnish written evidence of their appointment before their names are put upon the roll, or they are allowed to take their seat in court, and that the first meeting after the meeting of the General Assembly in each year be the one at which said commissions be required to be produced.

On motion of Mr. A. D. McDonald, according to previous notice, it was resolved that the Ordinary Fund of the Presbytery be raised by rate upon congregations, according to the number of their families, instead of the system now in operation. Mr. Smellie moved in amendment, seconded by Mr. Joseph Wood, that the present mode of raising the Fund be continued, but the motion was carried by a majority. Eight cents per family, was the rate fixed for the current year.

According to previous notice, Mr. Torrance moved, seconded by Mr. J. K. Smith, that a collection be made each year in the different congregations of the Presbytery to defray the travelling expenses of Commissioners to the General Assembly. The motion was carried—Mr. Ball craving to have his dissent recorded, which leave was granted.

The Committee for the purpose reported that they had examined the Theological students under the care of the Presbytery, that they were satisfied with their attention to their studies and their attainments, and that they recommended that they be encouraged to prosecute their studies for the work of the Ministry. It was agreed that the report be received, that thanks be given to the Committee for their diligence, and that their recommendation be adopted.

Mr. A. D. McDonald gave notice that "at next ordinary meeting, he would move that the meeting of Presbytery at which routine business is to be considered be permanently fixed, that this arrangement be printed, a copy thereof given to each member that they may be prepared for the business to be attended to, and that these regulations be considered standing orders not to be changed without previous notice."

It was agreed that as the printed minutes of the General Assembly had only come to hand, the consideration of business remitted to Presbyteries be delayed in the meantime.

Mr. Wardrope gave notice that when the remit on the appointment of a Mission Agent, or Secretary should come up at the next ordinary meeting, he would move that the appointment of such an agent be recommended, and that Mr. Torrance be nominated by this Presbytery as one qualified for that office.

A committee, consisting of Mr. J. K. Smith, Convener, Mr. J. F. Dickie, and Mr. J. M. Goodwillie, with Messrs. Rutherford, Dalgleish, and Sheriff Davidson, was appointed to make arrangements for holding a Presbyterian Sabbath School Convention, and to report at next ordinary meeting.

Reports of Missionary services rendered in the bounds by Messrs. Holmes and Hamilton were read and the requisite action thereon taken.

The prospectus of a set of blank registers for recording the progress and state of Sabbath Schools, with a specimen of annual summary, was referred to the Committee appointed to arrange for holding a Sabbath School Convention for their consideration and report.

On the report of the Committee appointed to examine the young men who had presented themselves at last meeting as students with a view to the Ministry, it was agreed that the Clerk certify them to the Board of Examiners for Knox College, that they may have their position assigned them in the *curriculum*.

The Committee appointed to examine the written homilies of the theological students in the bounds reported that these exercises gave proof of ability, and recommended that the students be encouraged to prosecute their studies. The report was received and the recommendation adopted.

On motion, it was agreed that the meeting in Arthur be an adjourned meeting. Next ordinary meeting was appointed to be held in Chalmer's Church, Guelph, on the second Tuesday of November, at one o'clock in the afternoon.

The Clerk was instructed to get printed cards for notifying members of the times and places of meeting, to send one to each Minister two or three weeks before each meeting.

The roll having been called and marked, there were found present, Mr. Anderson, Moderator; Messrs. Wardrope, Torrance, Ball, Smith, H. Thompson, and Davidson, Ministers; with Messrs. Rutherford and McRae, Ruling Elders.

The Sederunt closed with the benediction.

ROBERT TORRANCE, *Pres. Clerk*.

**THE PRESBYTERY OF BRUCE.**—The Presbytery of Bruce held its first meeting at Paisley, on the 6th and 7th August. The Rev. John Fraser, Moderator, having read an extract minute of the General Assembly anent the erection of the Presbytery of Bruce, proceeded to constitute it with praise reading the word and prayer. Mr. Forbes was appointed Presbytery Clerk. Mr. Fraser was chosen Moderator for the ensuing twelve months. The Rev. John Scott, of London, and the Rev. D. J. McInnes, of Allensford, being present were asked to sit, and corresponding Commissions were read from the following Kirk Sessions of North and Centre Bruce, Southampton and Port Elgin appointing respectively as their representative Elders, Messrs. Edward Brown, John P. Tuily, and John MacCulloch. These Commissions were sustained and the names of these brethren added to the roll.

The Rev. John Stewart reported that he had moderated in a call at Culross, that the call had come out unanimously in favor of the Rev. Archd. Stewart, of Mosa, in the Presbytery of London, and that the call was signed by 114 members and 832 adherents. Mr. Stewart's conduct in moderating in the call was sustained and his diligence commended. It was stated that the call was unanimous, and that the congregation promise to pay Mr. Stewart an annual stipend of \$700 in the event of his accepting their call. It was agreed to sustain the call and transmit in the usual manner to Mr. Stewart. Memorials were read from North Bruce and Port Elgin praying to be united so as to form one pastoral charge, also an extract minute of a congregational meeting held at Centre Bruce, appointing delegates to represent the interests of that Station before the Presbytery. It was moved by Mr. Tolmie, and seconded by Mr. Anderson, that the papers from North and Centre Bruce and Port Elgin lie on the table in the meantime, and that the Clerk be instructed to inform the different congregations of the proper steps to be taken in order to bring up their memorials to the Presbytery in proper order. Moved in amendment by Mr. Straith, and seconded by Mr. Wardrope, that in view of the irregular manner in which the papers from Port Elgin, North and Centre Bruce have come before the Presbytery, the Presbytery appoint a Commission to meet with said congregations, confer with them in regard to the most suitable connections and to cite them to appear before the next meeting of Presbytery. The vote being taken the amendment was carried. Messrs. Straith and Anderson, ministers, and Smith, Eden, were appointed a commission in terms of said resolution. Mr. Straith convener. A petition from Langside congregation was read, praying the Presbytery to appoint one of their members to moderate in a call for a minister in their congregation, at an early day. Mr. Gordon, commissioner, from Langside, was heard in support of the petition. It was agreed to grant the prayer of the petition, and appoint the Rev. D. Wardrope to preach and moderate in a call at Langside, on Tuesday, the 20th inst., at 11 o'clock a.m. The Rev. Mr. Fraser was appointed moderator of the Kirk Sessions of Pine River, and Mr. Forbes moderator of the Session of Glammis. An extract minute of the Presbytery of Owen Sound anent the Northern boundary of the Presbytery of Bruce, was read, and Mr. James McInnes, commissioner from the Owen Sound Presbytery heard. On motion it was agreed to appoint a commission consisting of Messrs. Tolmie, Anderson, and Morrison to confer with Messrs. McInnes and Stewart, commissioners from the Presbytery of Owen Sound, relative to the boundary question, and to report to-morrow morning. Mr. George Smith, Elder, Paisley, was appointed treasurer to the Presbytery. Mr. G. Munro, student, read a discourse from Romans viii 1, which was cordially sustained. Mr. D. D. McLellan, having appeared by transfer from the Presbytery of Montreal, for license, delivered with acceptance several discourses and was examined in Hebrew, Greek, Church History, Church Government, Theology, and personal religion. The Presbytery in taking a conjunct view of all the trials, agreed to sustain them, and proceed to license him, which was done accordingly. The committee appointed to meet with the commissioners of the Owen Sound Presbytery, reported as follows:—That in as much as there arises considerable difficulty in the proper working of the mission field in the Northern part of the Presbytery from the manner in which our limits have been defined by the General Assembly, and in as much as it is felt that a better arrangement would be, either to transfer the Bruce Peninsula to the Presbytery of Owen Sound, or transfer the congregation of Allenford and Chesley's Lake to the jurisdiction of the Presbytery of Bruce, and further, in as much as the Presbytery of Owen Sound has signified by commissioner its readiness to agree to the transfer of the above-named congregations to this Presbytery, and also asks this Court to join it in memorializing the General Assembly to order such transfer. Your committee therefore beg leave to recommend this Court to agree to the proposal of the Owen Sound Presbytery, and to join said Presbytery in such a memorial. The report was received and adopted, and the same committee was appointed to frame a memorial in terms of the report.



It was agreed that Messrs. Tolmie, Anderson and Forbes, ministers, and Mr. Smith, elder, be the Home Mission Committee of the Presbytery. Mr. Tolmie, Convener. The Rev. Mr. Straith was appointed Corresponding Member of the Foreign Mission Committee of the Church.

Mr. Anderson reported that the Presbytery of Huron agreed to apportion the sum of \$100 to the Presbytery of Bruce for the prosecution of mission work within its bounds, on condition that the Presbytery of Bruce assume all the arrears due at these Mission Stations.

The Presbytery agreed to the proposal of the Presbytery of Huron.

A deputation from Pinkerton, consisting of Messrs. Douglas, M. D., Houston and McArthur, was heard in behalf of that Mission Station, asking the Presbytery to grant it Missionary supplies. Messrs. Straith and Forbes were appointed a Committee to visit Pinkerton and consult with them in order to ascertain the best mode of supplying them with the means of grace, and report at next meeting of Presbytery. It was agreed to hold the next regular meeting of Presbytery at Kincardine, and within Knox's Church there, on the last Tuesday of September, at 11 o'clock a m.

A. G. FORBES,

*Clerk of Presbytery.*

## Communications.

### THE LATE REV. DANIEL CLARKE, M. A.

The late Rev. D. Clarke, M. A., Lochiel, Glengarry, Ont., who departed this life on the 14th July last, was born on the 20th of June, 1799, in the town of Inverness, Scotland. He was the second son of Mr. Alex. Clarke, a pious man, who had been for many years a merchant in Inverness; and, who, with others of a kindred spirit, did much good in keeping up meetings for spiritual instruction and prayer, at a time when a cold chilly spiritual atmosphere in the pulpit generally threatened to extinguish the spiritual life of Scotland. He died in 1822, in the 62nd year of his age, much and deeply regretted. His son, Daniel, the subject of this brief obituary, spent the early part of his life in the same business with his father, which he afterwards abandoned for more congenial pursuits. He entered College with a view to the ministry. While prosecuting his studies, he was engaged, in the intervals of session at College, in educational pursuits. After he was licensed he was for some time employed as an assistant in the discharge of Pastoral duties. In 1838 he came to Canada. He arrived in Quebec on the 15th August, and was offered good employment as an educationist in Montreal, which he declined. Ministers having the Gaelic language were then scarce, and Scotch Highlanders, who had but little knowledge of English, were numerous in many parts of Canada, especially Glengarry. So he resolved to visit his countrymen. Shortly after his arrival among them he had a cordial unanimous call from the congregation of Martintown to become their stated Pastor, and at the same time a similar call from the congregations of Indian Lands, Kenyon, and Roxboro. He accepted the latter, and was their Pastor for many years. After his settlement he married Miss McMartin, daughter of Peter McMartin, Esq., a worthy in Martintown. By her he had three children, two daughters and a son. She was an amiable and pious young woman. She died in 1845, much regretted. Her death was a great loss to her husband and family, but to her it was a great gain.

At the Disruption he abandoned all connection with the Church of Scotland, as then established by law, and became a Free Church Minister. For about three years after the Disruption he and the three united congregations were left without any annoyance. Then a few individuals "of the baser sort," who had not much, if any at all, of the fear of God before their eyes, were induced by certain nameless parties to rise in opposition to the Free Church. This they did in the expectation that the money and much valuable property, belonging to the congregations, would be under their own management. This led to the Presbytery of Glengarry in connection with the Church of Scotland appointing a meeting of the congregations in the Church of Indian Lands, being the central church, on a certain day, which a committee of their number attended. The object of the meeting was to ascertain the relative strength of the Free Church and Establishment parties. Only ten stood forth for the Establishment, among whom there was not one Elder, Deacon, or Trustee. At a subsequent meeting only five or six stood forth, the leader of whom declared openly, that he still continued to have a great regard for the Free Church Minister, and in this the rest of the party appeared to concur. These facts were published, without contradiction, in the *Freeholder* and in the *Record*. In the *Record* of 1849, the late much lamented Dr. R. Burns, stated, after visiting Indian Land, "That the Free Church Minister had held up the banner of truth in Glengarry for years single-handed, and had borne the brunt of many a residuary onset." He was the only minister in the Presbytery that withdrew for conscience sake, from a Church which he considered no longer as the old established Church or Kirk of Scotland: but a new one established on an Erastian Basis. In taking this step he relinquished many reliable temporal advantages, which otherwise he might have enjoyed to the end of his days, "choosing rather to suffer affliction with the people of God." "For he had respect to the great recompense of reward." "Blessed is he that is faithful in a little,—for his Lord at his coming shall make him ruler over many things." With but one exception, we believe, his co-Presbyters have all gone to their account. We know not what may have been their death-bed feelings, in reference to their past history, and future prospects; but we know that he rejoiced in the testimony of a good conscience and in the hope of glory. "His latter end was peace." "The righteous hath hope in his death."

In many respects he was a sufferer, on account of the choice which he had made, like others of his Brethren in Canada, and in his nature land, who had been faithful to Zion's King in the day of trial. A large amount of Government money due for time past was most unjustly and cruelly withheld, together with a liberal annuity for life. And threats were often put forth to the effect, that the Establishment party would soon have the Manse, Glebe, and Church. These threats, however, were never put in execution during his incumbency.

About nineteen years ago he demitted his charge, and cancelled a large amount of debt on the three congregations, having understood that it might prevent the peaceful harmonious settlement of his successors. While this action was highly honorable to him, who had not much to rely upon for his own support or that of his family, it fixed a lasting stigma on his late people, which no amount of liberality or kindness to his successors can wipe away. "For the labourer is worthy of his hire." It is a disgrace to any people not

to give their ministers their due. The Lord is the avenger of his people's wrongs. On the great day he will say to all such as neglect and defraud his saints, "inasmuch as ye have not done it to the least of these my brethren, ye have not done it unto me."

In demitting his charge, he was influenced very much by a sense of duty to his motherless children, whose education he could not provide for. After leaving Indian Lands, he was engaged principally in educational pursuits. He made it a point not to hold any offices, but such as became a minister of the Gospel of Christ. He was scrupulously consistent in all his actions. It was his aim to advance at one and the same time the interests both of a sound and liberal education, and of pure and undefiled religion. His voice, which was never very strong, now so far failed him, and became so indistinct in its utterances, that he seldom preached to a large audience during the remaining years of his life.

At length, deeply conscious of unfitness for the proper discharge of public professional duties, he caused a memorial in his favor, to be laid before the Synod, expressing his wish to be appointed a collector for the Aged and Infirm Ministers' Fund. His services were respectfully declined; but it was agreed to, that he should have an annuity from that Fund, which he accordingly received. He then retired from active public duties. But in his retirement, he endeavored to spend the remainder of his days in prayer and praise, and in doing good privately as he had opportunity, till his Master called him home. He gave liberally, according to his means, to every good cause. For nine years he thus lived with his only surviving daughter and her husband, Wm. Robertson, Esq., of Dalkeith, Locheil, an excellent man who treated him with all the kindness due from a son to his father. It was in his house he died. While he was able to go about, he kept up a weekly prayer meeting in the Dalkeith school house, and taught a Sabbath School there. He regularly attended the House of God when in health. During the last six weeks of his life he was confined to bed. At first he had a good deal of pain; but latterly all pain was gone. He was all resigned to the will of his heavenly Father, praying and waiting with his loins girt and his lights burning, for the coming of the Bridegroom, who at last came, and he went in with him rejoicing to the marriage supper. "Blessed are the dead who die in the Lord. Yea, saith the spirit, from henceforth, for they shall rest from their labors, and their works shall follow them." It was his delight to meditate on these lines to the very last.

"By Christ we enter into rest,  
And triumph o'er the fall;  
Who'er would be completely blest,  
Must trust in Christ for all."

COMMUNICATED.

### THE LATE MRS. WALKER, OF HAMILTON.

With deep regret we record the death of this mother in Israel, who entered into rest, on Thursday, the 12th of September.

Mrs. Walker was a wise and practical member of a class in our Church, a class of earnest self-denying workers, who find the highest delight in consecrating their talents and their means to the service of Jesus. Arriving in

Canada in 1833, and becoming associated with the Presbyterian Church in 1837, Mrs. Walker had, during thirty-five years, been a zealous laborer in the Lord's vineyard.

A consistent and rapidly maturing christian, she spread around within the Church and through the entire community the healthful influence of an actively devoted life. She followed faithfully her Master's example in going about continually doing good. She had no sympathy with that spirit of inactive conservatism that holds in a selfish hand the blessings of Christianity; but, believing that the provisions of the Gospel adapt themselves to the universal need of man, she ever sought to distribute among others the treasures she had herself learned to prize. To scarcely any, if indeed any, of the philanthropic agencies at work in the city of her residence, was she a stranger; but, enlisting her ready sympathies on behalf of all charitable objects, she labored with a resoluteness of will, a clearness of perception, and a warmth and tenderness of heart, that at once blessed the objects for whom she labored, and elicited the admiration and confidence of her co-workers.

Dr. Ormiston, her pastor for a number of years, says of her:—"During late years I knew her well and esteemed her highly. She was truly a mother in Israel, and a helper in every good work. What a comfort and aid she was to me in my ministry, how cheering and inspiring was her intercourse, so helpful and so hopeful! She will be greatly missed in the sanctuary, in the prayer-meeting, in the Sabbath School, and in the homes of the poor and the afflicted, wherever a warm heart and an active or liberal hand are required. She rests now, and her works do follow her."

And yet, while her sorely-bereaved family and the many friends to whom she endeared herself, mourn the loss they have sustained, they do not mourn as they who have no hope.

On the afternoon of the day on which she died, she expressed a desire to remain, if it were God's will, in the visible church a little longer that she might do more for Christ; but, if the Lord was pleased to terminate her work, she was happy to enter into rest. The Lord was pleased with her service and called her home. "Well done good and faithful servant" thou hast entered "into the joy of thy Lord."

J. McC.

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### UPPER OTTAWA.

TO THE EDITOR OF THE C. P. RECORD.

There are many who are entirely ignorant of this large and interesting field. It has been left very much to itself by Presbyterians generally, but of late efforts have been made to supply its spiritual wants. Still greater efforts are required to accomplish the work. The church should look after it. Neither the Ottawa Presbytery on the one hand, nor the Simcoe Presbytery on the other, can overtake it without help. Neither should it be left to them alone. The Ottawa Presbytery are anxious to have an ordained minister as a permanent Missionary in this district, and any one willing should communicate at once with the Rev. Mr. Burns, of Perth.

The Students' Missionary Society of Knox College undertook the field this summer, but through sickness their missionary has been compelled to

leave it. Its boundaries extend wherever there are settlers between Pembroke and lake Nipissing, a distance of over 100 miles, and is a field of great promise although beset with difficulties and drawbacks peculiar to itself. To reach it is no easy matter in the spring or fall, and cannot with comfort be done before the month of May. Leaving Pembroke, a village of rapid growth and great business activity, by steamer, you will arrive at the Des Joachims' rapids, about 50 miles distant. As you ascend the river becomes narrower and the banks more mountainous. Possibly the boat will pass close by the Wesau or Eagle's rock. It stands almost perpendicular and is said to be over 400 feet above the water, and bottomless 100 fathoms below. Upon the summit there is a clear cool lake, without either inlet or outlet being visible. Years ago an Indian and his family landed near the base of the rock and being engaged no doubt in pitching their tent, the children were left unguarded beside the canoe. An eagle saw this favourable opportunity and swooping down bore one of the little papooses to the top of the rock above. There it dropped its burden, and the half-distracted parents found it afterwards unharmed and safe. Such is the legend and hence the name. The Des Joachims' rapids are about 2 miles in length, and the portage is crossed by stages. Here the tourist will find the best of accommodation, the artist the richest of scenery, and the missionary a willing people. It forms the centre station of three—Point Alexander, which you passed about 10 miles below this, and Rockliff, about 10 miles above, can be alternated each Sabbath, having service here in the afternoon. At each of the places there are about 3 Presbyterian and 3 Methodist families. We say *about*, because denominational feelings are dropped, and only Protestantism and R. Catholicism are recognised here; so that it is almost impossible to be definite. At Des Joachims there are five Presbyterian families and one Baptist. A frame church for all denominations is nearly constructed at a cost about \$1200, and there is an earnest desire for stated religious services prevalent amongst them. Leaving this romantic place the steamer will next pass Rockliff on its way upwards. Here a waggon will transport you three miles to the other side, for steamers and stages must be left behind. Only two families live here, both keeping hotels, one on either side of the portage. Steamer navigation ends at this place, and physical exertion begins. A steamer will soon be completed, however, to ply between this place and the next rapids, about 10 miles distant; but in the meantime all transportation is made by open boats. Here you will have to remain all night, having left Pembroke early in the morning, and whether fastidious or not will have to lie on the floor in all probability. From this point upwards able-bodied men are expected to labour for their own and their country's good, so that you need not be surprised if you find yourself next morning plying the oar, compelled thereto by stern and unrelenting necessity. Some time in the afternoon you will reach Deux Rivieres, all depending upon elbow-grease, wind and weather, and will remain there all night. As the portage is 5 miles, the walk next morning will nerve you for a 20-mile row through the day. If your visit is early in springtime you will have peculiar difficulties to contend against. The river is then swollen about 10 feet above its level, and the current is exceedingly strong and swift, but aided by favourable circumstances you will probably reach Mattawa village through the night, although I did not until late next day. This village is situated at the junction of the Mattawa with the Ottawa, and promises, whilst lumbering continues, to be a flourishing place. The settlement around numbers

about fifteen families, the half being R. Catholics, and about one-fourth Presbyterians. The Catholics have a fine church here, and it is the intention of the Protestants to have one at no distant day.

Above this point there are very few settlers on the Ottawa, so that you will leave it and ascend the Mattawa. This river, running about due east, abounds with small rapids and short portages, making steamers and stages, waggons, boats and hotels of no use. Henceforth you will, on bended knee, have to paddle your own or your neighbor's canoe. They are made from 1½ to 5 or 6 fathoms in length, and there is nothing but birch bark between you and a watery grave. Certainly a more frail uncertain conveyance cannot well be imagined, or a more troublesome burden across a portage be carried. Leaving Mattawa village you will be initiated into the mysteries of paddling, and after agonizing for some hours, will no doubt succeed at last. A weary day's work will bring you to lake Talon, where you will remain all night. You will have crossed some 4 or 5 portages, and helped to carry either the canoe or luggage, and also ascended about as many rapids. On this lake there are about 7 Protestant families, whilst the other lakes are entirely uninhabited. Next day you will pass through Talon, Pine, Turtle and Trout lakes, with portages of nearly a mile in length, between each, except the last. You have now been going about due west, and have reached the head of the Mattawa, whilst your location is about due north of Toronto. The scenery has been one of continued beauty.—Fancy mountain after mountain rising as far back on either side as the eye can reach, clothed but sparsely with vegetation, whilst their rugged sides and craggy heads give to all a sterile and barren appearance. On the other hand the lakes are exceedingly enchanting as they appear with numberless little islets of every conceivable shape and form resting on their calm and placid bosoms. An artist could enjoy a lifetime amongst such scenes as these, unsurpassed we believe by any in Ontario. After portaging a mile, you cross the watershed between the Mattawa and Des Vaux rivers. This last stream running about due south, is exceedingly trying to the temper. The overhanging bushes impede your progress, whilst it is ever running to the right or left. It seldom flows in one direction for any distance, and sunken logs or rocks often injure the bark of the canoe. However after descending it about 4 miles or more, you will be recompensed for your toil and trouble by a sight of that magnificent sheet of water lake Nipissangué. It stretches from where you have entered on its eastern extremity fully 80 miles due west, and about 12 in width. A settler lives here alone, ready to entertain strangers. Late in the afternoon when the wind and long heavy swells have fallen you will steer in a south-west direction for the mouth of South River which empties into the lake about 15 miles from its eastern point.

Towards sunset you will land on some little island and take rest and tea, admiring the glory of the Western horizon as it is lit up with the departing light of day and watching too as you paddle along the advancing darkness fading it all into the gloom of night. There is a strange enchantment thrown around you by the scenery, and the deep almost painful silence that prevades all. After the river is reached, and three miles further paddled you will reach the Nipissangué settlement and Nipissangan P. O. This settlement numbers about 8 or 9 families all Protestant and mostly Church of England.

The land for miles around is good covered with hardwood, and very un-

like that through which you have passed and when once the government road from the south is completed, there will be an influx of settlers which will increase its numbers and prosperity. But hemmed in as they now are from the outside world, it is no wonder that they are behind the times, and sadly so in the knowledge of the truth. A Sabbath School was organized there on my visit to them the most northern now working in this part of Ontario. I carried there from the Sabbath School of Dundas, a second-hand library which, though carried 500 miles, was no burden to me. It was gratifying to the people to have the prospect of good reading through the long winters, when the mail only comes twice a month.

They are exceedingly anxious for both secular and sacred instruction, and it will be a disgrace to the Church if some efforts are not put forth in that direction.

There are no settlers between this and the Georgian Bay, by way of the French River, except the Hudson Bay Company Port, on the Northern shore, so that you have reached the Western bounds of this extensive field and are about 150 miles away from Pembroke. You can now either return as you came, or by Indian help and guidance go down the French River, and take the lake steamers for home.

In the meantime I must leave, and bid you all adieu, thanking you for your company so far.

Yours,

J. T. JOHNSTON.

### Notices of Publications.

*The Life and Times of the Rev. Robert Burns, D. D., F. A. S., F. R. S. E., Toronto, including an unfinished Autobiography, edited by his son, the Rev. R. F. Burns, D. D., Montreal. Toronto: James Campbell & Son 1872. pp., 462.*

In the August number of the Record, we were enabled to give a short notice of this interesting and valuable biography, by having placed in our hands advanced sheets of the first eleven chapters. The whole book is now before us. The 12th chapter contains an account of Dr. Burns' visit to the United States and Canada, in 1844, in company with Dr. Cunningham, collecting for the Building Fund of the Free Church. The next chapter gives the interesting particulars of his translation from Paisley and settlement in Canada. The 14th tells of the Pastorate in Toronto, varied by academy and college and evangelistic work. In this chapter also are found the well-known stories of the Jew Lublin, and the priest L——, illustrating the Doctor's keen discernment of character. The 15th chapter, entitled "Professorship," besides bringing before us the labours of Dr. Burns in Knox College, furnishes an interesting history of Presbyterian educational institutions in Canada. The beginning of the 16th, or Missionary Labours, is peculiarly descriptive. "Dr. Burns rejoiced in being a missionary at large." All parts of the Dominion, with the exception of the Far West which he longed to visit like the Jesuit missionaries of old, were witnesses to his rejoicing. A number of copious "jottings by the way," from the veteran missionary's day-books, make up the 17th chapter, entitled Missionary Sketches. The 18th chapter, although not part of the biography, is one of great value,

and will be of peculiar interest and importance to the future historian of our Church. It is called the Pioneers of Presbyterianism in Canada, and gives a sketch of our church's work in the Provinces of Ontario and Quebec, from the year 1765. A number of incidents illustrative of Dr. Burns's resignation, domestic character, educational views, and literary ability, fill the 19th chapter, entitled Miscellaneous. The difficulty of bringing into chronological order letters, jottings from journals, the autobiography, and kindred materials, must be apparent to any one who has ever perused a biographical work of this character. The 20th chapter relates the visit to Scotland, and last days of the subject of the biography, and the 21st consists of Memorial Testimonies. An Appendix contains a sketch of the early history of Knox Church, Toronto, by the Rev. James Harris, its first pastor; of the labours of the Rev. Mr. Bell, and of the pioneers of Presbyterianism, by his son, the Rev. Dr. Bell, of Clifton; and of those of the Rev. George Cheyne, communicated by himself; together with the addresses of Dr. Burns before the General Assembly of the Free Church in 1868 and 1869.

The life of Dr. Burns was full of incident, and there are few among his large number of acquaintances who could not furnish additional materials for his biography. These, we trust, may yet be preserved in some published form, and remain to help the portraiture of this great church-father. Amid the variety of incidents presented to the editor, it must have been a matter of no little difficulty to make selection of such as would be characteristic and of interest to the general reader as well as to those who enjoyed a personal acquaintance with the subject of the biography. The selection made by Dr. R. F. Burns, seems to us, in many respects eminently judicious. The whole life, of course, is not given, and no one biography ever could give it as it appeared to and affected many of the Doctor's contemporaries. But sufficient is recorded to point out the landmarks in his long and useful career on both sides of the Atlantic, to indicate the general character of his widely extended influence, and to present before the reader the most striking peculiarities and excellencies of his character.

The autobiography will be cherished as one of the most valuable gifts bestowed upon the church by one, who with his pen, no less than with his tongue, did that Church good service, as witness the long list of publications on p.p. 119-121, and others that issued from the Canadian press. The chapters on the Glasgow Colonial Society, visit to the United States and Canada, Professorship, Missionary labours, and Pioneers of Presbyterianism, are valuable contributions to the history of our church, which we trust will soon be written by some zealous and competent member of her communion. In the whole work is found one of the strongest links that bind our Canadian Presbyterianism to its parent stock across the seas, uniting the great hopes of our future on this continent with the glorious memories of the past.

The appearance of this book as a work of art is all that could be desired. The advocate of home production need not fear to lay it side by side with the best workmanship of British publishing houses. In every respect, the work is one on which the Dominion in general, and our Church in particular, have good reason to congratulate themselves. There are few libraries or bookshelves in houses of members of the Canada Presbyterian Church, we believe, in which we shall look in vain for "The Life of Dr. Burns."



## MONEYS RECEIVED UP TO 22nd SEPTEMBER

## ASSEMBLY FUND.

Valleyfield.....	\$6 06
Kemptville.....	5 00
St. Anne, Kankakee.....	10 00
St. George.....	5 00
McKillop, Duff Ch.....	4 00
Belleville.....	15 00
Cayuga.....	4 00
Oro Knox's.....	3 00
Caledonia, Argyle Ch.....	13 00
Allan Set.....	21 00
Mono, C.....	1 50
Streetsville.....	10 50
Prescott.....	10 04
{ Spencerville.....	2 15
{ Edwardsburg.....	3 50
Thamesford.....	8 00
Acton.....	12 00
Leaskdale.....	3 00
{ Nassagaweya.....	2 00
{ Campbellville.....	4 00
Drummondville.....	5 00
Rockwood.....	2 29
{ Cheltenham.....	5 00
{ Mt. Pleasant.....	5 00
Winterbourne.....	3 25
Derry West.....	3 10
King, (Mr. Adams).....	5 00
Erskine Ch., Pickering.....	2 00
Dunbarton.....	10 00
St. Vincent, Knox's.....	9 00
St. Keppel.....	3 00
{ Burns Ch., E. Zorra.....	3 75
{ Mackay's, Station.....	2 50
Clifford.....	6 50
McIntosh Station.....	4 00
Balaklava.....	4 00
Leeds.....	5 00
Chalmer's Ch., Dunwich.....	7 00
Martintown.....	3 69
Williamstown.....	3 12
Hullett.....	5 25
Peterboro'.....	25 00
Lucknow.....	7 55
Essa, Town Line.....	1 00
Quebec, Chalmer's Ch.....	40 00
McNabb.....	4 25
Sarnia.....	28 87
Lachute, Henry's Ch.....	6 00
St. Louis de Gonzague.....	8 25
Ekfrid.....	6 00
Yarmouth.....	4 00
Inverness.....	6 00
Seaforth.....	15 00
York Mills.....	3 00
Ayr, Stanley St.....	11 31

## FOREIGN MISSION.

{ Campbellville.....	6 00
{ Nassagaweya.....	4 00

Mitchell.....	35 00
Martintown.....	4 80
Williamstown.....	4 75
W. R. Baltimore.....	2 00
" " for Mr. N.....	2 00
Picton S. S., for bell at Saskat- chewan Mission.....	5 00

## FRENCH EVANGELIZATION.

Mitchell.....	10 00
Mono, C.....	2 00
Acton.....	13 54
{ Nassagaweya.....	2 00
{ Campbellville.....	5 00
{ Martintown.....	4 14
{ Williamstown.....	1 50

## WIDOWS' FUND.

Mitchell.....	12 00
Acton.....	26 00
Dunbarton.....	14 00
Speedie.....	5 18
Manchester.....	6 00
Hullet.....	5 25
Valetta.....	4 84
Mannilla.....	5 00
Lisadale.....	5 00
Quebec, Chalmer's Ch.....	80 00
Brampton.....	2 30
Sarnia.....	40 00
Hespeler.....	2 00
Moore, Burn's Ch.....	9 75
Egmondville.....	7 00
W. Gwillimbury 1st.....	8 00
English Settlement.....	6 53

## AGED AND INFIRM MINISTERS' FUND.

Mitchell.....	8 00
Thamesford.....	1 00
Acton.....	1 00
Campbellville.....	4 00
Baltimore.....	1 00

## HOME MISSION.

Fitzroy Harbour and Tarbolton.....	10 00
{ Nassagaweya.....	12 00
{ Campbellville.....	12 00
Fullarton.....	11 00
" R. H.....	9 00
Sheffield.....	12 50
Brampton.....	3 00
Seaforth.....	50 00
Ayr, Stanley St.....	53 80

## KNOX COLLEGE.

{ Nassagaweya.....	10 00
{ Campbellville.....	12 00
Wellandport.....	3 52
Brampton, 1st.....	2 70
Lachute, Henry's Ch.....	6 50
Ayr, Stanley St.....	18 20

## MANITOBA COLLEGE.

Brampton.....	4 00
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