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# THE PRESBYTERIAN.

JULY, 1863.

WE continue our notice of the defence of University Reform prepared at the instance of the Trustees of Queen's College. Without following the order of its statements, we shall endeavour to give a concise and correct view of the leading points of the case as submitted by the defendants.

It is contended :—

1. That a Collegiate education consists of a training at College as the means, and a certain acquaintance with the higher branches of study as the end; but the University of Toronto dispenses with the attendance at College, and by thus separating the means from the end disparages and weakens the usefulness of its own College, and makes the end, supposed to be attained, of a very inferior and questionable order. It requires no attendance at College, though the costly and magnificent buildings at Toronto, called University College, were erected for the reception of students. It has no fixed standard of attainment in learning; the present requirements from its graduates are very low; and candidates for University honours may be examined on such subjects as suit their taste.

2. That the province of a University, in relation to the work of its College or Colleges is to appoint a proper curriculum of study; to fix a standard for the examination of students; and generally to act as a superintending and governing Board. But the University of Toronto has not exercised these functions in a manner that should be considered satisfactory to the country, or duly respectful to the various important interests involved. It has secured a College for Toronto, but not thereby a system of Collegiate education for the Province. For that College it has provided imposing buildings, large revenues, and a wonderful power of spending money; but it is the only College in the country over which it has any control, not from the unwillingness of the other Colleges to affiliate, for

they are free to do that by law and inclination, but because they refuse to be controlled by a University which ignores a Collegiate education and degrades the standard of Academic learning. This one College, though situated in a great centre of country and population, and though, as might be supposed, specially favoured by the influence and funds of a University designed to be national, does not compare advantageously with the other Colleges in the country, in respect of its capacity for doing work, the amount of work done by it, the attendance of students, and the value of its degrees.

3. It is the need of the country, and should be its great aim, to have a national University. This is the design of the University Act of 1853. But the University of Toronto neither supplies the need nor satisfies the aim just mentioned. It has pursued a system which has alienated the other Colleges. They will not accept its examinations and degrees because they are of an unequal, uncertain, and inferior value. They are necessarily dissatisfied with the constitution of the University Board, because its members are not limited in number, and their election is not fixed by any wholesome principle of election or distribution. In consequence of these circumstances the Senate is apt to become the arena of political strife, and its measures are liable to assume a detrimental party complexion. A University to be truly national ought, in a great country like this, to have all fully equipped and thoroughly working Colleges affiliated to it; but to secure this object its composition, government, and influence, must be attractive and not repulsive to such Colleges.

4. That a National University must be undenominational—not for the fostering of sects or the propagation of particular theological opinions. But the University of Toronto, however strange the assertion may seem, is actually more denominational

in respect of its one College than the other denominational Colleges in the country. Presbyterians not of the Church of Scotland, and Congregationalists are the parties chiefly benefited by it. Their ministers are trained there in the Faculties of Arts at the expense of the country, while other denominations train their own ministers and besides provide a far larger amount of collegiate education for the country. Queen's College, for example, with nearly its entire burden upon the Church of Scotland, has of seventeen Professors only seven of that denomination, and of its students only about one fourth.

5. A National University, having affiliated to it a number of Colleges throughout the country, should be fair and impartial in the distribution of funds intrusted to it for the encouragement of collegiate education. But the University of Toronto employs the enormous revenues at its disposal for the exclusive benefit of the local College situated in Toronto. Instead of encouraging a wholesome rivalry in the various Colleges, one such Institution has been fed to surfeiting. Considering the obligations incurred by the University College, it is not proposed to deprive it of an adequate endowment. It will still, according to the plan of reform, have an appropriation of \$28,000, which is equivalent to an expenditure of between \$4,000 and \$8,000 for each graduate, we presume, at the present rate of attendance, and after this appropriation is made, it is proposed to distribute the balance of the revenue among four affiliated Colleges, which will allow to each the small sum of \$2,125.

If the securing of this small amount were the only object of the reform we might be disposed to picture the defendants as the most ridiculous of reformers. But looking to the bearing of their plan upon the interest which the country has in the Institution of a National University—the affiliation of all Colleges worthy of the name; the maintenance of a high standard of education; the enlightened government and beneficial competition of Collegiate Institutions; the diffusion in the various sections of the country of a taste for the more advanced branches of learning, and the provision of facilities for its gratification,—we cannot but regard the end in view as worthy of all the earnestness and zeal devoted to its attainment: and remembering that the University of Toronto and University College, and all the other Colleges

desirous of affiliation are agreed upon the wisdom of the measure, and, further, that the sentiment of the country is becoming more and more favourable as the real merits of the question are being separated from the mere hues and cries of opposing parties, we cannot but feel that the day of victory is near at hand.

The Principal of Queen's College, who is also, we believe, a principal in the proposed reform, thus referred to the question in his address at the close of last Session:—

During the last year an important advance has been made in the University question by the issuing of the Commissioners' report. This is not the place to discuss the financial aspects of the question. What we are concerned in is its academic bearing, and it cannot but be a matter of satisfaction to all, that the country is fully alive to the importance of a University system which shall tend to elevate and advance learning. Hitherto the public mind has been much bewildered with purely financial matters, and the question sunk into a matter of party politics. But the higher education of the country is not a matter of party politics. Learning should be kept sacred from the strifes of partizanship. Who would think of party if we were suddenly called to arise and defend our borders from foreign invasion? And so, learning is one of those subjects which ought to be exempt from the common lot of party warfare. And it is satisfactory to know that the desire for University reform is confined to no party.

The essential feature of the proposed reform is to establish one great national system of higher education instead of the fragmentary, disjointed, and mutually counteracting system which at present prevails. What the nation demands is a great national University Board, under which degrees in all Colleges will have an equivalent value; and the public funds will not be wasted on institutions for the efficiency of which the country has no proper guarantee. At present, degrees of Canada have no definite value. Every College has its own standard, and is under no public check whatever. So low has the estimate of a degree sunk, that in the present Grammar School Bill it is proposed that the degree should have no value as a certificate in qualifying a candidate to hold a Grammar School. But this is surely a great injustice to Colleges that have struggled amidst the greatest disadvantages to keep up the character of a degree. But this injustice is necessitated by the circumstance that there could not be in a legislative measure any invidious distinction drawn between the degrees of different Colleges. If there was a general University Board, there would be a guarantee that every graduate would attain a minimum standard of excellence. Again, the honours conferred by different Colleges have different values, and great injustice is thus done to graduates, whose pass degree is perhaps more valuable than the honour degree of another College. But when the two graduates apply for the same situation, the honour degree of the one man, though really less valuable, will natural-

ly have a greater weight than that of the pass of the other. All this evil would be obviated by a great national University, that would test the qualifications of all graduates; and until such a measure be passed, the inevitable tendency will be to degrade the standard of learning. It is long before a question of this kind sinks fully into the national mind; but it is the character of the Anglo-Saxon mind when it once grasps a principle to carry it out sternly to its legitimate practical consequences. And this race will have changed its character in Canada if it do not speedily effect a reform which shall have for its great end the elevation and the wider diffusion of learning.

ANOTHER meeting of the Supreme Court of our Church has been held. It numbers session thirty-fifth. Only two of the Commissioners, who in 1831 originated the Synod, now survive, namely the Revs. Dr. Mathieson and Dr. Urquhart. What changes have these veteran ministers lived to see! The first Roll extant shows four Presbyteries, twenty-five Ministers, and thirteen Elders. After the lapse of thirty-two years, in which the Church has passed through an ordeal of much trial and adversity, we can now, with the blessing of God, indicate our growth by counting twelve Presbyteries, one hundred and nineteen ministers, of whom one hundred and six hold charges, and one hundred Representative Elders.

The recent meeting was a harmonious and successful one, as things usually go in popular deliberative assemblies. The occupancy of the Moderator's chair was very satisfactory—a matter of great consequence. A large amount of business was transacted, some of it of vast importance to the interests of the Church, the tendency of which, we sincerely trust, will be to promote the unity, activity, and usefulness of our ecclesiastical organization. Great earnestness prevailed in regard to the training of an efficient ministry; important arrangements, designed to facilitate the operations of the Temporalities Board and extend the be-

nefits of the fund under its management, were agreed to; a delightful interest was manifested in the cause of missions; and much hopeful anxiety was displayed in regard to the position we occupy as a distinctive branch of the Church of Christ in this land. We may take occasion in future numbers to advert to these and other suggestive indications of the life and hope that are in us.

There were some keen debates, the natural and unavoidable result of independent opinions held by freemen who have the courage to give utterance to their thoughts; but we were glad to notice that, when the occasion of animated discussion was over, members who manfully opposed each other were ready to mingle in brotherly confidence. We trust that when the hour of parting came, not a particle of acerbity remained in any bosom, but that, as the Moderator happily expressed himself, all were ready to return to their respective congregations with mutual confidence in each other, and with the stern determination to carry out that mission to which they have devoted their lives.

Repudiating the office of a censor and feeling deeply the responsibility of an adviser, we would nevertheless venture a word of counsel. The ambition of very young members to step forward as leaders is not seemly; the infliction of long speeches upon the ears of their seniors is apt to pass for presumption and weaken the advocacy of their views; while the frequent introduction of irrelevant topics, which arises for the most part through want of careful attention to the particular question submitted and the precise point at issue, embarrasses a discussion and leads to precipitate, futile or inconsistent conclusions. The exact marking of the merits of a subject, a correct acquaintance with former decisions, and a determined avoidance of extraneous matter are essentially necessary to a fair debate and a satisfactory deliverance.

## News of our Church.

### THE SYNOD.

FIRST DIET.—June 3d. The Synod met as appointed in St. Andrews Church, Montreal, on Wednesday the 3d ult., the Very Reverend, the Principal of Queen's College, Moderator. The usual practice of opening the proceedings with divine service was observed. The learned Principal selected for his text the words of Psalm lxxxv.-5 "Wilt thou not revive us again?"

There was a goodly attendance of members of Court, and of the friends of the Church.

The meeting having been constituted with prayer, the Clerk called the Roll, which contained the names of 102 ministers, including the Principal and two Professors of Queen's College, and excluding the roll of the Presbytery of Hamilton which was reported not received, but which we believe has four ministers upon it.

The number of clerical members should have been 106. The names of 95 elders were called. There were present during the whole or part of the meeting, 69 ministers and 21 elders—90 members. On several former occasions the attendance has been slightly better. The roll as printed shows the following changes since the preceding meeting:—Removed by death 2, by resignation 3, added by induction 5, by ordination 5—whole increase of clerical members, 5. There has been one translation. The Rev. John Machar, D.D., of St. Andrew's Church, Kingston, was one of the two removed by death, and the Synod put on record a tribute to his revered memory.

Immediately after the calling of the Roll the Moderator suggested the Rev. John Campbell M. A., of Nottawasaga, the nominee of the former moderators, as a suitable person to be his successor. Mr. Campbell was unanimously elected, and having taken the chair expressed his gratitude for the unexpected honour.

The first duty of the new Moderator was to convey the thanks of the Synod to his predecessor and the request to publish his sermon delivered at the opening of the Court; which having been done in suitable terms, a report on the business to be brought before the Synod was heard and various Committees were appointed. Gratifying replies to the addresses of last annual meeting to the Queen and Governor General were then submitted; after which the minutes of the Commission of Synod were read and sustained.

The Synod listened with great attention to the report of the Trustees of Queen's College. It stated the number of students in attendance at the close of last session at 144, distributed in the several Faculties as follows:—Arts 37, Theology 21, Medicine 81, and Law 5. It adverted to the preparation of a code of Statutes for the government of the University; the imperfect state of the library, to remedy which the wealthy friends of the Institution might do much; the practical training of students for the active duties of the ministry; the insufficient support given to the Bursary Scheme, the completion of the new wing of the Hospital by the munificence of John Watkins, Esq. at a cost of upwards of £1250, the death of Dr Machar, who was a trustee from the foundation of the College, and also acting Principal and Professor of Hebrew for several years, the appointment of Professor John C. Murray to the chair of Moral and Mental philosophy, the progress and present state of the University question &c. &c. In its deliverance upon the report, the Synod took special notice of the fact that the number of graduates and students sent forth from the Divinity-Hall considerably exceeds that of any former year, and resolved that this and other evidences of extended usefulness call for the more generous and prayerful support of the Church.

Principal Leitch read an interesting report of his interviews last summer with leading ministers of the Church of Scotland, regarding the assimilation of the curriculum of study for the ministry, at home and in this country, and the obtaining of the same privileges for probationers in Canada as are enjoyed by probationers in Scotland. At a subsequent diet,

agreeably to minute prepared by Dr. Mathieson, the Principal was thanked for his services and the matter was remitted to a Committee with power to take such steps as they may consider advisable.

An animated discussion took place on the election of Trustees of Queen's College. The point of interest was the election of a Professor, Dr. Williamson, to a seat at the Board of Trustees. It was admitted by all the speakers who opposed the election that if it were merely an honour in the power of the Synod to confer. Dr. Williamson's past services to the College clearly entitled him to it. But upon the expediency and even legality of such an election there was a great diversity of opinion. Ultimately Dr. Williamson was elected, together with the Revs. George Bell and Duncan Morrison, and in order that in future there might be no doubt as to the legality of the proceeding, the matter was referred to a Committee consisting of Judge Malloch, A. Morris, Esq., and Judge Logie, to report thereon to next Synod.

As required by law, the report and financial statements of the Temporalities Board and other documents were laid before the Synod at this Diet. A Committee, Mr. Spence, Convener, was appointed to report on them.

SECOND DIET *June, 4th.*—The Synod received applications to take the following seven Students of Divinity on trials for license.—Donald Ross, M.A., B.D., Alexander Dawson, B.A., John Barr, John D. Robertson, Duncan McDonald, John K. McMorine, M.A., and Joshua Fraser, B.A., and a Committee was appointed to examine them, the Moderator, Convener. Dr. Muir and Rev. J. Patterson were re-elected Trustees of Morrin College, Quebec. The Revs. William McEwen and Alexander Lewis were allowed to give in the resignation of their charges to their respective Presbyteries. Professor Murray, Rev. W. M. Inglis, Assistant St. Andrew's, Montreal, Rev. W. Cochrane, Ordained Missionary, and Rev. W. Bell, Kingston, were introduced to the Court.

The evening was devoted chiefly to the French Mission Report. The Missionaries are two:—Rev. Louis Baridon and Rev. John B. Tanner. Mr. Baridon occupies his old field on the Lines south from Montreal. He has the oversight of 70 French Canadian Protestant families scattered in little groups over a large territory. As detailed in the report, his labours in ministering to them are great and incessant, while the numerous Roman Catholic families accessible to him receive much of his attention. The people are poor, as well as scattered, and can do nothing for themselves in supporting ordinances. Mr. Tanner has charge of the French Protestant congregation in the city of Montreal. During the past year he has been assisted by the Rev. P. Wolff and the Rev. M. Doudiet. The congregation of the Rev. Mr. Cyr has worshipped along with his. There is a Sabbath school, and prayer meetings are held twice a week. The attendance of people on Sabbath is from 20 to 60. There are 33 communicants, three more than last year, although three died and seven were obliged to leave Montreal in search of employment. 17 members were formerly Roman Catholics and

14 are French Canadian. The cause suffers much because of the difficulty of finding employment for the members. The report noticed that the French Mission Church is all but finished and that arrangements had been made for the opening services. The Committee express themselves strongly in regard to the scanty supplies furnished by the Church to carry on the work of this important Mission, representing this circumstance as the only disagreeable thing connected with their operations. We hope we are not mistaken in supposing that we saw evidences of a new and more earnest spirit among the members. If the interest shown by the Synod pass not away as the early dew, we shall have more hopeful things to chronicle of this effort by and by. The Rev. J. E. Tanner was requested by the Moderator to address the Synod, which he did in happy terms. His remarks were attentively received. The Synod re-appointed the Committee, recorded its sense of the importance of the Mission, and urged its claims upon the consideration and support of the Church. The Committee has been grievously disappointed by the fewness of the returns to their appeals in behalf of the building fund; and the Synod in its deliverance earnestly solicits a special collection within a month from the non-contributing congregations.

**THIRD DIET. June 5.** On Friday, the first thing after devotional exercises and the reading of the minutes of Thursday's proceedings, was the election of four members of the Temporalities board. Dr. Urquhart, Hugh Allan, Esq. and John Thomson Esq. were re-elected, and the Rev. Alex. Spence was chosen instead of Mr. Snodgrass who declined re-election.

Dr Mathieson, *Chairman*, submitted the report of the board of Managers of the Ministers' Widows, and Orphans Fund. The Report was received, and the Managers were thanked for their services.

The Report of the Committee on the Bursary Scheme was read by Principal Leitch. The object of the Fund is to assist young men studying for the ministry at Queen's College. During last session aid was given to 27 students. The Bursaries were competed for under the name of Scholarships. The receipts for the year were only \$838. 28, and considerably more than a third of that amount came from the Parent Church. Not more than 14 of our congregations contributed. The members of Committee, who have the cases of struggling students to deal with, testify in strong terms to the exceeding usefulness of the scheme. There was considerable discussion in the Synod upon several points brought up by this report. Some members held that the Bursaries should be confined to students in the Divinity Hall; according to the experience of others the first two or three Sessions are the most trying. A number thought the Bursaries should be given by competition only; but the purely charitable character and object of the fund were advocated by other members. The Synod re-appointed the Committee, recommended Presbyteries to correspond with the members, and appointed a collection to be made for the fund on the first Sabbath of April.

The Report of the Committee on Foreign

Missions occupied the whole of the evening, and was the occasion of an animated debate. It adverted to negotiations with the Conveners of the Jewish and Colonial Committees of the Church of Scotland. Beyrout was suggested as a suitable station for a missionary. It was stated that one of the students applying for license, Mr. Donald Ross, was prepared to accept an appointment to that port. The Church of Scotland's Jewish Committee is expected to contribute to the support of the mission to the extent of £100 stg.; it is hoped that the Synod of New Brunswick will aid; the advantage of the Consular Act might be obtained; and were the missionary to pay an occasional visit to Jerusalem, Dr Aiton's consent might be got to use the funds collected by him for the establishment of a mission in the Holy City. It is somewhat remarkable that on the very day the Synod was discussing this matter, the news of Dr Aiton's death reached this country. The Synod was subsequently informed that on his deathbed he gave his consent to the expenditure of the funds in the manner proposed. The Committee also suggested Ceylon as a field of operations. There are six ministers of the Church of Scotland in that Island already. Jaffna is pointed out as a suitable locality. The Colonial Committee would cooperate with the Synod, the friends of the Church in Ceylon would help, and the Nova Scotia Church might be induced to join in the effort. The report seemed to take many of the members of the Court and even some of the Committee by surprise. It was obvious that Dr. Epstein's resignation had produced a reaction, though it should be remembered that reverses and trials are not always the best reasons for retracing one's steps. The Synod had a year ago expressed itself strongly in favour of a mission to Vancouver's Island and British Columbia, and the circumstance that the report made no allusion to that field this year was a cause of disappointment adverted to pretty strongly by several members. A motion was submitted declaring that the Synod is not now prepared to enter into the scheme propounded with reference to the Jews, and expressing the hope that the Committee will organize a mission, as soon as practicable, to Vancouver's Island and British Columbia; but there was carried against this a resolution referring to the hopeful tone of the Synod's deliverance last year, in regard both to the Institution of a mission to Vancouver's Island and British Columbia and the continuance of the Jewish scheme, directing the Committee to use the funds raised for a Jewish mission for that purpose as they see fit, and renewing the expression of the Synod's deep sense of the urgent claims of Vancouver's Island and British Columbia, and soliciting the attention of the Committee to that field. A collection was appointed to be made on the first Sabbath of July in aid of the scheme.

**FOURTH DIET. June 6th.**—On Saturday the Court did not meet in the evening, and the whole of the morning and afternoon meetings were occupied with the report of the Committee on Temporalities. The report consisted of nine paragraphs, some of them pertaining to matters of the gravest importance.

The first recommended the adoption of the report of the Board.

The second noted regretfully that the income of the Board was, during the past year, considerably short of what was originally expected. This the Board had reported was owing partly to a diminution of the dividends on certain stock, but mainly to the great increase of ministers. The latter cause the Committee justly described as a matter of gratitude to Almighty God on the part of the Synod. The expenditure of the Board from May 24, 1862, to May 25, 1863, including \$709.28 of a balance on hand at the former date, and \$393.70 paid to ministers, amounted to \$40,655.48. The revenue from investments was \$34664, which together with \$2796.96, from the contingent fund, brought the total receipts to \$37460.96. This gave \$3197.52 at debit of the fund.

The third paragraph reported the opinion of the Committee that the Synod had every reason to be satisfied with the continued safety of the investments. The cost value of the whole amount invested is \$531,289.88. Some new investments had been made, but the old ones had not been changed.

Paragraph fourth declared that the thanks of the Synod are eminently due to the Chairman of the Board, Thomas Paton, Esq., and the other members. They had shown a disinterested zeal, faithfulness, and diligence in the whole of their management, and the plan devised through the medium of the Committee of which Dr. Cook was Convener, whereby all ministers had received their allowance, was characterized as a wise one.

In the fifth paragraph the Committee reported a recommendation to the Board to frame a by-law making it necessary to any minister remaining or being placed on the list of recipients of \$200 per annum that his congregation shall pay yearly to the Board the sum of \$50. This clause gave rise to considerable discussion. An appeal had been made *ad misericordiam* in behalf of the 27 ministers last inducted; and all others not provided for by the commutation arrangements had been represented as privileged ministers. It was pointed out that thereby distinctions were created which ought not to exist, and which were not contemplated by the commutation arrangements unalterably secured by the provisions of the act incorporating the Board. The distribution of allowances, other than those protected by the commutation arrangements made by the *pro re nata* meeting of Synod 1855, is subject to such modifications as the Synod may at any time agree to. The Synod was therefore free to recommend any measure which might be deemed fair and expedient, and as the occasion afforded a fitting opportunity for applying the principle of Presbyterian parity, an amendment having the effect of placing all new ministers on the same footing as beneficiaries, as far as the fund will allow, was submitted and carried with only one dissenting voice. The amendment reads; "Recommend the Board to alter its by-laws so that, while new and unprivileged ministers, that is, all ministers except those who commuted and the ten who were not allowed to commute, may receive allowances of \$200 each per annum, as far as the funds will allow, ac-

ording to the order of their induction, it shall be a condition of the payment of each such allowance that \$50 be obtained for the fund by the authority of the recipient, it being understood that the congregations are the parties to be looked to for the said sum of \$50." In view of this resolution becoming a permanent arrangement it behoves all congregations to institute at once a plan for raising this annual contribution. The aggregate amount will be insufficient for the purpose, but it is believed that the contributions of the wealthier congregations will so exceed the amount required from each, as to go far in making up the deficiency. It is at least contended that a reasonable and proper opportunity is afforded for the operation of the Christian principle by which the strong are impelled to help the weak. The paragraph contains a recommendation to this effect, and the congregations of privileged ministers are invited to fall in with the regulation resolved on, that is, to contribute \$50 each per annum. This would secure from 100 congregations an additional reliable income of \$5000. It was a strong argument, advanced by Dr. Cook, for the congregations of commuting ministers to place themselves under the same regulation as the others, that though best off now they will eventually be the worst off when they become vacant, as they will have to take their place low-down on the roll of the Board. It will be well for them as speedily as possible to get into the habit of contributing. The thoughtful know that "to be forewarned is to be forearmed."

In the next paragraph of their report the Committee expressed their approval of the resolution of the Board—"That the expenditure in future shall be strictly governed by the actual amount at the disposal of the Board." In their desire to pay allowances to all ministers the Board had borrowed £750. This expedient tided them over the difficulty for the time, but the payment of the loan soon met them as a greater difficulty. Certain contributors to the Home Mission Fund came to their relief, and the debt having been liquidated they forthwith resolved to owe no man anything.

The seventh paragraph deals with a memorial from the Trustees of St. Andrews church, Campbellton, New Brunswick, for a grant from the fund to the Rev. James Steven, their minister, on the ground that, though belonging to the Synod of New Brunswick, a large portion of his congregation are resident in Lower Canada. The Committee advised the Synod not to grant the prayer of the memorial, as Mr. Steven is not a member of any Presbytery of this church.

Paragraph eight reported upon the memorial of Dr. George, minister of Stratford, for the full allowance of a commuting minister, and the Committee recommended the Board to ascertain Dr. George's legal rights and act accordingly. In the belief of some members, Dr. George's rights did not need to be ascertained and they dissented from the adoption of the recommendation.

The ninth paragraph is as follows: "The Committee have read with great pain a letter addressed to the Rev. Dr. Cook, from the Rev. James Mair, minister of Martintown, and re-

port that, in the opinion of the Committee, not only has Mr. Mair been guilty of great indiscretion in writing and publishing such a letter, but the contents are in many respects incorrect, unjust, and disrespectful to the members of the Temporalities Board, and that Mr. Mair ought to be admonished by the Synod to greater caution in future in reflecting on the character of individuals and in dealing with subjects with which he has shown that, as yet, he is but imperfectly acquainted."

The report as amended was adopted, the Synod decreed in terms thereof, and Mr. Mair submitted to an admonition from the Moderator.

**SABBATH, June 7th.**—The appointments of Synod for divine service were fulfilled. The Very Rev. Principal Leitch officiated in St. Matthews in the forenoon and opened the French Mission Church in the afternoon. Professor Murray preached in St. Andrews in the forenoon and Rev. R. Campbell of Galt in the evening. The services in St. Pauls were conducted by the Rev. John Cameron of Dundee and the Rev. J. B. Mullen of Spencerville.

**FIFTH DIET, June 8th.**—To-day the attendance of members was diminished by the return of some to their homes, but the number was greater than usual on a Synod Monday. A great amount of business was done, as long speeches were voted out of order.

Mr. Paton's report of the Juvenile Mission was read and the scheme again commended to the support of the Church. It was resolved to continue the Sabbath School Committee on the understanding that the Statistics reported be appended to the printed minutes.

The Rev. W. Bain, Convener of Committee on Sabbath observance, submitted a report, and the recommendation that each Minister should preach to his congregation on the subject upon the first Sabbath of August or some other suitable day was approved of. A report of Committee on Church property was read and the Committee was thanked and continued, Judge Logie, Convener.

Public collections were appointed as follows: 1st Sabbath of July, for the Foreign Scheme; 1st Sabbath of October, for the French Mission; 1st Sabbath of January, for the Ministers' Widows' and Orphans' Fund; 1st Sabbath of April, for the Bursary Scheme.

The Presbytery of Bathurst was upon Overture from itself divided into three Presbyteries, namely, Presbytery of Perth, first meeting at Perth on 24th June, Presbytery of Ottawa, first meeting at Ottawa on first Wednesday of July; Presbytery of Renfrew, first meeting at Airdrie on first Wednesday of August—the hour of meeting in each case to be 10 o'clock A.M.

Mr. Mackerras read report of the Synod Fund and Finance Committee. The Committee was thanked and reappointed. The sale of property at Woodstock was referred to Committee on Church property. A memorial from the Trustees of St. Andrew's Manse property, Hamilton, was disposed of, the Synod granting its prayer for permission to mortgage, on condition that the original manse fund be a first claim secured to the Temporalities Board. An application from the Congregation of Ramsay to

the Colonial Committee of the Church of Scotland for aid in building a new Church was sanctioned. A protest and appeal of Thomas Kydd against the Presbytery of London was not entered upon in consequence of the absence of parties, and the clerk of the Presbytery entered protestation to that effect and craved extracts which were granted.

**SIXTH DIET, June 9th.**—This was also a busy day, much of the work peculiar to a Synod, but not very interesting to the public, was got through.

Presbytery, Synod, and Commission Records were reported upon and attested. The examination of Presbytery Records is a most important matter as it brings all the proceedings of the Presbyteries during the year under review.

Draft addresses to the Queen and the Governor General were read, the former by Dr. Barclay and the latter by Mr. Geo. Bell, and received the approval of the Court.

Mr. Black, Convener of Committee on returns from Presbyteries on Overtures and Interim Acts, presented a report, agreeably to which the Interim Acts on the representation of the Eldership in Church Courts, and on the taking up of subscriptions for ecclesiastical purposes only by permission of Presbyteries within whose bounds they are solicited, were passed into permanent laws. A majority of Presbyteries declared against the adoption of the Hymn Book published by authority of a Committee of the General Assembly of the Church of Scotland, and a Committee, of which the Rev. F. Nicol of London is Convener, was appointed to take steps for the preparation of a suitable Hymn Book. This work we understand is already far advanced, and may be looked for before long. 180 copies, in numbers from 5 to 25, have been subscribed for. The subscription list is in the hands of the Synod Clerk.

The form of process for calling and settling Ministers was disapproved of by a majority of Presbyteries; and a form sent up by the Presbytery of Montreal was substituted as an Interim Act in its stead.

A memorial from the Grand Division of the Sons of Temperance, Canada West, elicited a unanimous resolution of concurrence in the necessity of employing every Christian and proper effort to remedy the evils of intemperance. An Overture on the appointment of an annual day of Thanksgiving for the bounty of God in the harvest was dismissed.

An Overture on the subject of Instrumental Music, praying the Synod to give a clear deliverance on the matter, either by forbidding it or declaring the liberty of congregations to make use of it in the public devotional exercises of praise, was rejected.

The report of the Examining Committee suggested various changes in the mode of examining Candidates for License, and in the subjects of Examination, in order that this important item of business may in future be more fairly and satisfactorily attended to. The report was adopted. Certain Statutes of Queen's University were approved of.

A reference was heard from the Examining Committee, bearing that as soon as Morrin College has Professors of Classics, of Mathematics



and Natural Philosophy, and of Logic, Metaphysics, and Moral Philosophy, their certificates shall qualify for admission to the study of Divinity the same as those from Queen's College; and that when there shall be a Professor of Hebrew and Church History, being a minister or Probationer of the Church, in addition to the Professor of Divinity, their certificates shall entitle students to come before Presbyteries and the Synod. In 1861, at Quebec, the Synod resolved upon memorial of Governors, that as soon as sufficient evidence is afforded that the requirements of the Church with regard to literary and theological education are provided for to the satisfaction of the Synod, the certificates of Professors shall have the value indicated in the reference; and therefore it was thought by some members that any new deliverance was unnecessary. It was accordingly moved, on that ground, that the reference be dismissed. A motion to decern in terms of the reference was however carried by a vote of 21 to 16.

**SEVENTH DIET. June 10th.**—The attendance on this the last day of the Synod was greatly fallen off; but we do not remember ever seeing so many members at the close.

The few items of business remaining were disposed of. Memorial of Duncan Turner, Saltfleet, praying for relief from pecuniary obligations in the support of ordinances, occasioned the deliverance that the Synod has not the power of cancelling legal obligations.

Memorial of Rev. W. Miller complaining of the Presbytery of London for not fulfilling instructions of Synod; and memorial of parties, describing themselves as representatives of the Congregation of Saltfleet, praying for a reconsideration of the decision last year sustaining the appeal of Mr. Niven against the decision of the Presbytery of Hamilton which found certain counts of a libel proven, were referred to first meeting of Commission.

The Clerk was instructed to grant a Commission to Principal Leitch, or any other member who might attend, to represent the Synod at the meetings of the Synods of Nova Scotia and New Brunswick. There was put on record an expression of "hearty thanks to the friends of the Church in Montreal for the great kindness and hospitality to the members in attendance at their present meeting, and especially to Messrs. Greenshields and Mitchell for their great attention in making the necessary arrangements." Committees to revise the printed minutes of Synod, and prepare the business for next annual meeting, were appointed; and meetings of Commission were fixed for to-day at one o'clock; the first Thursday after the first Wednesday of November in St. Andrews church, Montreal, at noon; and the first Wednesday after the third Tuesday of February, in St. Andrews church, Toronto, at noon.

The Moderator then addressed the Synod to the following effect:—Now, Fathers and Brethren, before we adjourn, I wish to address you very briefly. I congratulate you on the harmony and good feeling that have characterized all our proceedings. It is gratifying to observe that we escaped those displays of excitement and heated temper which have been made at times in our own and other Synods,

and which characterize the proceedings of nearly all public bodies. I think we have seen more than ever the elements of our weakness as well as the elements of our strength. Every succeeding Synod shows us that as a Church we have an ever-extending field to occupy, a great mission to perform, and a call, every year becoming louder and louder in our ears, to go forth into the Lord's vineyard, and occupy the field He is opening up before us. In former years our position in the country was not satisfactory; the stability of the Church a matter of grave doubt. Our difficulties have been every year more and more removed by the friends of the church, who have shewn us a degree of sympathy, and given us an amount of influence highly satisfactory and beneficial; and if we will only go forward manfully and earnestly, and occupy the field God has placed at our disposal, the result will be glorious. There is no doubt we are making progress. Looking back over the last twenty years we can see every year an increasing interest in the church, and larger contributions, as a general rule, for our various schemes. A larger and larger field is opening up to us. For all this there is great cause for gratitude to God. We are here the representatives of great principles and ought to remember the ground we are forced to occupy, rather than occupy, perhaps, from choice; that we represent here those principles upon which the church of our fathers has been founded; that owing to our peculiar position as regards the State we cannot stand here as an Established Church; and perhaps, considering all things, it is the best position we could occupy in this land. We have cause to be thankful for the measure of success God has given us in past years in our various operations, and although the scheme for the endowment of the church has not been seemingly so prosperous as during last year, still that was not to be attributed to any declension of the Church, and even in this matter there is cause for encouragement. We should not forget the principle we profess to hold; that we desire to be an endowed Church whose advantages may be enjoyed by those who succeed us when we are no more. As an endowed Church we enjoy as many of the advantages of an establishment as possible in the peculiar circumstances of this land, besides enjoying the benefits of the voluntary system, so powerful for good. We have it in our power to wield the large influence thus placed at our disposal, and we have wielded it for good successfully in times past. It will be our duty to wield the influence of a Church possessing the strength and stability an endowment gives, combined with the ability and zeal which the voluntary principle, properly directed, will call forth. By combining the advantages of the endowment and voluntary principles we shall attain the best possible position under our present circumstances. I need not speak of the necessity of us all returning to our congregations with united hearts and stern determination to carry out that mission to which we have devoted our lives. I trust we go to our respective congregations with mutual confidence in each other. We have met each other in love and held pleasant intercourse for a few days. I hope we have felt our hands

strengthened and hearts encouraged, and that we are now about to return to our different spheres of labour, confiding in the providence of our God, and with the assurance that, as we have been sustained and blessed in the discharge of our duty in the past, we shall also be sustained and blessed by Him in future.

The Rev. the Moderator after thanking the members for the honour done him in appointing him to preside during the present Synod, and soliciting their indulgence for any shortcomings, called upon the members to close the proceedings by singing a portion of the 122d Psalm. After praise, the Rev. Dr. Leitch offered up prayer, when the Moderator declared the meeting terminated, and appointed the next to convene at Kingston on the first Wednesday in June 1864, and then pronounced the benediction.

#### COMMISSION OF SYNOD.

This Court met by appointment immediately after the closing of the Synod, and again by adjournment in the evening of the same day.

With regard to memorial of Mr. Miller, after explanations of the clerk of London Presbytery, the Commission took no action upon it; and with regard to memorial from Saltfleet and Binbrook the Court held that the whole case was under review at meeting of Synod at Toronto in 1862, and therefore allegations to the contrary were no ground for reconsideration.

The Commission, judging that questions of grave importance, affecting the interests of the church, are involved in the position of affairs at Saltfleet and Binbrook, resolved to meet, for the special consideration thereof on the first Wednesday of August next, in St. Andrew's church, Montreal, at two o'clock P. M. All members of last meeting of Synod are members of the Commission, and, from the sentiments expressed at the Synod, we would expect many to take advantage of the opportunity which this adjourned meeting affords.

#### FRENCH MISSION CHURCH.

##### OPENING SERVICES.

It is our pleasant duty to record the public opening of the French Mission Church, situated in Dorchester Street, Montreal. It is the first ecclesiastical edifice erected in the city for the accommodation of French Protestants. It stands upon a lot of land purchased for the purpose so far back as June, 1844. It is a neat little structure of brick with stone dressings and slated roof, in the Gothic style of architecture. The entrance is by a spacious porch in Dorchester Street, well lighted with a large window, under the drip stone of which is a stone ribband whereon is carved in gilt letters the device, *Eglise Presbyterienne unie a l'Eglise d'Ecosse*. Over this window, carved on a shield, is the date, 1862. On the south-east angle of the building is a small bell turret surmounted by a spire. Internally the Church presents a cheerful and pleasing appearance. The roof is open and slightly stained. The main timbers, which are exposed, rest upon moulded corbels, and, assuming the form of curved ribs, meet in a point at the apex. Four of these ribs are diagonally placed and unite in the centre of the roof, from which point a gaselier is sus-

ended. There is a large window in each gable, consisting of four lights ornamented with simple tracery, and filled with glass of a diaper pattern with stained margins. The pulpit stands in a recess on the north side, is raised three feet from the floor, and is supported by a central pedestal surrounded by six detached columns. The preacher has a perfect command of the congregation, speaking is easy, and the acoustic properties of the building are very good. The pews, which are plain, but remarkably neat and comfortable, are arranged with a centre and side aisles, and afford ample sitting room for 250 adults. Provision is made for the addition of galleries should they be required. There is a commodious basement story, suitable for a Lecture or School room, from which the Church is heated by means of hot air furnaces. The whole was designed and executed under the superintendence of Lawford and Nelson, architects, Montreal.

For the following account of the opening services we are indebted chiefly to *The Montreal Witness* of the 8th ult.

The Pastor of the Church, the Rev. Mr. Tanner, being incapacitated by impaired health from officiating, had his place supplied by the Rev. P. Wolff who conducted the morning service in French. His text was taken from Rom. i. 16: "For I am not ashamed of the Gospel of Christ." He reminded the audience that the chapel they were consecrating to God, was that of a missionary church planted among a large Roman Catholic population bound to them by the double ties of nationality and language. He pointed out what must be the character and the active duties of a congregation and church under such special circumstances, and urged upon the members the solemn and individual responsibility of each to witness for the Gospel amongst his countrymen without shame or fear. He concluded his sermon by a brief historical sketch of the efforts made in the past, and now for the first time successful, towards erecting a French Evangelical chapel in Montreal. He referred to the labours of the late Rev. Mr. Lapelletrie and to those of the Rev. Mr. Tanner, and spoke in a feeling manner of the debt of love and gratitude owed to the latter by French Canadian Protestants, as well as by the friends of the cause. He finally alluded to the interest felt towards French Protestantism by Scotch Presbyterians, as dating back three hundred years from the days of the Reformation. The service was closed by the distribution of the Lord's Supper, of which a good many partook.

In the afternoon, a second service was held in English and conducted by the Very Rev. Dr. Leitch, Principal of Queen's College, Kingston, and the audience, which in the morning had been almost altogether French, was now mostly English. The text was Acts iii, 6: "Silver and gold have I none, but such as I have give I thee." The leading object of the sermon was to show, that although pecuniary support was always needed in behalf of missions, yet there was also something wanted superior to gold and silver, namely interest and sympathy. In the conclusion of his dis-

course he alluded in happy terms to the occasion. Starting with a reiteration of the sentiment expressed by the Rev. Mr. Tanner when beginning his address to the Synod, namely, that it is not for nought that the French Canadians are subjects of the British Empire, he enforced the responsibilities of the Church in regard to their enlightenment by Protestant truth. He spoke of the historical value of Protestantism in France, and drew a parallel between the efforts of the Church of Scotland in that land, as represented by the evangelizing labors of M. Boucher, and the enterprise upon which the branch of the Church of Scotland in this Province had entered. The Reverend gentleman made a warm and eloquent appeal in behalf of French Missions, most appropriately urging that English-speaking Protestants but very partially discharged their duty, by giving only a cold pecuniary support to the missionary cause, when a prayerful and cordial assistance is above all required. A number of ministers from the Synod were present, and the chapel was quite full.

The services of the day were closed in the evening by a union meeting, at which the Rev. Messrs. Lafleur, Mauny, Doudiet, Baridon and Tanner successively spoke. The latter especially elicited much interest by contrasting the hardships of his early labors in Canada, with the present success and greater facilities obtained. He warned, however, the converts of relaxing in the faithfulness of their profession, as he thought some did. He deprecated strongly those morbid feelings of nationality, that would invidiously discriminate between French Protestants of Canadian, and those of European extraction. The Rev. Mr. Lafleur, as a French Canadian, wished, in answer, to express the deep feeling of love, respect and gratitude which he experienced, and which he thought all the converts ought to entertain towards those Swiss missionaries who acted as pioneers in the work of French Canadian Missions, whose voluntary exile from their beautiful country had laid the foundation for the present success, and without whom the work never could have been undertaken. Thus closed the services of the day, which, it may be trusted, will prove a source of much encouragement to both the French and the English Protestants of Montreal.

The only thing to be regretted about this auspicious event is the amount of debt upon the building. The account presented to the Synod shows \$1200 due the Treasurer, and it is estimated that \$700 more are required. This would not have been the case had our congregations listened to the reiterated appeals of the Committee. The Synod in its deliberance has earnestly solicited contributions to be forwarded in the course of a month. We implore the 80 congregations that have sent nothing to come to our relief. Surely there is in each of them a sufficient number of young persons, with missionary zeal enough, to collect from \$20 to \$30 in small sums.

#### THE FOREIGN MISSION.

The Synod has appointed a collection for this scheme to be made on the First Sabbath of July, and has chosen Vancouver's Island and British Columbia as the field of missionary labour. Ministers are respectfully reminded of the duty of bringing before their congregations on the above day, the urgent claims of the adherents of the Church of Scotland in that new Colony, upon the missionary enterprise of the Church.

J. B. MOWAT.

#### *Convener of Foreign Mission Committee.*

The following is the substance of a passage which occurs in the report of the Jewish Mission Committee of the Church of Scotland, presented to last General Assembly. We are of opinion, that if our own Jewish Committee had made their plans known in our columns before the meeting of Synod, a much more satisfactory discussion of the project would have taken place.

When the Very Rev. Principal Leitch was in this country last summer, he informed the convener that the Canadian Church had no hope of being able to sustain a permanent interest in any Jewish mission out of Palestine, and expressed an earnest wish that the committee should again consider whether they could not aid in an object on which the hearts of the Canadians, as well as of many friends of the Jewish mission in this country, have so long been set. The convener stated that it had at various times been contemplated, by the committee to send a missionary to Beyrout—which might be regarded as the port of Northern Palestine, and a convenient centre from which other places in Northern Palestine might be visited, and had a considerable Jewish population, as well as several Scotch merchants anxious to obtain the services of a missionary of their own Church—and that if the Canadian Church should be inclined to make Beyrout instead of Jerusalem, the head-quarters of their mission, he thought the committee would be much disposed to aid them in the undertaking. The statement of the convener was reported by Dr. Leitch, on his return to the Canadian Committee, who, after mature deliberation, agreed to adopt Beyrout as their station, provided the committee should aid them to the extent of £100 per annum, and the Rev. Dr. Aiton should consent to their having the use of the money originally raised for a mission at Jerusalem. Dr. Aiton has most kindly agreed to the request of the Canadian Committee, subject to the condition that their missionary shall occasionally visit Jerusalem, and the committee having referred the whole matter to a sub-committee, and having received from them a full and favourable report, have, on the conditions expressed in that report, acceded to the request of the Canadian Committee.

#### ST. ANDREWS, BELLEVILLE

The Rev. Archibald Walker, the respected minister of this charge, after attending the

meeting of Synod for three days, sailed for Scotland. He has obtained from his congregation and Presbytery leave of absence for three months, chiefly for the purpose of visiting his aged mother. His congregation have readily acceded to his wishes, and, besides, provided a very substantial proof of their regard, for the payment of travelling expenses. On the 29th of May last, at a meeting of the congregation, an address, was presented, from which we extract the following sentences.

"We take this opportunity of bearing testimony to the very faithful and efficient manner in which, during the nine last years, you have discharged the duties incumbent on you, as Minister of St. Andrew's Church. Owing to adverse circumstances connected with the crisis in 1843, the congregation was for a long period without the ministrations of a settled Pastor, and had in consequence almost ceased to exist, previously to your arrival. But you commenced your labours, and a gratifying change was soon apparent, the congregation was reorganized in the face of many difficulties and up to the present time has steadily increased. Another matter for congratulation is the satisfactory condition of the Sunday School, and also of the Bible Class, both of them under your efficient superintendence, and which together are now attended by about one hundred pupils. The great interest evinced by you in the cause of general education, your zealous efforts in behalf of missions, and the sympathy and attention which the sick and afflicted ever receive at your hands, also call for our grateful acknowledgments on this occasion."

#### TYENDINAGA MISSION FIELD.

BY JAMES McCALL.

Tyendinaga is not, as the name would seem to import, a wild Indian settlement void of all interest save that which is roused by the recital of the daring deeds of the *Red man*. It is one of the frontier townships of the county of Hastings, bordering on the north shore of the beautiful Bay of Quinte, and derives its name from "*Tyendinaga*" a worthy chief of a tribe of the Hurons, who were the first lords and heritors of the soil.

By an act of the British Parliament a remnant of the Indians who dwelt on the northern banks of Lakes Erie and Ontario, and who survived the devastating wars that swept so many of their number away, have been confined to the front of this township, where they have assigned to them ample grounds to cultivate, are supplied with implements of husbandry, and have a missionary to teach them, in their own tongue, the truths of Christianity. The adjacent township is *Thurlow*. To the rear of these two townships are those of *Hungerford* and *Huntingdon*. It is properly the territory embraced in these four townships that forms what I have termed "the Tyendinaga Mission Field." Situated on an adjacent corner of each of these townships, and within 13 miles of Belleville is the pleasant little village of Roslin. As early as 1840, the Rev. Mr. Kitchin, then minister of our church in Belleville, succeeded in having erected here a

comfortable place of worship; and, with true Christian zeal, amid the pressure of his other duties, maintained occasional services in it, as also elsewhere throughout these townships, until the time of the disruption, when the whole field fell into the hands of our brethren of the Free Church.

Subsequently a second station was opened at Melrose, a village situated near the front of Tyendinaga, about six miles from Shannonville, fourteen from Belleville, and thirteen from Roslin. These two stations, after a time uniting, became one charge, and had one settled minister for two, and another for five years. After this period some dissatisfaction having arisen between the two stations, they separated, and their ministerial supply was withdrawn about two years since. A third station, which had been opened at Lonsdale, four and a half miles east of Melrose, now united with the latter, and a call having been given to a minister of the C. P. Church, he was accordingly ordained to that charge in May 1862. Roslin however, continued for more than twelve months without any supply. Meanwhile, owing to occasional visits, made by the Rev. Mr. Walker, (at whose earnest solicitations this mission has been undertaken) a station was opened at Dale's school house, which is about four miles from Melrose, and nine from Roslin—also a second station at Moul's school house, about an equal distance from Roslin, and from Dale's school house. Mr. Walker regularly preached at one of these stations previous to Sacramental occasions, when an opportunity was given to as many as desired it, to partake of the Lord's supper in Belleville.

Such was the state of this field, when the Presbytery of Kingston made application to this Association for the services of a missionary to labour within its bounds—Tyendinaga being the place designated as the scene of his labours. Having been appointed by the Association, and, having received the necessary instructions from the clerk of the Presbytery, I entered upon my duties in Tyendinaga on the first Sabbath in May. Services were held on that day in Dale's and Moul's school houses. Owing to the impassable state of the roads and other causes, these meetings were but thinly attended. The instruction given by the Presbytery was to maintain ordinances at these two stations. On becoming more intimately acquainted with the field, however, and learning the destitute condition of Roslin, it was at once resolved that, with the wishes of the people there, a fortnightly service would be offered them. The proposal was accepted, and on the fourth Sabbath in May services were held in Roslin church and Dale's school house. Subsequently, on learning that there were but few adherents to our church in attendance at Moul's school-house, it was made a Friday evening station, and services were maintained every Sabbath at Roslin and Dale's school-house. At a yet later date a new station was opened at Gibson's school-house, about five miles from Roslin, and week-evening services were then maintained at this station and Moul's school, alternating once a fortnight. This last arrangement was strictly

adhered to until the withdrawal of my services from the field.

One of my first duties was to institute a regular system of visitation among the people. A large share of my time was devoted to this part of the Missionary labor. Opportunity was thus offered for impressing the people with the importance of attending at public worship—for inducing the young to come out to the Sabbath schools and Bible classes—and for speaking to all directly and personally. The results were very gratifying. The numbers attending on Sabbath, increased from forty or fifty to an average of one hundred and fifty at each station.

My next duty was that of opening a Sabbath school and a Bible-class at each of the Sabbath stations. At first a great barrier stood in the way at Dale's school-house station, as our Methodist brethren who have an equal right to the building, had already opened one there. This, however, was soon obviated by a kind friend offering to give us the use of his coach house, which, on being suitably fitted up, met our wants admirably for the summer months. Much is due to those kind friends who volunteered their valuable services as teachers. I secured, with but little difficulty, the services of a competent assistant superintendent and staff of teachers for each school. A Sabbath school library, procured by voluntary subscription, was divided between the two schools, each making use of one-half of it. The shorter catechism is taught in both schools; the scheme of lessons is that of the "Edinburgh Sabbath-School Teachers' Union," and the hymn book is "Songs of Praise." Through the liberality of some kind friends of the Tyendinaga Sabbath School, a picnic was given for the encouragement of the children. It was an occasion of rare enjoyment, especially for the young. The Rev. Mr. Walker, from Belleville, and the Rev. Mr. Turnbull, from Melrose, were present. The happy addresses made by these gentlemen, and the great moral lessons embodied in their remarks, will long be remembered by both parents and children.

A deep and lively interest was taken in the Bible classes by most of the young people. At Roslin the class was held regularly on Sabbath immediately after service; but, as it was found impossible to have two services, two Bible classes and a Sabbath school in one day, the Tyendinaga Bible class was usually held every Wednesday evening. The average attendance at the latter was about 45, there being occasionally present as many as 75. Many of these came a distance of three or four miles, most of them two. The average attendance at the Roslin class was about 30. The course of instruction pursued was reading, comparing and explaining the Gospels, proving scripture doctrines, and studying the biography of Scripture characters. It is most gratifying to be able to say that both Sabbath Schools and Bible Classes have been continued during the entire winter, with but little, if any diminution in their numbers. The zeal of the Superintendents and teachers and of those who have taken my place in the Bible classes, deserves the highest commendation.

In Roslin Church a "soiree" was held in October, for the purpose of raising funds to repair and paint the Church. Although the evening was very unfavourable the Church was crowded to excess. Mr. Walker and Dr. McLean from Belleville, were present, as also Mr. Walker's Church Choir, under the charge of their competent leader, Mr. Orme. Everything passed off agreeably. The amount realized was \$50, which is at present in the hands of the treasurer.

The attendance at Dale's School house (which is very small) was such that comfortable seats could not be had. This led all to see the necessity of having a church erected. Accordingly a "Building Committee" was appointed, several meetings were held, and successful arrangements entered into. Mr. Geo. Easton, with praiseworthy liberality, has granted sufficient land for a church and burying-ground. Subscription lists have been circulated, and the amount subscribed is about \$800, of which \$200 were made up by five subscribers. The site is well adapted in every way for the church. It is at a convenient distance from Roslin, and is slightly elevated. The soil is very suitable for a burying-ground. The committee have decided to erect a brick edifice with a spire. During the winter all the materials were conveyed to the site by the people. The contract has been given out at \$500, exclusive of painting and the purchase of materials; and the building is to be ready for use in November next.

On my leaving the field, a memorial, signed by the leading members, was submitted to the Presbytery, praying for the maintenance of ordinances once a fortnight for the winter, and promising travelling expenses. Services have accordingly been maintained.

To the members of this Association the people of Tyendinaga and Roslin present through me grateful thanks for the supply they have received.

There is much reason to hope that the day is not far distant when these two stations united, will form a prosperous charge. Already have some advances been made towards this object; and the people's only dread is, lest they be again left without ordinances. They are willing to do their part. Although the season was far from being a prosperous one for the farmer, yet, besides \$800, which, save a very small item, was subscribed among themselves, \$50 collected at their Soiree, and \$10 for a Sabbath School library, they have paid, for missionary labour during the summer \$120, and for services during the winter, about \$60, making an aggregate of \$1040, including both what has been subscribed and what has been paid.

The number of families professedly adhering to the Presbyterian Church is about 50. Many, in the absence of our Church ordinances, have either lapsed into total indifference, or joined some other body of professing Christians. Ever in the van, our Methodist brethren were the first to plant their standard here. Our Episcopalian friends, too, have erected here their altar. We desire not to dispute the right of the one, nor to invade the territory of the other; neither yet do we aim at proselytizing. Still, if we would keep together our scattered fragments, we must seek a spot on which to

plant our standard, and erect our altar, that those who yet love their own Zion, and desire to adhere to the church of their forefathers, may worship in their own temple, serving "under their own vine and fig tree."

I cannot close without adverting to the important situation of Roslin as a centre for future operations. On glancing at the map of Upper Canada, it will be observed that the county of Hastings embraces a vast territory to the rear of the townships already mentioned. To the north of these lie 24 surveyed townships, besides a large tract of land, in whose forests the woodman's axe has as yet been unheard, and which extends as far north as the banks of the Ottawa. Many settlements have been made in these wilds; and thriving villages, such as Tweed, Bridgewater, Madoc, Marmorata, &c., are rapidly springing up.

Expected immigration will doubtless call

into use the rest of this unoccupied territory. Contemporaneously with this movement must be the introduction of religious instruction, and the maintenance of ordinances. Civilization and Religion go hand in hand. And if, with the march of the former, we urge not forward the latter, others will.

Now with Roslin as a centre, in connection with which branch stations might be opened, many destitute localities could be readily supplied, and the foundations laid for future charges. A good gravelled road, from Belleville through Roslin, opens up direct communication with the interior and rear of the county. All these facts shew that the Tyendinaga mission field is one of singular interest and importance; and it is hoped that its claim upon the consideration of this association will be felt and responded to—*Report (slightly condensed) to Students' Missionary Association.*

## Correspondence.

### ST. JOSEPH STREET MISSION.

MONTREAL, 25TH MAY, 1863.

To the Editor of the Presbyterian.

Dear Sir.—In your number for June, page 163, I observe a statement under the heading of "Saint Joseph Street Mission, Montreal," to which there is appended a "per Contra," regarding alleged proceedings of the Canada Presbyterian Church in that locality, on which you will oblige by permitting me to make one or two observations.

The writer of that article keeps altogether out of view the fact, which perhaps he did not know, that prior to the three Congregations of the Canada Presbyterian Church in Montreal proceeding to erect a church at St. Joseph st., for the accommodation of their own people and Mission purposes, they appointed Mr. John Redpath, one of our elders, to communicate with Mr. Morris, one of your elders, on the subject, and to state to him that if the Church of Scotland people would proceed with the erection of a building suitable for a church and schools in that locality, we would not enter into the field; requesting at the same time that an answer should be given him in three months. Mr. Redpath accordingly put himself into communication with Mr. Morris, and we waited for six months before we took any further steps in the matter. We were then given to understand that your people had made an effort to secure the erection of a place of worship but had not succeeded in their expectations, and that Mr. Morris wished us to wait for two years. This we did not think quite reasonable, or for the interests of our own people in that neighbour-

hood. We accordingly resolved to proceed, it being understood by us, on good information, that your people had no definite prospect of building a church and schools at all.

The gentleman who offered your people the land on which the Church is now erected, finding that his offer was not accepted, willingly agreed to sell it to us on the same terms as he had offered it to you. He is a member of your own church and cannot be supposed to have any feeling of objection to you or special favour for us. In all these transactions having acted as we deemed in a proper and courteous way, we bought the lots, and have erected a building suitable for church and schools, at some cost; and whatever debt may still be on it, I assure you it does not burden us in the least.

Your Sabbath School, we cheerfully acknowledge, was handed over to us, as soon as our building was ready, quite spontaneously, and in a very handsome manner; and your readers will no doubt be pleased to learn that although by a mishap which most of us regretted, the teachers were not, at first, invited to take part in the school, yet this apparent discourtesy has since been remedied, and they have, in the most cordial manner, been invited to co-operate with us in the work of tuition. That no recognition was made of your past services in the locality is a mistake. Dr. Taylor, at the opening of the Church referred to them in terms of warm commendation, as also did the report of our Sabbath School Association.

In the remark which you quote, from the "Record" of our Church, about the district in question being "a hitherto neglected field of labour," the writer could only have reference to the Can-

and a Presbyterian Church and to the wants of its own members. We all need to deplore that the suburbs of the city of Montreal have been so much neglected by the Presbyterian Churches generally. You certainly deserve the credit of having been the first to enter the field, and your prosperous Church at Point St. Charles, which our people have helped to build up, attests your zeal in the good work of Missions; and as it is not far away from St. Joseph street, I do not see that you should complain of our getting a share of that destitute suburb to cultivate. Our work was not undertaken, and is not carried on, in any spirit hostile to your church or people. Something more was urgently wanted in that district to meet our necessities than your people supplied, or were apparently willing to supply; and we accordingly took up the work which seemed to demand our attention.

Before I conclude, let me say, in passing, that I think "A Layman" in his article on "Presbyterian Union" owes us an apology, which from the general good tone of his letter, I am sure, he will be ready, on reflection, to make; for the statement in page 166, "that the handing over of the loaves and the fishes would be received by the Canada Presbyterian Church with clapping of hands." Our whole attitude and action on the question of the Clergy Reserves should preserve us from such an ungenerous statement as this. We refused a share of that public money when it was offered and would gladly have been given us. We forbade our ministers, in terms the most peremptory, from accepting it for themselves; and now the sentiment of the church is as thoroughly opposed to any participation in that fund as ever. To our mind your Clergy Reserve Fund is one of the chief barriers to the Union of the Churches. It is hard to find a solution for that difficulty. If, in providence you should lose it all (although I don't wish this) we could then see our way to a union much more clearly, and would not fear that together we could far more than make up for all the loss.

I am yours, very truly,

A. F. K.

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*Remarks on the above by the author of the first communication.*

The letter of A. F. K. proves no inaccuracy in my statements. The credit side of the account still shows what our Church did in St. Joseph street,—nothing, we admit, to make any boast of, but such as our circumstances allowed, and, as it seemed, called for justification to make

public. My observations under "per Contra" are not disputed except in one particular noted below. The letter of A. F. K. does not take the edge off that keen feeling, to which I confess, as occasioned by the history of the case; albeit it is a satisfaction to know that another Presbyterian Church has been erected in the city.

I make no observation upon the terms specified in second paragraph, although they have been stated differently. It is of course open to any body to build churches anywhere in the city, but it is scarcely conducive to good feeling that when one Presbyterian denomination has just come, after a variety of purely missionary efforts, in a particular locality, to prove to itself the necessity and practicability of organizing a Mission Church, another, which did nothing for the district, should step forward and say, Unless you do so and so we will take possession of the field. If there be any grievance it lies here—the erection of a Mission Church by one body where another has been preparing the material. We might not have been proceeding so fast as we could wish, or as others think we should have been, but we were proceeding, and there was the feeling, that haste in building was not so important, in the first instance, as the application of missionary effort. In regard to the appointment for negotiation, the other body took it all into their own hands.

I hope our correspondent has reliable information respecting the membership of the gentleman referred to, and assume that he willingly agreed to sell when offer of purchase was made. I still say that we expected to build on the lot, and add that we had the very best reason for this expectation down to within a short time before the building was commenced.

It is refreshing at last to hear of Dr. Taylor's "warm commendation." It seems strange that Dr. Taylor's remarks upon our efforts were overlooked, still more strange that the Dr. was understood, some time after, to say that he was ignorant of our efforts, and that he would take an occasion to supply the omission of reference to them.

What we feel most in all this matter is not that the district has been occupied, but that our Church has been deprived of the only mission field to which it was applying itself in the City, and that, as we think quite unnecessarily, by a Presbyterian denomination, which, with its other four City stations, had no cause to interfere. The explanations of A. F. K. do not make up for that. Compliments are not explanations. With regard to the "necessities of our people" we know something of the statistics of the case.

## Article Communicated.

### SKETCHES OF NEW TESTAMENT CHARACTERS.

#### JOHN THE BAPTIST.

It is an interesting study, if conducted in a proper spirit, to trace that course of education and disciplining through which God was bringing the human mind, not merely in Judea, but also in Greece and other parts, in preparation for the advent of the Messiah. The "fulness of time" spoken of by the Apostle in the Epistle to the Galatians has not merely reference to the time appointed in the accomplishment of ancient prophecy, but also to that particular state into which God, through his directing and governance of nations, had brought the various states of the civilized world.

It is certain that, now nearly nineteen hundred years ago, thoughtful men in very many parts saw that a crisis in the world's history was quickly coming on. Everywhere there was a nervous restless excitement, a dissatisfaction with present circumstances, with present religions, and present systems of philosophy, and an anxious looking forward in expectancy and hope. Certainly these symptoms were not least noticeable in Judea, and yet the long night of misrule and oppression, to which the Jews were subjected, had brought despair to many minds, and had so diverted the gaze of others as that there were but very few if any faithful watchers, who looked in the right direction for the rising of the morning star. Under these circumstances as well as in the fulfilment of ancient prediction, it was necessary that one should arise who should be the immediate forerunner of the Messiah, and should direct the minds of the Jews and prepare them for his near advent.

Standing between the two covenants, John the Baptist assumed the costume and the austerity of the ancient prophets, resembled them in his whole bearing, and was a vindicator of the law, but was especially earnest in calling the people to repentance; sought to overthrow the vain glory of Abraham's name in which they so much trusted; taught them of the necessity of regeneration through the Spirit, and in some degree anticipated Christ's preaching, while he heralded his kingdom, and bore witness to his person. With all the energy and zeal which dis-

tinguished Elias, John denounced the hypocrisy and pride and uncharitableness which had so eaten into the heart of the Jewish nation at this period; and in the symbolical rite of baptism, as well as in his more direct teaching, laid special force on the need of purification of heart, and in a measure pointed out that spirituality which is so peculiarly a characteristic of the new dispensation.

The mission of John had formed the subject of a special prophecy many centuries before; and when the time arrived, an angel was sent from God to announce his birth as the occasion of joy and gladness to many, and to proclaim his character and the nature of his office. Through both his parents, John was connected with the priestly line; his father was of the course of Abia, the eighth of the twenty-four courses into which David divided the priesthood, (1 Chron. XXIV, 10.) and his mother Elizabeth was of the daughters of Aaron.

Luke is particular in narrating the announcement to Zacharias, and the several circumstances connected with the birth of the child. Though Mary, the mother of our Lord, and Elizabeth were cousins, Elizabeth appears to have been much the elder, for the Evangelist tells us that both she and Zacharias were already well stricken in years.

Whether for greater privacy, or some other cause, John's parents seem to have removed to the hill country, to one of the cities of Judea, (by some supposed to be Hebron, and by others Jutta,) and here they were visited by Mary, who was herself, by this time, in a more remarkable degree the object of divine grace. The visit and salutation of Mary was the occasion of a miraculous sign manifesting the divine purpose, for the babe leaped in the womb of Elizabeth; thus as it were even before his birth acknowledging the presence of his Lord. The birth of John preceded by six months that of Christ, but though this gives us a comparative date, it does not determine the exact time, since the precise period of our Lord's birth is still, and must we suppose ever remain, an open question. The interposition of God in the birth of John seems to have impressed many with wonder and expectation, and there were who asked,



"what manner of child shall this be?" while his father Zacharias, filled with the Holy Ghost, broke forth in a sublime strain of praise and prophecy.

One verse alone contains all we know of the life of John in the period that elapsed between his birth and his entrance on his public ministry: "And the child grew and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel."

According to the words of the angel, (Luke I, 15.) John appears to have taken upon himself the vow of a Nazarite, and to have abstained from wine and strong drink (Numb. VI, 3) During the years of his desert life, he was being prepared by communion with God and severe asceticism for the discharge of the duties of his mission. He does not appear to have possessed the power of working miracles, but the reputation which he no doubt acquired for distinguished sanctity, probably the peculiarity of his appearance and mode of life, recalling to mind the ancient prophets, and the nature of his teaching attracted the attention of many. Even Sadducees and Pharisees were numbered among his hearers, and he seems to have had no undue delicacy in adopting toward them a severe tone, very plainly denouncing them as a generation of vipers, and warning them against trusting to their privileges as the descendants of Abraham.

John was himself careful to point out the fundamental distinction between the baptism which he administered and that baptism by the Holy Spirit, the mysterious effects of which were purification of heart, and the imparting of regeneration—a new spiritual life,—of which his baptism was merely symbolical. All who came to John seem to have been admitted to this rite, and Jesus himself came from Galilee to Jordan to be baptized of him, on the ground that it became him to "fulfil all righteousness," and submit to the same customs and ordinances as the rest of the Jewish people, and very possibly as a consecration on his entrance on his theocratic reign.

A difficulty suggests itself to every reader of the portion of the narrative which relates the circumstances of this baptism of the Messiah by John. We are not given to know what degree of intercourse, if indeed any, existed between Jesus and the Baptist. It is quite possible that, the one living in Galilee, the extreme northern part of Palestine, and the

other in Hebron, or some other city in the south of Judea, they had never met; the more so since the recluse habits of John, from his early years, may have stood in the way of his visiting Jerusalem at the customary festivals, when he would no doubt have made the acquaintance of Jesus; and this may account for the words of John (John I, 33). But however he may not have personally known Jesus, yet he must have been familiar with the circumstances of his birth and childhood, and possessing higher spiritual views and truer conceptions of the work of Christ, he may have recognized him as the Messiah, or even as "the Lamb of God which taketh away the sins of the world," and this recognition may either have risen through some inward monition vouchsafed from on high, or from an observance of the person of Christ, whose demeanour, especially at the baptism, may have been full of holy devotion and heavenly repose, and when joined to the associations of his early history may have carried conviction to the mind of John that he who stood before him was really the promised of God.

Considering the narrative of the Evangelist John, it is quite possible that writing many years after the events, and then possessing himself clearer views of Christ's work, he may have attributed to the Baptist more adequate conceptions of Jesus than he really at the time possessed, but it is certain that the views of the Baptist regarding Christ were expressed with sufficient definiteness to induce two at least of John's disciples to attach themselves to Jesus, with the expectation that he would satisfy their spiritual wants.

But if John subsequent to the baptism had a firmer conviction, and probably more adequate views of the person and work of Christ, there was one occasion when for a little his faith seemed to fail. In the life even of the most devoted Christian there are seasons when the vapors of earth obscure the apprehension of spiritual things, when the knowledge and conception of religious truth fail to convince the mind, or to exert a practical influence. In such an hour, the damp and chilliness of his prison weighing heavily upon his spirits, John's faith in Christ seems for a little to have failed. And he sent two of his disciples to Jesus saying "Art thou he that should come or look we for another?" (Luke VII, 19). Such is the view we are induced to take of this circumstance in the life of John, though

we are bound to acknowledge the force of the argument of the writer of the article on the Baptist in Smith's Biblical Dictionary, who takes the view that John's object was not to satisfy his own doubts but rather establish the faith of his disciples.

After the baptism of Christ, John continued his ministry of preparation but for a short time. Herod Antipas had taken unto himself Herodias, his brother Philip's wife, and, with the boldness of an Elijah before Ahab, John upbraided Herod for his incestuous marriage and suffered for his faithful conduct. He was cast into prison, and afterwards beheaded, at the desire of Salome the daughter of Herodias, prompted by her resentful mother. The place of John's imprisonment, and the scene of his execution was Machaerus, a fortress on the eastern shore of the Dead Sea, which appears to have been a place of some importance, and where it is possible that Herod was holding his birthday festivities. So perished this martyr in the cause of righteousness, and his disciples laid his corpse in the tomb, foreshadowing as it were, in his own death and burial, the fate of him for whom he made way.

It is not easy to estimate the results of John's mission with the very slight information that is given us. He certainly excited hopes in many minds and led them to expect the near advent of the Messiah, but it does not appear that many were induced through the teaching of John to

attach themselves to our Lord; rather were his disciples grieved to see men flocking to Jesus; and they formed themselves into a distinct sect, knowing little of the spirit of their Master, and in a measure opposing themselves to Christ. The teaching of John, through some of his followers, extended beyond the confines of Judea, and would seem to have been readily seized by the Alexandrian Jews; and in after years we meet with one Apollos distinguished at Alexandria, who claimed to be a disciple of John, and who was "mighty in the scriptures," but who, till instructed by St. Paul, had no real knowledge of our Saviour.

In glancing at John we cannot but feel, that though his life was marked by humility, he had a very high conception of the importance of his office and the nature of his mission; yet, on the other hand, we must be guarded against attributing to him a larger knowledge of the Gospel than he really had. In the character of one of the elder prophets, he bore witness to the immediate advent of Christ; and more clearly than any previously, he taught the aim of the new kingdom, and the office of the king; he gave a new life and meaning to the Scriptures, and introduced new modes of thought and language; yet he was not a preacher of the Gospel, nor is it likely that he had any full and adequate conception of the higher truths of Christianity.

## The Churches and their Missions.

### BRITISH AMERICA.

**VANCOUVER'S ISLAND.**—The corner stone of the First Presbyterian Church has been laid. The ceremony was performed by Chief Justice Cameron, assisted by the pastor, Rev. John Hall, Rev. Mr. McFie, Congregationalist, and Rev. Dr. Evans, Wesleyan.

**RUPERT'S LAND.**—The English missions in Rupert's Land go on extending their sphere of activity, and are richly blessed, more especially since the apostolic Indian, Henry Budel, was ordained as preacher in 1853. In the immense district presided over by the zealous English bishop, more than 2,000 Indians have since 1849 entirely renounced heathenism. But, at the same time, the progress of the gospel is greatly hindered by the indefatigable Romish missionaries the sparse and scattered population; and the greedy thirst for land shown by the white settlers, who drive the aborigines step by step out of their former hunting grounds. We must not, however, omit to mention, that nowhere in America do we find such

friendly relations between colonists and Christianized natives, as in the diocese of the Bishop of Rupert's Land. Esquimaux and Indians, English and half-caste, meet without class or colour hatred, both in church and school.

**PRINCE EDWARD ISLAND.**—Three new Churches have recently been opened in this Province in connection with the Church of Scotland; and the General Assembly's Colonial Committee has nominated the Rev. Mr. Dangerfield and the Rev. William Cullen as missionaries, the latter formerly assistant at Lady, in the Presbytery of North Isles.

**NOVA SCOTIA.**—The six missionaries from the Church of Scotland to this Province are Messrs. Law, Philip, McCann, McWilliam, Stewart and Brodie, the last two of them Gaelic speaking. Mr. Philip was missionary in St. Andrew's parish, Glasgow, and before leaving was presented with a purse of sovereigns, and a superb dressing case. He and Mr. McCann were ordained by Glasgow Presbytery.

## GREAT BRITAIN.

SCOTLAND.—The General Assembly of the Church of Scotland met, with the usual ceremonies, in the Assembly Hall, Edinburgh, on the 21st May. The retiring Moderator, Dr. Bisset, preached from Rom. viii. 16, "The spirit itself beareth witness," and, after constituting the Assembly, nominated the Rev. James Craik, D.D., of St. George's, Glasgow, for his successor. Lord Belhaven attended as Her Majesty's Lord High Commissioner and intimated the usual gift of £2000 from Her Majesty, for the promotion of religious instruction in the Highlands and Islands.

On Friday morning an interesting case of disputed Commission was brought up—that granted by the Presbytery of Cupar in favour of the Principal of Queen's College, Canada. It bore that he was elected as representative elder and was in all respects qualified. The Assembly held that having been sent in the capacity of a ruling elder, Principal Leitch would have to produce a certificate of *bona fide* eldership before taking his seat.

Professor Stevenson presented the report of the Colonial Committee. Nineteen missionary appointments had been made during the year, all from home except one which was a transference from one colony to another. The colonies which had chiefly engaged attention, are Ceylon, Nova Scotia, and Canada. In the first, the Church had six ministers and the prospect of more soon. To the second, six missionaries have been appointed. In Canada is the only University in the world in connection with the Church of Scotland. The attention of the Assembly was specially invited to the recognition by the mother Church of license and ordination conferred in Canada on the alumni of Queen's College. No communication having been received from the Synod or the Synod's delegate it was considered premature to indicate any opinion. The Committee spoke of Australia with diffidence and anxiety. They also reported with regret that British Columbia still remains unoccupied. A letter of inquiry addressed to an officer in the colony was unanswered, and no direct communication from any of the Presbyterian colonists had ever reached the Committee. The hope was however expressed that in the course of another year the establishment of a branch of the Church in the Province would be reported. By severe economy and increased contributions the funds had improved by £468. The Committee had paid £2303, 9s. 6d. in salaries, £1175 as allowances, £664, 8s. 2d. for passage and outfit of missionaries, and £175 as building grants.

The Report on Indian churches was presented by Rev. George Cook, Bathgate. The communications during the year had been of a very cheering and encouraging nature. Arrangements were made for amply supplying Scotchmen with religious ordinances. The government of India had come forward to assist the Church of Scotland in the building of suitable places of worship in the same manner and on the same terms as they had assisted the Church of England. On the other hand the Indian marriage bill had a tendency to depress the Church

from the equal platform on which it now stood with the Church of England.

Professor Mitchell of St. Andrews read the report of the Jews' conversion scheme. In Germany, under the Rev. G. F. Sutter, in Constantinople under Rev. John Christie, in Salonica under Mr. Crogbie, in Cassandra under Mr. Braendli, in Smyrna under Mr. Coull, and in Alexandria under Mr. Yule, the work of providing religious ordinances for Protestants and introducing the Messiah to the knowledge of the Jews, presents an aspect of increasing interest. Encouraging reports are received from these missionaries and the agencies they superintend. The king of Abyssinia has given permission to two labourers, Messrs. Steiger and Braudeis, to labour in his dominions among the Jews. The Committee report a considerable increase in the branches of their ordinary income.

An overture from the Synod of Aberdeen against innovations gave rise to a long and interesting discussion, the principal speakers being Dr. Pirie, Professor Crawford, Dr. Bisset (ex-Moderator), Mr. Bryden of Kirkcaldy, Sheriff Arkley, Sheriff Tait, Principal Barclay, the Procurator, Professor Milligan, and Rev. Mr. Nicholson, Edinburgh. Considerable diversity of opinion prevailed as to what should be called innovations, and as to the authority the Church should exercise in the matter. In opposition to an extreme motion of Dr. Pirie which would have fettered the Committee, the following resolution, proposed by the Procurator, and seconded by Sheriff Barclay was carried by a majority of 116:

"The General Assembly remit the overture to a committee, with instructions to consider the same, in connection with the whole subject of the laws and usages of the Church and the present practice of the congregations in regard to the administration of public worship throughout the Church, and to report to next General Assembly the result of any inquiry the committee may institute regarding these matters; and at the same time to report whether, in the opinion of the committee, any and what legislative measures on the part of the Church seem necessary or expedient in the circumstances; and the General Assembly earnestly recommend to ministers and congregations to refrain in the meantime from all innovations and all such forms, ceremonies, and doings of whatever kind in reference to public worship, as seem likely in any degree to impair the peace and harmony of particular congregations."

An overture on the desecration of Churches signed by a number of members was introduced by Rev. Mr. Nicholson, who proposed the following deliverance.—"The General Assembly having taken into consideration the overture anent the practice of using churches for social entertainments and other secular purposes, find that, without claiming for these edifices any inherent sacredness, the said practice is unseemly and incongruous, offensive to the feelings of devout worshippers, and calculated to suggest to the congregation on the Lord's day recollections which are by no means in harmony with the solemn service for which they are assembled, and enjoin all the ministers

and Presbyteries of this Church to take all proper means to discourage the said practice"—which was unanimously agreed to.

A number of cases were disposed of, chief among which was the disputed settlement at Danbog of Rev. And. Edgar. The substance of the objections was that Mr. Edgar and not a Mr. Webster was presented. The deliverance was in favour of the presentee. An attempt was made to appoint a deputation or Commission to visit the parish of Danbog, but it was successfully resisted as likely to form a bad precedent. The Procurator held it competent for the Assembly to appoint a Commission, but as the judgment had been a unanimous one and the grounds of it quite explicit, the appointment of a Commission was in his opinion altogether unnecessary.

The Rev. Dr. Tweedie, an eminent minister of the Scotch Free Church, has recently been summoned away by death, being about 60 years old. He was a prominent actor in the proceedings which led to the disruption of the National Church, and has always been regarded as one of the ablest and most efficient supporters of the Free Church organization.

Among the volumes which he has published are the following:—"Calvin and Servetus," "Seed-Time and Harvest," "The Early Choice," "The Lamp and the Path," and, within the last few months, "The Life and Work of Earnest Men." These volumes display extensive reading. History, biography, and the arts and sciences, have all been ransacked; and from the rich treasures there obtained, Dr. Tweedie has with great skill deduced lessons all designed to commend the gospel scheme.

He was buried in close proximity to the graves of Chalmers, Cunningham, and Hugh Miller.

A secession from the Reformed Presbyterian Synod has taken place, in consequence of a decision doing away with discipline and suspension from church privileges for using the franchise and taking the oath of allegiance. The seceders, consisting of three ministers and four elders, lodged a protest declaring themselves to be the Reformed Presbyterian Church of Scotland.

The subject of union between the different bodies of non-established Presbyterians in Scotland is beginning to occupy much attention. There have been several meetings in Glasgow of elders of the United Presbyterian and Free Churches; and the Free Church Presbytery of Dalkeith are sending up an overture to the General Assembly, urging it in strong terms. That such an union is very desirable there can scarcely be a doubt. The only question is, whether the parties are yet ripe for it. If a union between these bodies is to result in the formation of three bodies instead of two, by a part of each of them remaining aloof, while a part of each unites with a part of the other, it had probably be better delayed.

ENGLAND.—The North London Deaconesses' Institution is formed for the organization of women's work in the Church of England. It is under the sanction of the Bishop of the diocese, who has approved of the rules. He

also recognises the sisters when admitted as holding an official position in the diocese, and has permitted them to assume the title of Deaconess.

The Deaconesses are trained for the management of schools, hospitals, and the care of the sick, and have such instruction as to enable them to superintend that portion of parish work which is or can be intrusted to a woman.

The Deaconess is expected to devote her whole time and energies to the work so long as she continues to hold her office. She serves for a period of three years, renewable at pleasure but is not bound by any vows, express or implied, either permanently or for a term.

The Congregationalists have fifty Unions in England. They are formed for the purpose of promoting fraternal intercourse between the ministers and churches in given districts, and for the support of new interests and weak congregations. The Lancashire association, which numbers 6,000 constituents, has been chiefly engaged during the year in raising a memorial fund to build thirty new chapels within the county, and it has reported to a public meeting, held at Manchester on the 9th ultimo, that 17,500. had been raised towards this object. The thirty places of worship about to be built, would accommodate 20,000 people.

Sir S. Peto's Burials Bill has been thrown out by a very large majority. Its object was to permit Dissenters to bury their dead in churchyards with their own ceremonies. Mr. Gladstone supported the second reading. His doing so has excited strong opposition at Oxford.

The Prisoners' Ministers' Bill, the chief provisions which are the authorising of the Justices to appoint Roman Catholics and others not of the established churches to be chaplains in the jails, and the granting of access to Romish priests to individuals, although they may have made no request for their visit, has passed the second reading, after a very strong opposition from what may be termed the Protestant party in the House of Commons.

IRELAND.—The April meetings were held with the usual éclat, and brought together more than the usual number of good speakers. The Societies have generally to report deficient incomes, yet not so deficient as the depressed state of the country might have justified, while some show an unexpected increase. The purely Missionary Societies suffered the most.

The Society of the *Irish Church Mission* reported an income of 22,724*l.* (exclusive of legacies) showing a decrease from the last year of 6,540*l.*, of which 1,242*l.* fell to Ireland. The income has been rapidly declining from 40,000*l.* one year, to 30,000*l.* in 1860, to 29,000*l.* in 1861, and now by this sudden fall in 1862. At the same time the results of the mission were encouraging. At Derrygimla, in the west, 600 have left the Church of Rome. In Dublin there are 12 day schools, attended by an average of 1,000 boys and girls, three-fourths of whom are the children of Roman Catholic parents. In the course of three years, the attendance of them has doubled. Within the same time 124 converts have been confirmed by the archbishop; 65 of these were confirmed at Donnybrook last Decem-

ber. In 1861 there were 3,000 families in the city who were accessible to the visits of the agents. In 1862 the superintending missionary announces at least 4,000.

The first report of the *Presbyterian Sabbath School Society for Ireland* has been issued, and returns 466 schools, 4,557 teachers, and 35,221 scholars, of whom 27,438 learn the Shorter Catechism. There are libraries connected with 175 of the schools, and 2,500 volumes have been granted for libraries at reduced prices. Excellent roll-books and class-books have been prepared, and a series of Bibles, maps, and well selected requisites for schools have been provided, while the *British and Foreign* and the *Hibernian* Bible Societies have made large free grants of Bibles and Testaments. The schools in connection are rapidly increasing in number.

#### EUROPEAN CONTINENT.

**FRANCE.**—The *Evangelical Society of France*, president, Pastor Audebez has, during its thirty years career founded nine new churches, which joined the official Reformed Church, and have ever walked in the light; it created six posts of evangelization now occupied by the central society; it has aided above twenty consistorial churches in their work, for several years it supported two normal schools; it brought Gospel light into many departments where total darkness previously reigned, in Paris it evangelizes two faubourgs, and has given birth to several churches now constituted, it has held with firm grasp, and on high, the flag of religious liberty; it has built many chapels and schools, and spent upon French evangelization 3,580,000 francs; for the past year its receipts are 142,331 francs, and expenses 139,328; but a previous deficit leaves 15,000 francs uncovered.

**THE PROTESTANT BIBLE SOCIETY.**—during the past year, has distributed 14,285 copies of the Scripture; receipts 78,245 francs; expenditure, 52, 846. The ladies' branch of this society supports a Bible woman, who visits 77 families with much success.

The *Protestant Sou Society* has for its aim to collect one sou a week from every Protestant in France, and divide the amount between the various religious societies; it succeeds in thus dispensing 10,000 francs a quarter.

The *French and Foreign Bible Society* gives 88,000 as the number of copies of the Scriptures sold this year; it employs 2 colporteurs of its own, and 100 supported by the British and Foreign Society. Receipts 67,680 francs; expenses 71,213 francs.

**AUSTRIA.**—An incident that has lately taken place in the province of Tyrol, will serve to show that the traditions of intolerance are not lost in this country, formerly under the rule of the Jesuits, whose pupil the present Emperor was. It appears that there, at least, they would not depart from their old habits of proscription, so as to keep pace with the age. The provincial diet having to take cognizance of the question of religious toleration, a commission was named to inquire into the matter, and present a report upon it. This commission arrived at the following conclusions, which to name will be to stigmatise. 1. That no non-Catholic

commune can be formed in the Tyrol. 2. That Protestants can only have private worship; consequently, all public worship is forbidden them. 3. That the Protestant church of Meran (church already in existence) should be considered as a place of private worship. 4. That no Protestant should acquire an estate in the province without asking the permission of the authorities every time he wishes to make a purchase. Happily, the resolutions of this Diet require to be confirmed by the central government of Vienna before they can become valid. It is hoped that they will withhold the requisite confirmation. In the meanwhile the people manifest their feelings in their own style, urged on, unfortunately, by the greater part of the Tyrolese clergy. The *Tyroler Stimmen* newspaper has just announced that they have broken all the windows in the Protestant church of Meran!

Many conversions to Protestantism in Bohemia have been recorded in former years, especially when the Austrian Concordat with the Pope was in full vigour. Others have lately taken place in the parish of Lichnau. During the month of February, fourteen families of the Catholic commune of Nordowitz, included in the above-named parish, presented themselves before their priest—for so the actual law requires—with a written and signed declaration of their deliberate, conscientious, and firm resolution to leave the Roman Church, and to become members of the Evangelical Church. In vain the priest argued, threatened, stormed; he could not change their firm resolve. And we learn that other families in the same and in adjoining parishes, intend shortly to follow their example.

A new Protestant periodical, entitled *Protestantische Blätter*, has just been published in Vienna. A new champion for the cause of Protestantism and of evangelical truth in Austria!

**SWEDEN.**—In the year 1856, several Christian-minded men united together in Stockholm, and tried to form a society, which might become a centre of union for all voluntary Christian efforts throughout the whole land. The attempt succeeded far beyond expectation. This evangelical national association defined, as the object of its formation and its work, the orderly uniting together of the whole voluntary Christian activity of the country in the service of the gospel, as well as the awakening of new activities which had hitherto slumbered, in order thereby to give to every one an opportunity of engaging personally in the work of promoting the spread of the kingdom of God in Sweden, by means of publications, Bibles, annual contributions, &c. The society afterwards undertook the publication and circulation of instructive journals and books. They began by circulating three journals. The first, called 'The Messenger,' attained the circulation of 14,500 copies during the fifth year of its existence (1861). It contains instructive addresses, historical narratives, hymns, &c. It is a monthly publication, and costs only a few schilling. The second is a Child's paper, with pictures and entertaining stories. In 1861, its circulation was 2,000 copies. The third is the

'Hermannsburg Missionary Journal,' published by Pastor Harms, of Hermannsburg, in Hanover. Its circulation in 1861 was 1,200 copies. It was owing to a journeyman baker, from Sweden, who took an interest in the 'Hermannsburg Missionary Journal,' that so many readers were obtained for it in his native country. Of larger books, the Evangelical Society had circulated, in 1859, as many as 36,000 copies of Luther's Sermon on the Gospels and Epistles; and in the following year 10,000 more copies needed to be printed. It has also put into circulation Luther's Exposition of the Epistle to the Galatians, and is at present engaged in the publication of a large Exposition of the Bible (Bibelwerk). It has circulated an immense number of tracts and pictures—in the year 1861 as many as 68,000 copies; and since its establishment, the total number of 2,343,000 copies. In 1861, there were 58 colporteurs in the service of the society, 12 of whom were in the rank of schoolmasters, 44 were handicraftsmen, and 2 were merchants. These persons were appointed to their office only on their being recommended by ministers as well-known to be Christian minded men. Their duties consist in reading for the edification of hearers, who may gather together for the purpose, the word of God and instructive books, particularly Luther's book. The sick, the poor, and the needy engage their special attention.

ITALY.—At the mouth of the Bay of Naples lies the island of Capri, remarkable for its salubrity, for the ignorance and bigotry of its population, and the immorality of its priesthood. With the latter, of course, it must be an object to keep out the light, lest their deeds should be reproved; and they have been attempting lately, in a somewhat unceremonious way, to do so. For many years past an English gentleman, Dr. Green, has resided, with his family, at Anacapri. He takes an interest in the schools which have been opened on the island, receives copies of most of the Protestant Italian books that are published, and lends them now and then prudently to the few who take interest in anything which rises above the level of materialism. He had lent *L'Amico di Casa* (the Protestant almanack, prepared by Dr. De Sanctis) in this way, and it fell into the hands of the priest who teaches the boys' school who, by the Parocco's orders, burnt it publicly, in the presence of all the scholars, to the cries of *Viva la Religione! Abasso i Protestanti!* Not content with this, the Parocco, as the most complete mode of preventing more Protestant light from spreading, hired an assassin to murder Dr. Green and during the night, between March 7th and 8th, shots were fired through his bedroom and drawing-room windows, from the former of which he and Mrs. Green had a narrow escape. In the morning, a paper (Irish Papist fashion), was found affixed to the door, intimating that unless Dr. Green and his family left Anacapri within eight days, another ball would be fired through his heart! He is not the man to be driven away by such a threat. He immediately went to Naples, and laid the case before the authorities, who are investigating it. This unprovoked attack has already done good, as

the islanders generally have been moved to indignation by it, Dr. Green being held in high respect. The Parocco and the schoolmaster have felt it prudent to sign a declaration that they will respect themselves, and cause to be respected by others, the doctor's person. The Bible is read by many of the educated people on the island, and there is one family at least of native Protestants. This cowardly attack may be overruled by God to stirring up in Capri a spirit of enquiry as to that religion which the priests have so great a dread of.

#### ASIA.

JERUSALEM.—In the work of the mission amongst the Jews, as it is carried on in this our century—in itself one of the most important signs of the times—the sending out of American and English missionaries to Jerusalem may well be regarded as one of the most significant facts.

Jerusalem's inhabitants being composed of the most fanatical amongst the Jews, Mohammedans, and Christians of the various old churches, what hope was there to be entertained from the sending out to this city of some few Protestant missionaries? Who was likely to receive their testimony—feeble as it was compared with the mass of human tradition, or with the overwhelming amount of ignorance and superstition?

The number of baptized adults in Jerusalem, since the mission of the London Society for promoting Christianity amongst the Jews was begun, amounts to about 150. The number of Protestants converted from among the native Christians—as the result of the work of the Church Missionary Society—amounts to above 400. There are schools for native children at Nazareth connected with the missionary station occupied by Rev. Mr. Zeller; at Nablos, Jaffa, Ramleh (lay missionary, Mr. Gehler), and Bethlehem (lay missionary, Mr. Muller), and Ramallah, under the care of Rev. Mr. Kein and Dr. Sandreckji, resident at Jerusalem.

Here, at Jerusalem, the Bishop's boarding-school or orphan asylum contains about fifty-six boys, his day-school, inside the town, numbers about twenty girls, the greater part of these being Mohammedan children. The London Jewish Society has established a school for boys and a school for girls, of proselyte or Jewish parents, containing each of them about fourteen children.

Besides these, there are fifty to sixty girls, brought up in the house of the Deaconesses, who have come from Kaiserswerth on the Rhine—most of them children of native Christians, belonging to the Greek Church, and about thirty boys in the Raphidia, all of these supported by Bishop Gobat, except the school at the Nazareth orphan-house, most of them having arrived from Mount Lebanon, after the massacre had taken place there some years ago.

With the girls' school of the London Society, an institution for Jewesses is connected, for teaching them to earn their livelihood by sewing, and there is in the establishment of the Deaconesses, a hospital for receiving sick people of every description, and striving to con-

nect as much as possible with the attendance to the body the enlightening of the soul by the word of God. The annual number of the patients amounts to 300 to 400. The great English hospital of the London Society is exclusively for Jews and proselytes.

**SYRIA.**—About midway between Sur (where once stood the famous city of Tyre), on the west, and the lower anti-Lebanon range on the east, lies the town of Canna. The missionaries of the American Board resolved upon the erection there of a church. The Pasha of Beyrout, upon being applied to for the requisite permission, instead of merely giving it in his own name, has, to the agreeable surprise of the missionaries, without the least expense or trouble to them, procured an Imperial Firman to that effect. This document not only authorizes the erection of the church, according to the dimensions desired, and forbids all hindrance to the work, from any quarter, but with remarkable liberality, it orders that in case the ground selected as the site of the church be government land, it shall be granted, and the Government informed of the amount of the present yearly revenue, therefrom, in order to its being remitted.

**SEALKOTE.**—In the year 1855, the late Rev. Thomas Hunter, with his wife, left Scotland for Sealkote, where they arrived early in the year 1857. They had scarcely entered upon their field of labour when the mutiny broke out, and they, with their infant child, were cruelly put to death by the rebels. This disaster awakened a deep interest in the Church of Scotland, and the General Assembly's Committee on Foreign Missions resolved to re-occupy the ground. A fund was immediately set on foot for the erection of a Church to the memory of the deceased Hunters, and the day of national thanksgiving for the suppression of the mutiny afforded a suitable opportunity for realizing the necessary amount. The present missionaries were ordained in August 1859, and forthwith proceeded to Sealkote, where they arrived in March 1860. The following is the present state of the Mission:—

*Missionaries.*—The Rev. Robert Paterson, B. A.; John Taylor, M.A. Matron Female Orphanage—Mrs. Roberts. Teachers—Miss Roberts: Baboo Karim Baksh. Catechists—Boboo Muhammad Ishmael, Nasrullah Khan, Jawahir Masih. Teacher, Boy's Orphanage, Munshi Mulaimuddin. **BAZAR SCHOOL**—Karim, Illahi, and two Assistants. Colporteur, Waris Masih.

**CHRISTIAN COMMUNION IN INDIA.**—On the Sunday after Christmas day there was a great gathering of Christians of all denominations in the Presbyterian Kirk of Anarkully, in the Punjaub. Nymen, and ordained ministers, who had assembled together for the Missionary Conference, at this season of peace and good will to all men, knelt side by side, and received the Holy Communion according to the simple form of the Presbyterian Church. Among the number was six or seven ordained clergymen of the Church of England, the Episcopal chaplain of the station having from his desk announced prayer-meetings at the Presbyterian chapel. The representatives

of the only Christian denominations absent were the Roman Catholic Priest, (who, however, made himself heard by the peal of his bells,) and the close communion Presbyterians, who make the abolition of slavery in America, and the exclusive use of the Psalms of David in their churches, the touchstone of their communion with other Churches in India.

#### AFRICA.

**CAIRO.**—“Two weeks ago, we had our communion in Cairo, when thirteen new members were received into the communion of the church. This makes twenty-four during the last year. Of the thirteen, seven were young men from our school, and some of them are very promising. They are receiving the training which we trust may prepare them for future extensive usefulness. Our male and female schools there are flourishing. We have now in them over 350 pupils, and they are making good progress in their studies. Our new mission premises are now in good order, and very comfortable, and amply large to accommodate our whole work.”

The foregoing is an extract of a letter to the Earl of Aberdeen from one who is connected with the American mission at Cairo.

**DUTCH GUIANA.**—The Surinam mission has taken great strides in the course of the last few years. When it was first established not one plantation was opened to the messengers of peace, now they have access to nearly all; and for the last ten years the negro converts may be counted by thousands. Of all the Moravian missions this seemed the most unpromising, and it is now the most important. The negroes under their charge amount to above 26,000, and their labours amongst the free blacks, on the upper bank of the river, though fraught with difficulty, have been also blessed. The capital, Paramaribo, contains the largest Moravian settlement in the world, surrounded by flourishing stations, the number of which goes on increasing. A political insurrection led to the agitation of the long-suppressed question of Negro Emancipation, but the persuasions of the missionaries proved more effectual than any forcible measures. The Dutch government has now passed a law proclaiming every negro to be free, but nevertheless, making their transition to complete independence easier and safer by submitting them to superintendence for ten years. This is the fruit of long patience—but how many noble lives have been lost before it ripened! There have been several new ways of access to the negroes in the interior since John King (baptized in 1861) did away with idol worship in Maripastoon, and preached Jesus there, and since the idolatrous priesthood of Gujabe turned to the Lord, in March, 1862.

**BRITISH GUIANA.**—There is advancement, although there is nothing particular to record, except the frequent baptism of Hindoo and Chinese coolies. The Negro mission goes on regularly, according to the parochial system. The Indian mission has more vicissitudes, but one missionary alone, of the name of Brett, has already baptized 577 Indians: yet what is this when we think of the millions of South America? For, apart from the different evangel-

izing attempts made by the North Americans, the English, and the Germans, among the nominal Christians of the countries formerly under Spanish and Portuguese sway—for instance, the providing the German colonists in Brazil with preachers from Basle—we must confess that scarcely anything has been done in the civilized districts of South America for the aborigines.

**ABYSSINIA**—From the Abuna, Abba Salama, who is my best friend, our brethren have received a very gratifying letter, in which full liberty has been given them to conduct missions among the Jews, so that there is now no obstacle in their way to do the Lord's work together with us in this country. May the Lord grant all of us joy, love, zeal, fidelity, and perseverance, and make us perfect in every good work to do His will, by the gift of His Spirit!

"With God's help, the king will soon suppress the rebel, Tatla Gualu, in Godjam, after which a door will be opened to us for entering the Galla countries, which hitherto have been closed by this rebel. It is evident that the Lord has committed the Abyssinian mission to our simple hearted brethren from the Chrisona; and also the Galla mission will be committed by Him to new and vigorous brethren from that institution.

"A few weeks ago, three Mohammedans, whom I had been instructing, were baptized in an Abyssinian church.

"Lately, the girls' school of my wife has had a teacher added, the daughter of Mr. Zander, a German. Mr. Haiger instructs the children of the Europeans in my house. At leisure hours I am occupied with composing a grammar for the Abyssinians, especially for the children of the Europeans residing in Abyssinia. In regard to my boys' school, I have been compelled to appoint an able Abyssinian teacher and overseer.

"On November 25, I had the honour of a visit from the king in my own house. He saw me planing and turning at a lathe, which pleased him so much that he presented me with his own royal saddle, together with his mule, which are of the value of about 1,000 dollars, exclusive of the presents mentioned above. Whom the Lord will exalt, He humbles first. This is a truth, which we experienced last year, when we were placed for a long time in fear and anxiety.

"To day (November 26) our friends Haiger and Brandeis have left us to proceed to their stations among the Jews. May the Lord accompany them with His grace! We have been spending together five months in love, peace, joy, and blessing."

TH. WALDMEIER, *Missionary*.  
Goffat, Abyssinia, Nov. 26, 1862.

## AMERICA.

**Mosquito**—We find only one missionary station, that of the Moravians, on the Mosquito Coast. Although it was founded in 1848, for negroes and mulattoes, yet it has only attained anything like success since 1858, when it turned its efforts to the native Indians. Amongst these, the hundred and fifty drunken inhabitants of the small island Rama have become a family of worshippers in spirit and truth; their frantic festivities have given place to holy Christian services. But unfortunately, in 1861 England found itself obliged to give up this coast to the neighbouring Catholic states of Honduras and Nicaragua; and already Romanism and Paganism have banded themselves together against the gospel.

**WEST INDIES**.—In all the West Indian islands belonging to England and Denmark the good work prospers; but in Jamaica, the displays of God's grace have been wonderful indeed. In 1856, the missionaries reported signs of progress; in 1859, prayer-meetings became universally held; in 1860, the very windows of heaven were opened, the revival spread like wildfire all over the island, and its influence is still felt widely. Jamaica resembles a tree in its flowery spring-tide pomp. Many a blossom will doubtless fall, and leave no fruit; much fruit will wither away under the summer's sun: but after frost and heat have done their thinning work, the tree will be all the richer and the stronger when the time of the gathering comes.

**MINNESOTA**.—The attention of the whole world has been fixed during the last summer upon the war in Minnesota, where the Sioux and Dakota Indians rose, and by horrible massacres, sated their long-cherished thirst for revenge upon the white settlers. There is no doubt that the systematic double-dealing of the government agents, who have tried in every way to elude the annual payments agreed upon, led to this rising, which desolated New-Ulm, and cost the lives of 800 whites, amongst whom were many missionaries. Generally speaking, the converted Indians were so thoroughly overawed, that they contented themselves with warning their teachers of their danger, while declaring that they could lend them no help on pain of being themselves put to death. But one high-spirited Dakota chieftain called Othertday, who had formerly been a renowned warrior, but is now an ornament to the church, contrived by his courage to procure the safety of many, and to save the credit of the mission.

## Articles Selected.

## BE TRUE.

Be true: not like the marble wall  
Fronting the window of the hall—  
You painted window—while the stone

Wears the reflected splendour, bright,  
Not with its own, but borrowed light,  
Lustrous with gold and green; anon,  
In the gray gloom of evening, gone.



Be merciful : like yonder light  
 Athwart the darkness of the night,  
 And o'er the rage of whitening wave,  
 That warns of quicksand and of rock ;  
 Warn thou of pleasure's fatal shock  
 The soul in sinning madly brave,  
 T! it seeks for bliss, and finds a grave.

Be faithful ; as the Texan guide  
 Of wanderers in the prairie wide ;  
 A lowly flower, that, northward bending,  
 The sun's cloud-hidden place reveals.  
 Do thou, to wandering soul that feels  
 No light upon its path descending,  
 Thy Gospel lamp be ever lending.

Be watchful ; for a time shall be  
 When faithful memory to thee  
 Shall photograph life's period past  
 Distinctly clear. No thought shall then  
 Escape from recollection's ken.  
 Pray that the record may be cast  
 In mercy's ocean-flood at last.

—George Paulin.

#### CALVIN AND THE GREAT REFORMATION.

The celebrated Dr. Merle D'Aubigné, author of the History of the great Reformation, has just published two able volumes, showing the mighty influence of CALVIN in the inner spiritual power of that great work, in which are founded the principles of freedom wherever enjoyed in our own country or elsewhere. He says :

"The greatest and most dangerous of despotism is that beneath which the depraved inclination, the deadly in fluxes of the world subject the human conscience. There are, no doubt, many countries, especially among those which the sun of Christianity has not yet illumined, that are without civil liberty, and that groan under the arbitrary rule of powerful masters. But in order to become free outwardly, men must first succeed in being free inwardly. In the human heart there is a vast country to be delivered from slavery, abysses which man cannot cross alone, heights he cannot climb unaided, fortresses he cannot take, armies he cannot put to flight. In order to conquer in this moral battle, man must unite with one stronger than himself—with the Son of God. The liberty which the truth brings is not for individuals only, it affects the whole of society. Calvin's work of renovation in particular, which was doubtless first of all an internal work, was afterwards destined to exercise a great influence over nations. Luther transformed princes into heroes of the faith. The reformation of Calvin was addressed particularly to the people, among whom it raised up martyrs until the time came when it was to send forth the spiritual conquerors of the world. For three centuries it has been producing, in the social condition of the nations that have received it, transformations unknown to former times. And still at this very day, and now perhaps more than ever, it imparts to the men who accept it a spirit of power which makes them chosen instruments, fitted to propagate truth, morality and civilization to the ends of the earth."

#### PALPITATION OF THE HEART

IN the case even of the criminal who has long stifled his conscience, the heart beats violently when he labours under apprehension or anxiety. We are told of an ingenious judge, who, as an easy and expeditious way of detecting a murderer among a number of suspected persons, ordered them all to stand round him in a circle, and uncover their bosoms. He then proceeded to lay his hand upon each in succession over the region of the heart, and discovered the perpetrator by the violence of the palpitation.

Here Gotthold paused ; but a learned man who was present took up the word, and said that he had recently met with a very beautiful story, which was highly appropriate to the subject of conversation ; and that if it were the company's pleasure, he would briefly relate it. It happened in Switzerland, about one hundred and twenty years ago, that a worthy peasant was sentenced to the flames for adherence to the truth of the Gospel. After many admirable proofs of constancy and fortitude during his confinement, he, so to speak, bequeathed to posterity a most remarkable one immediately before his death. Being bound, and ready to be thrown into the fire, he craved permission to speak once more to the judge, who, according to the Swiss custom, required to be present at the execution. After repeatedly refusing, the judge at last came forward, when the peasant addressed him thus : You have this day condemned me to death. Now I freely admit that I am a poor sinner, but positively deny that I am a heretic, because from my heart I believe and confess all that is contained in the Apostles' Creed (which he thereupon repented from beginning to end). Now, then, sir, he proceeded to say, I have but one last request to make ; which is, that you will approach and place your hand, first upon my breast, and then upon your own, and afterwards frankly and truthfully declare, before this assembled multitude, which of the two, mine or yours, is beating most violently with anxiety and fear. For my part, I quit the world with alacrity and joy, to go and be with Christ, in whom I have always believed ; what your feelings are at this moment is best known to yourself. The judge could make no answer, and commanded the pile instantly to be lighted. It was evident, however, from his looks, that he was more afraid than the martyr.

Gotthold offered the thanks of the company to the speaker for his beautiful story, which, he said, he had not met in any of the martyrologies, and added : Let us, therefore, earnestly desire, and in the name of Christ, continually pray to God, graciously to give to us at our death 'an equally calm, happy, and fearless heart.—*Gotthold's Emblems.*

COLERIDGE.—The Rev. George Gilfillan says of the Episcopal difficulty about Coleridge :—The forty Bishops, unable to kick him down stairs, come forward and touch him tenderly with their collective great toes, and cry—"Dear brother, won't you take the hint and walk off. It is a great shame if you don't. But just please yourself."

## Sabbath Readings.

## SERMON BY PRINCIPAL LEITCH.\*

Ps 55, v. 6. "O Lord, wilt thou not again revive us."

PUBLISHED AT REQUEST OF THE SYNOD.

Fathers and Brethren! I shall, on this occasion, seize the opportunity of offering a few practical remarks on the present position and prospects of our Church.

I have chosen this text as indicating, I am sure, the feeling of every member of this Church. "O Lord, wilt thou not revive us again?" Lord, wilt thou not give us new life and energy for the great work thou hast assigned to us in this land? We know that our opportunity is great, that our advantages are many; but we feel that without a quickening power we can do nothing. A soldier may be strong and well equipped for battle, but if he has no heart to fight, the battle will not be won though the opportunity of victory is a fair one. We are soldiers of the cross, we have a good ecclesiastical equipment, and an inviting field is before us; but, Lord, we feel that without a holy enthusiasm and devoted earnestness we cannot gain. Lord, wilt thou not revive us again, wilt thou not infuse new life and vigour for the work, so that soon "the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose!"

The text is in the form of a question, "Wilt thou not revive us again?" But the Christian heart feels no doubt: yea we believe, Lord, that thou wilt revive us, if we but pray, and watch, and wait, assiduously employing those means which thou mayest please to bless.

This brings us to the point of our discourse: viz, the practical means which, in our case, the Lord is most likely to bless so as to revive us again. Let us consider some of these means of reviving power.

I. The cherishing of a warmer love for our Zion. The evangelical prophet says: "For Zion's sake shall I not hold my peace and for Jerusalem's sake shall I not rest till thy righteousness go forth as brightness and thy salvation as a lamp that burneth." Here the love of Zion is spoken of as the grand stimulating cause of Evan-

gelical effort. But the question is; What are we to understand by Zion in this passage, and what are we to understand by this term when used at the present day? No doubt it is a legitimate use of the term to apply it to the Church of God in general, to the invisible Church, to the cause of Christ; but does this exhaust the meaning of the term as used by the Hebrew prophets, or as it ought to be used by us at the present day? When the Hebrew prophets spoke of Zion, they spoke of a living historical church, full of glorious memories and entwined with their whole national history. The historical element was deep in the heart of the Israelites. Their fathers had told them what great things the Lord had done for them in the days of old, and it was this that stirred their hearts to carry out their national destiny and make Mount Zion the joy of the whole earth.

And when we speak of loving Zion at the present day, are we to mean merely the church universal, the invisible church, the kingdom of God, the cause of Christ? Are we to be contented with mere generalities, or is there not a real concrete Zion, an embodiment of holy memories and historical associations round which our feelings may cluster, and which may furnish the strongest stimulus for the advancement of the cause of Christ? We have such a Zion, and just in proportion as we love this Zion,—the section of the visible church to which we belong,—will our efforts be strenuous for the progress of the Redeemer's kingdom. We are too apt to confound a legitimate church feeling with sectarianism, as if a Christian could not love his church with all true devotedness and self-sacrificing zeal, without being intolerant to others, who may have reason to love their church with as true devotion. Each regiment in an army has its own history, and each soldier of it is proud of the tattered banners that speak of many a hard won victory; and just in proportion as a soldier is proud of his regiment, and of its heroic deeds, will he be anxious to maintain its honour, and fight for his king and country. The existence of this feeling in the various regiments of an army does not interfere with its efficiency; it rather promotes a praiseworthy

\* Preached in St. Andrew's Church, Montreal, at the opening of the Synod 3rd June, 1863.

rivalry to gain a common victory. The various Christian churches are the regiments in the great army fighting the battles of Christianity. Just in proportion as they love their colours and remember their past history, will they be valiant in fighting the battles of the great King. And have we not every reason to love our Zion and be animated by its past history? We are not a mere Christian association, devised for carrying out certain religious purposes in this country, but we are a church with a history. We link on to the past. There are soul-stirring memories on which we can draw. We can claim a continuity of national church life, from the time that Knox and his associates broke asunder the fetters of Rome: and are we not bound to love a church to which we owe so much, and which the Lord has honoured so to fight the battles of truth and freedom? It is mere superstition to attach weight to any line of apostolic succession through which some supposed virtue descends, on account of the continuity of the chain. But it is no superstition to be stirred by the past history of our Zion, and to draw inspiration from her religious life. It is no superstition to sigh after a greater unity, a truer conformity to the spirit and genius of our national church. It was this aspiration after unity that preserved the national life of the Jews even in exile, for the grand dominant feeling was "If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee let my tongue cleave to the roof of my mouth." This was the intense realization of a historical, religious, national life. The idea of distinct nationalities and of unity of race has had much to do in the various political adjustments of recent times. But if there is a unity of national life, there is as distinct a unity of religious life; and there is a religious as well as civil patriotism.

While I hold that our success in doing the work of God in this country will depend greatly upon the love of our national Zion and the unity flowing from this love, I do not mean that a narrow, exclusive spirit towards other churches should be entertained. If we truly love our Zion we shall be the most ready to sympathize with the attachment of other Christians to different branches of the Church of Christ. We who understand what it is to love the church of our fathers, can sympathize for example with the members of the Church of England

who speak with affection and admiration of her noble army of martyrs, her champions of the truth, her beautiful liturgy, her imposing ritual. We can well understand all this, and would think an Englishman a recreant to his faith, who did not love a church so honoured by God; and yet we can do this all the more that we sincerely cling to our own simple, stern Presbyterianism, with all its glorious memories, and soul-stirring associations. The two types of national religion may be different, just as we find very distinct individualities of character in men who are equally imbued with the Christian spirit; and yet as such men may love and honour one another, so may churches, strictly true to their own history and mission, rejoice in each other's success. It is the man who loves his own family most, who has the warmest domestic affections, that is most ready to respond to the calls of general benevolence; and so the man who loves his own branch of the spiritual Zion most, is the most likely to sympathize with the efforts of other Christian bodies in promoting the common cause of Christianity. Let us not then be deterred from manifesting a warmer love to our Zion or aiming at a higher unity of religious national feeling from the idea that we are only cultivating a narrow-minded sectarianism.

Every true Scotchman is proud of his nationality. But to what influences are his national characteristics chiefly due. Are we to trace them chiefly to political or social institutions? No, we must go to a country's religion to find the most powerful moulding influences. It is a nation's religion that puts the stamp on a nation's character; and to the national Presbyterianism of Scotland are to be traced those characteristics which have enabled the Scotchman in every clime to maintain an honourable position amongst the nationalities of the world. And can Scotchmen fail to love and honour that church which is the exponent of their national life, and which, by the invigorating influence she has exercised, has so often led them to affluence and power? No, we feel that we cannot but love her; and that just in proportion to the warmth of our love will be our hearty earnestness in promoting the cause of Christ in this land.

II. The next means of reviving life is missionary enterprise. It consists with the history of all churches, that Christian life is promoted in proportion as missionary enterprise is encouraged; that there is no

surer way of making a congregation flourish than by awakening a missionary spirit. This is now almost universally accepted as a truism, and yet how often is it practically denied. How often is a secret unbelief manifested in this generally admitted truth! How frequently do we still hear the argument, why send missionaries abroad when we have so much need for our money at home? Now there might be some force in this argument if we had reached the limit of Christian liberality. In such a case we might be ready to admit the paramount claims of home obligations, but it is seldom if ever that we reach such limits. The general rule is that the ability is only measured by the willingness, and that a church is liberal just in proportion to its heartiness in any cause. The object should then be to increase this heartiness in missionary enterprise. The great law of our moral nature is, that we do not weaken our sympathies by extending their range. The sun does not shine less brightly on the nearer planets because he enlightens the most distant. The poor man, who can offer a morsel to the beggar at his door, does not love his children less. He is the very man who would pinch himself to the utmost rather than that his children should starve; and the man who most loves the souls of the heathen is the very man who is likely to make the greatest sacrifices for the good of the congregation with which he is connected.

The missionary field is usually divided into the home and foreign departments. In a new country such as ours, the home field must necessarily have a strong claim upon us, and it is gratifying to mark the growing activity of almost every Presbytery of the Church in supplying the wants of settlers and in planting new churches. Still it is admitted by all that there are districts in which we have greatly failed to keep pace with the growing population. It is but poor consolation to know that many members of the Church of Scotland have been supplied with religious ordinances by other denominations, just as it would be poor consolation for a man who neglected his own family to know that they were cared for by others. There is a sacred obligation laid upon us to see that, as far as in our power, the members of the Church of Scotland shall be provided with ordinances in connection with the church of their fathers; and besides this obligation laid upon us, it is desirable for the religious interests of the people themselves. They are likely to be most sustained in their reli-

gious profession when they are, even in Canada, covered by the sheltering wings of the Parent Church, and surrounded by those associations which serve to keep alive the religious impressions of other days. While it is our duty at all hazards to provide for the wants of destitute localities, it is also satisfactory to know that such praiseworthy efforts have been made to assimilate this branch to the Church of Scotland in respect of the endowment of ministers. The parent church has acknowledged the hopelessness of further endowment from the State, but she has not therefore abandoned the principle of endowment. She has called upon her own people to endow, and they have nobly responded to the appeal. You have pursued the same course. You have declared that the principle of endowment is as binding here as on the other side of the Atlantic; encouraging progress has already been made; and it is to be fervently hoped that a growing love to our national Zion may lead to further sacrifices on the part of those who have the prosperity of Zion and the good of souls at heart.

But our missionary responsibility does not terminate with our obligations to our fellow countrymen or other immigrants into this country. You have already entered on the foreign mission field. You have acknowledged your responsibility towards God's ancient people the Jews, and you have already co-operated with the Parent Church in India. At last Synod there was a gratifying unanimity as to the duty of still further extending your operations. And it is to be hoped that some definite scheme for the extension of our missionary operations may be submitted to you. The reflex influence of such missionary efforts will be felt at home, and an important step taken in the way of revival.

III. The next means of revival is greater scope for lay efforts. One great characteristic of Presbytery is the admission of the lay element in the government and work of the Church; and if such lay influence is important in the Church at home it is doubly so in a new country where all possible agencies are needed for the carrying on of the work. The Church will not rise to its right position till every member feel that he can do something to advance its interests. The Sabbath school has afforded an admirable field for the exercise of lay influence, and in proportion as we find the Sabbath school flourish may we expect the Church will flourish too. Benevolent associations,

young men's Christian associations, are so many symptoms of the realization of the doctrine of the universal priesthood of Christians. It is the genius of Presbytery to afford the amplest scope for such efforts; and it shall come forth in its strength in this country only when the Church utilizes the vast dormant energy which is but awaiting the life-giving spark to awaken it to action.

I shall not further enumerate the means which might be employed to bring about a revival. I have instanced only those which our circumstances most obviously

suggest. These means are however only as cisterns to catch the precious shower drops descending from heaven. Lord, wilt thou not revive us again wilt thou not open the windows of heaven and fill these cisterns which we now present? Yea, Lord, we believe that thou wilt,—that thou art far more willing to give than we are to ask. "Pray for the peace of Jerusalem. They shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sake I will now say 'Peace be within thee.' "

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## A Prayer.

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The weary way is long and drear,  
And o'er my drooping head  
The clouds, with threatening front, appear,  
And fill my soul with dread.

May not my steps be led astray  
Before I reach the goal!  
May not the foes that throng the way  
O'ercome my weary soul!

May not the world's enticing smile  
Beguile my wayward heart!  
Or care, affliction, pain, and toil,  
Cause me with Christ to part!

Lord of my life! I turn to Thee,  
My refuge from despair,  
And from my heart on bended knee  
I breathe one only prayer.

And dost Thou bend to hear my cry,  
To know what I would seek?  
Already is it heard on high;  
Thou knowest it ere I speak.

And has my wish been heard in heaven,  
Shall the request be mine?  
O for thy love to sinners given,  
Dear Saviour, make me Thine!

Entirely Thine, to be content  
To live or die for Thee;  
For Thee to spend and to be spent,  
As thou wilt choose for me.

Then shall my life be free from ill,  
My soul be strong in love,  
And onward move and upward, till  
I see Thy face above.

C. J. C.