



THE  
HOME AND FOREIGN RECORD  
OF  
THE CANADA PRESBYTERIAN CHURCH.

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MINISTERIAL SUPPORT—DR. GUTHRIE'S VIEWS.

However much it may be overlooked, there is no doubt of the fact that the advancement of the church, and the very character of the religion of the age will be very greatly influenced by the measure of ministerial support generally given. When a low standard of christian liberality generally prevails, it is an evidence that the standard of real piety is low,—that the heart is but feebly influenced by the grace of the Lord Jesus,—that there is not that entire consecration to the service of the Lord on the part of his professed followers which the word of God requires. The reflex influence on the christian ministry too cannot but be most injurious, chilling their hearts and paralyzing the energies of the servants of God, and really rendering it impossible for them to give themselves wholly to their sacred work.

Dr. Guthrie, Moderator of the General Assembly of the Free Church, in his concluding address, adverted at some length to this subject and, treated it in his usual powerful, heart-stirring style. We believe we shall promote the cause of the Redeemer by giving our readers some extracts from this very able and impressive address. After some introductory remarks Dr. Guthrie said:

On two points I intended to address this Assembly. As to the missionary cause, in which I feel the deepest interest. I must leave that, if God spare me, to the sermon with which I shall open the next General Assembly. To the other, therefore, the minister cause, my fathers and brethren, in taking leave of you, give me liberty now fully and frankly to speak. I will speak frankly, and I'll honestly tell you the reason why. I have had it long in my head, and I have had it long in my heart. I am thankful that I am in circumstances now, by the kindness of my congregation and other things, to speak out my mind, and no low-minded man or woman can suspect me of any personal or mercenary motives in this matter. Therefore, I intend to speak out fully and frankly in this matter. Now, I take leave to say that the livings of our ministers are inadequate. I take leave to say more; I take leave to say that the livings of ministers are quite inadequate to their position and to their inevitable and unavoidable outlay. I take leave very distinctly and very expressly to say that; and what is the result of that? what shall be, and will be, the result of it? the greatest calamity that can befall the Church, far worse than persecution, and far worse than oppression. All hail to the storm, that, with God's blessing and good management, drives the ship on, instead of driving her back. The calamity which I dread, next to the withdrawal of the Divine blessing the greatest of all, is that the rising talent and genius, and energy of our country

may leave the Church for other professions. (Hear, hear.) This is what moves me to speak, and what I have now to express on this subject. 'A scandalous maintenance,' as Matthew Henry says, 'makes a scandalous ministry.' I'll give you another sentence, which, though it is my own, is pregnant with truth—is as pregnant with truth in my opinion as Matthew Henry's 'that the poverty of the man will develop itself in the poverty of the pulpit.' I have no doubt about it; and that is the evil I am anxious to avoid. Genteel poverty, may you never know it—genteel poverty, to which some doom themselves, but to which ministers are doomed, is the greatest evil under the sun. Give me liberty to wear a frieze coat, and I will thank no one for black—give me liberty to rear my sons to be labourers, and my daughters to be domestic servants, and the manse in contentment and piety will enjoy the sun that shines on many a pious and lowly house; but to place a man in circumstances where he is expected to be generous and hospitable, to have a hand as open as his heart is to the poor, to give to his family a liberal education, to breed them up according to what they call genteel life—to place a man in these circumstances, and expect that from him, and deny him the means of doing it all, is, but for the hope of heaven, to embitter existence itself. (Cheers.) I know some people do not like to hear of them, and those who like least to hear of them need most to hear of them. There are many people like an honest man belonging to Aberdeenshire—who once was asked what he thought of the Free Church. "Oh," says he, "I admire her principles, but I detest her schemes." (Loud laughter and applause.) Now allow me to state two or three ways in which the claims of the ministers are evaded. I will give you cases, because these are best remembered. Many a long year and day ago, there was an excellent minister of the name of Mr. Gray, and he got his son, whom I knew, a highly-esteemed Old Light—a better never lived—he got his son to be appointed his assistant and successor. The people gave the father £100 a-year, and they gave his son £80; which in those days was perhaps better than the Free Church ministers are paid at the present time. It was most creditable to the congregation and to the good old Seceders. At length the father died, and the congregation met to consider what stipend they should give the son, now that he was sole pastor of the congregation; and the question was not whether they would give him £180, which they ought to have done, seeing that the giving of £150 before proved that they were able to do it; the question was whether they would give the son the £100 the father had, or keep him at the £30. (Loud laughter and applause.) Well the question was put, whereupon an honest weaver stood up, and was clear for keeping the incumbent at £80. (Laughter.) He said that he did not see any reason for ministers having more for weaving sermons than he had for weaving webs. (Renewed laughter.) He was for holding them down to the lowest figure, in proof of which, he said, the fact was that the Church never had such ministers as in those days when they went about in sheepskins and goatskins, and lived in caves and holes of the earth. (Loud laughter and applause.) If any people sympathise with the weaver, I answer that I have a radical objection to caves—they create damp—(laughter)—and, secondly, as to the habiliments, it will be time enough to take up that question when our people are prepared to walk along Prince's Street with us—with me, not in this antique dress, but in the more primitive and antiquated fashion of goatskins with the horns on. (Loud laughter and applause.) It is very easy to dispose of this evasion. I shall pass on to the second evasion, and it was from a case too. It was not in my own congregation—let me say that it was not in any congregation of the Free Church. It is contained in a remark I shall repeat. There was the same evasion in it, but it looks very pious, and it is all the worse for that. It was contained in a remark made by a lady to the wife of a poor minister of a wealthy congregation, who, by keeping boarders, had to eke out a living that some of the merchant princes in his congregation could have paid out of their own pocket, and never missed it. The lady, rustling in silks, and in a blaze of jewels, went to visit the minister's wife, more a lady than herself, with the exception of the

dress. (Applause.) The lady condoled with the minister's wife on the straitened circumstances and means of the ministers, and she condoled thus:—"Ah!" says she, "my dear," looking into the pale careworn face of the excellent woman, "My dear," she said—"your reward is above." From the bloodless lips of some poor sinner in an unfurnished garret, where the man of God has gone to smoothe the dying pillow and to minister consolation in that last dark hour, I have been thankful to hear those words "Your reward is above"—but from silks and satins—disgusting!—it is cant, the vilest cant, and enough to make religion stink in the nostrils of the world. (Loud applause.) Would that saying pay the ministers' stipend—pay the ministers' accounts? Fancy the worthy man going to his baker or his butcher, and instead of paying down money, turning up the white of his eyes, saying, "Your reward is above." (Loud laughter and applause.) I fancy they would say, "Oh! no, my good Sir, that will not pay the bill;" and I say what does not pay the bill, does not pay the ministers' stipends as they ought to be paid. (Loud applause.) There is another answer, another way of getting rid of this question, that I want the Christian public to look at. I have heard it myself; it is a very common answer, and it is this, that ministers should not be rich. Now, I am not wanting ministers to be rich; I do not want to be rich myself: although it is a sweet thing to be able to pour a blessing into an empty cup. (Applause.) I want to know why I should be deprived of that pleasure any more than other people? I want to know if I have not a heart as well as other men? Have not I pity as well as other men? Have not I delight in seeing and hearing the widow's blessing as well as other men? (Loud applause.) I want to know more than that; I demand to know the reason why riches are more dangerous to ministers than they are to other people? I want to know why men can stand up before the public and say that ministers would make a worse use of their money than other people? Are those who have received a liberal education, cultivated minds, holding a sacred office, occupying a public position, whose piety should be fired at the altars where they minister, and whose sympathies are daily moved by the misery and poverty they see—are they less likely to make a good use of money than other men? Does any man in this house say that Agur's prayer was made for ministers, "Give me neither poverty nor riches?" Tell me no more about ministers not being rich. (Loud applause.)—But I don't want ministers to be rich; that is not my object. My object, my only object, for which I stand here to plead is, that ministers should have such maintenance as shall relieve them of the evils that I shall call poverty. (Applause.) Don't be ashamed of poverty. Poverty in a good cause is a noble thing.—(Applause.) Don't stagger at the word. There was a man came once to the person who did the writing on Pitt's monument, which was something to this effect—that millions had passed through his hands, and that he died poor. It was the noblest thing ever said about a statesman; but the man, with a very delicate sensibility, said—"Oh, I don't like that word poor. I think it ought to have been that millions passed through his hands, and that he died in embarrassed circumstances." (Great laughter and applause.) What I want is this—and I tell this house, and tell the public—that I stand here this night to plead that my brethren should have livings adequate to their position, and adequate to the expense in which they are necessarily involved. (Applause.) That is my object. I need not tell the intelligent public, or the fathers and brethren of this House—I do not need to tell you that ministers' livings have not risen in any Church—Free Church, United Presbyterian, Congregational, Established—that the ministers' livings of no Church, endowed or unendowed, have risen with the increase of labourers' wages—(hear, hear)—with the revenues of land, with the incomes of proprietors, with the profits of commerce, with the salaries of schoolmasters, with the incomes of clerks; and that, in point of fact—and let it go abroad as with a trumpet voice—the position of ministers is in many respects worse this day than it was half-a-century ago. (Loud applause.) That is the true position of ministers, and the sooner the public know that the better.

## THE CALVINISTIC SYSTEM OF DOCTRINE—MISREPRESENTATIONS EXPOSED.—No. 3.

The charge against Calvinism that it includes the doctrine of the damnation of infants—a charge to which we replied in our June number, is advanced by Methodist writers in the style they so commonly employ in dealing with Calvinism—that of reckless, unhesitating assertion, unaccompanied by any attempt at proof. Wesley in his sermons merely asserts the charge in the low language which we quoted; and Watson, the Methodist theologian, deals likewise in mere affirmation on the subject. The organ of Wesleyanism in this province simply writes as if that doctrine were an unquestionable and essential part of Calvinism, calling it, too, “a consequence of Calvinism which brings it out in all its hideous features.” It is one of the doctrines of the church of Rome that no infant dying unbaptised is admitted into heaven, while some Popish authors at once consign all such infants to hell; similar views are held in the church of England by the high church and Puseyite parties, among whom Arminian sentiments are prevalent; but the animus of Methodism is displayed in its continually endorsing and keeping alive the slander against Calvinism by Wesley, and in the fact that the tirades of Methodists on this subject are directed, not against Romanists and high church Episcopalians, but against Calvinists, as if the latter, and they only, were guilty in this respect. This simple fact, of itself, shows that there is a great deal of pretence in their apparent zeal in this matter, and that blind hatred of Calvinism lies at the root of it all. But are they themselves free from liability to the charge of teaching that there are infants that die in infancy and perish? Let the following facts testify.

Wesley, in drawing up the articles of Methodism, which were made up out of the articles of the church of England with many alterations and numerous and large omissions, inserted only the first portion of the article on original sin, but, in setting forth the principles of Methodism in a pamphlet entitled “The Principles of a Methodist,” and elsewhere in his works, he expresses his belief of the doctrine contained in a subsequent portion of the same article—a portion which states that this corruption of our nature in every person born into the world deserves God’s wrath and damnation. He also held, as we find from his treatise on baptism, “that the whole race of mankind are obnoxious both to the guilt and punishment of Adam’s transgression”—“that we are all born under the guilt of Adam’s sin, and that all sin deserves eternal misery,” and that as infants die, they must have sinned, not by actual sin, but by original; else what need have they, he asks, of the death of Christ? On this subject Methodist writers are at variance, and put forth opposite and contradictory sentiments—some adhering to the doctrine of Wesley, and others, again, asserting to the contrary that they are born free from condemnation, or that they were born corrupt and so cannot be guilty for this. How is it possible to reconcile Wesley’s belief that the corruption with which we are born deserves God’s wrath and damnation—a belief which he ascribes to Methodists in general, with the assertion, which he and they make so freely at other times, that men are not to blame, and are not to be punished, for what they cannot help? We have made these statements with reference to the views of Wesley

and of Methodists on original sin, because some knowledge of this point is necessary to understand his and their doctrine on the subjects of baptism and of infant salvation.

It was the doctrine of Wesley that it is by baptism that infants are freed from this condition in which they are by nature, and become the children of God, and heirs of glory. In his sermon on the marks of the new birth, he asks his hearers, "Who denies that ye were then (in baptism) made children of God, and heirs of the kingdom of heaven?" Again, in his sermon on the new birth, he says:—"It is certain our church supposes that all who are baptised in their infancy are at the same time born again; and it is allowed that the whole office for the baptism of infants proceeds upon this supposition." The doctrines, be it observed, set forth in these extracts, are the doctrines of Wesley's followers, the various bodies of Methodists, his sermons forming the principal part of the standards of Methodism. In his treatise on baptism, he enunciates his views on this subject still more explicitly and at greater length, as will be seen from the following extracts. In considering the benefits "we receive by baptism," he says, "the first of these is the washing away the guilt of original sin, by the application of the merits of Christ's death;" "the merits of Christ's life and death are applied to us in baptism," &c. 2. "By baptism, we enter into covenant with God," &c. 3. "By baptism, we are admitted into the church, and consequently made members of Christ its head," &c. 4. "By baptism, we who were by nature children of wrath, are made the children of God. And this regeneration which our church in so many places ascribes to baptism, is more than barely being admitted into the church, though commonly connected therewith: being grafted into the body of Christ's church, we are made the children of God by adoption and grace." "By water, then, as a means, the water of baptism, we are regenerated or born again." "Herein a principle of grace is infused which will not be wholly taken away, unless we quench the Holy Spirit of God by long continued wickedness." 5. "In consequence of our being made children of God, we are heirs of the kingdom of heaven." Wesley declares, likewise, his approbation of the rubric attached to the baptismal service of the church of England:—"It is certain, by God's word, that children who are baptised, dying before they commit actual sin, are saved."

All this is certainly plain enough. Baptised infants that die in infancy are saved: by baptism they are saved from the guilt of original sin, that corruption which in every one born into the world deserves God's wrath and damnation, and are regenerated or born again. But what, according to Wesley, becomes of the unbaptised who die in infancy? Does he speak with equal confidence, or with any confidence, of their salvation? The following extract from the same treatise of his on baptism is his answer:—

"If infants are guilty of original sin, then they are proper subjects of baptism; seeing, in the ordinary way, they cannot be saved, unless this be washed away by baptism. It has been already proved that his original stain cleaves to every child of man, and that hereby they are children of wrath, and liable to eternal damnation. It is true, the Second Adam has found a remedy for the disease which came upon all by the offence of the first. But the benefit of this is to be received through the means which he hath appointed—through baptism in particular, which is the ordi-

nary means he hath appointed for that purpose; and to which God hath tied us, though he may not have tied himself. Indeed, where it cannot be had, the case is different, but extraordinary cases do not make void a standing rule."

Our readers cannot fail to mark the contrast in the language of Wesley as to infants baptised and unbaptised. Of the former, he says:—"It is certain, by God's word, that children who are baptised, dying before they commit actual sin, are saved." But what becomes of the unbaptised, of whom we are told, "it has been proved that this original stain cleaves to every child of man, and that hereby they are children of wrath, and liable to eternal damnation?" "In the ordinary way," Wesley answers, "they cannot be saved, unless 'his stain be washed away by baptism.'" "The benefit is to be received through baptism in particular, to which God hath tied us, though he *may* not have tied Himself." (Wesley does not declare that God has not tied Himself to this.) He makes an exception indeed in favour of extraordinary cases where baptism cannot be had; but his language seems fairly to signify that those infants who die in infancy unbaptised, and who lived where baptism could have been had, perish under that original stain which cleaves to them, and renders them liable to eternal damnation. And if he held that the children of heathens, dying in infancy, are saved, it seems inexplicable how he could have described these as extraordinary cases, and salvation by baptism as the ordinary way, and the standing rule; for, as such children have in all ages greatly outnumbered those in Christian lands, the extraordinary cases would thus have far exceeded the ordinary, and the exceptional cases have far outnumbered those according to rule.

The Methodist baptismal service, which was drawn up by Wesley, consists of extracts from that of the church of England. In "the Doctrines and Discipline of the Methodist church," the following are portions of the prayer offered before administering baptism to infants: "We beseech thee, for thine infinite mercies, that thou wilt look upon this child; wash him and sanctify him with the Holy Ghost; that he, being delivered from thy wrath, may be received into the ark of Christ's church," &c. "Grant that this child, now to be baptised, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children."

There are different points here which we shall briefly notice. "May ever remain in the number of thy faithful and elect children." (1) For the interpretation of this language, we have simply to look to the passages formerly quoted from Wesley's sermons—passages in which he asserts that infants are in baptism born again, made children of God, and heirs of the kingdom of heaven; and to remember that, according to Arminians, the choice of God is subsequent to, and consequent upon, the new birth. The doctrine of Methodism is thus plainly that infants that are baptised are regenerated, made children of God, and so elected to everlasting life; and dying in infancy, are, of course, saved: while the unbaptised are not regenerated, not chosen of God, but remain under that stain of corruption which renders them liable to eternal damnation, and if they die in that state, perish. (2.) This doctrine, that infants are in baptism regenerated, and become the children of God, having a principle of grace infused into them, while the unbaptised remain in their

natural condition of corruption and wrath, is utterly at variance with the allegations which Arminians so freely make at other times as to the grace of God being alike to all. (3.) The prayer that "God would grant the child to be baptised may ever remain in the number of His faithful and elect children," implies that He can secure, and is a prayer that He would secure, the child's perseverance in holiness and its eternal salvation; and the prayer is utterly opposed to the Arminian doctrine that it lies with the will of each one to determine for himself whether he shall persevere in the paths of virtue and holiness, and that, without this power, no one could be a fit subject of commands and exhortations, of rewards and punishments. It is, in short, a prayer that God would, in dealing with the child, overturn one of the distinctive doctrines of Methodism. (4.) "That he, being delivered from thy wrath," &c. In the prayer above quoted, and in the baptismal service generally, the child is regarded as unrenewed and an object of God's wrath, before baptism. But we have no right from Scripture thus to limit the grace and the Spirit of God. Infants are capable of being renewed by the Spirit of God, who worketh when, where, and how He pleaseth, and they may be sanctified from the womb; and it is an unscriptural limitation of divine grace to assume that no child experiences the renewing of the Holy Ghost till it be baptised. (5.) We mentioned before that there are Methodist writers who hold that children are born free from condemnation, are not guilty though corrupt, because they are born with this corruption; and it is a position taken by Arminians generally, that it would be the grossest injustice in God, were He to hold His creatures responsible for what is unavoidable, for what they could not help. We cannot fathom the mysteries of the human conscience: but, to say the least, it does seem strange and unaccountable how men, holding such sentiments, can approach God with the prayer that a child might be delivered from His wrath, from wrath which, they say, nothing but injustice and tyranny could inflict. On their principles, the child, being born corrupt, could not help this; it would be merciless tyranny to regard it as deserving of wrath, or to inflict wrath upon it. and a prayer from men with those views, that a child might be delivered from God's wrath, is fraught with the blasphemy of asking that He, the holy and just and merciful One, would not act towards it the part of a merciless tyrant.

We may mention that, in the form of baptism of the Methodist Church for those of riper years, such persons are regarded as not born again, or heirs of salvation, till they are baptised; and that one of the prayers is, that God would grant that the persons to be baptised "may receive the fulness of His grace, and ever remain in the number of His faithful and elect children!"—a strange prayer when offered by professing Arminians.

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## Home Ecclesiastical Intelligence.

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THOROLD AND DRUMMONDVILLE.—The Rev. R. Wallace has been inducted as Minister of the Congregations at Thorold and Drummondville.

REV. DR. THORNTON.—The Rev. Dr. Thornton, of Oshawa, has received and accepted an appointment as Agent of the Upper Canada Bible Society.



**COLLINGWOOD.**—The Rev. R. Rodgers has received a unanimous call from the Congregation of Collingwood.

**GALT.**—The Rev. W. T. Murdoch has accepted the call from the Congregation in Galt, vacant since the resignation of Rev. Mr. James.

**PARIS—RIVER STREET.**—The Rev. James Robertson has been ordained and inducted as Minister of the River Street Congregation, Paris.

**ACTON.**—The Rev. John Fraser has declined the call of the Congregation of Acton.

**MOSA.**—The Rev. Archibald Stewart has received a unanimous call from the Congregation of Mosa.

**WESTMINSTER.**—The Rev. A. Simpson, having accepted the call given to him by the Congregation of Westminster, and delivered with approbation his several pieces of trial, his ordination was appointed to take place on the 30th ult.

**FOREIGN MISSION COMMITTEE.**—At a recent meeting of the Foreign Mission Committee, it was agreed to grant to the Rev. R. Jamieson, to aid in the erection of a Church at New Westminster, the sum of \$300, else the sum of \$500 to the Foreign Mission Fund of the Presbyterian Church of the Lower Provinces. A committee was appointed to consider that portion of the Synod's deliverance which referred to our "entering more fully and distinctly on the Foreign Mission Work." The convener was also instructed to correspond with the members of committee in each Presbytery, with the view of being prepared to nominate a second Missionary to British Columbia, when it should be deemed advisable to make an appointment.

**REV. PRINCIPAL WILLIS.**—In answer to various enquiries, we think it right to state that Principal Willis withdrew his resignation for reasons thus stated by him:—"Dr. Willis stated that under the influence of considerations brought before his mind in the former committee that held conference with him during the meeting of Synod, and also the urgent argumentation used with him since by Ministers of the Synod, especially his former students, and also by Elders and respected members of the Church, he had come to see it to be his duty not to persist in the resignation which he tabled, but to withdraw the same."

**KNOX COLLEGE EXAMINATIONS.**—In another column will be found the subjects prescribed, some years ago, for the examination of students for the several classes. The duty of examination, of course, rests with Presbyteries, and the College Senate has no authority to prescribe subjects for examination. But it is presumed that the subjects published may be, at least, a guide to Presbyteries in the examination of the students, and at the same time be useful for students preparing for examination.

**REV. R. JAMIESON.**—In another column will be found a letter from the Rev. R. Jamieson. This is the letter referred to in our last number as not having been received.

WESTON.—A soiree, in connection with the opening of the new Presbyterian Church of Weston, was held on the 25th June, in a large building of R. McDougall, Esq., which was tastefully decorated for the occasion. After tea, the chair was taken by the Rev. J. B. Logan, M.A., at 7, when speeches were delivered by Messrs. McGuire and Murdoch, and by Drs. Tuck and McGuire, and by the venerable Dr. Burns, whose clear voice distinctly filled the whole building, as he delivered an admirable discourse on "Church Building." An excellent choir enhanced the enjoyment of the evening by singing many appropriate pieces. The opening services of the church were conducted at 11 o'clock A.M., and 3 P.M., by the Rev. Prof. Young; and his impressive discourse on "Prayer," taught many important essentials in connection with that great privilege and duty. The Rev. J. B. Logan, M.A., to whom the congregation is deeply indebted for its present position, preached at 6 P.M. The church, which is very neat, although plain, cost \$600, and seats about 200 persons very little remains unpaid on it. The soiree, and collections on Sabbath realized about \$80.—*Com.*

LOBO.—REV. JAMES FERGUSON.—The Rev. James Ferguson lately received from his former congregation in Lobo, a purse containing a handsome sum of money, as a token of affection and esteem. This congregation, during Mr. Ferguson's connexion with them, manifested in other ways their appreciation of their pastor's services.

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## General Religious Intelligence.

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

This Synod met at New Glasgow, on Wednesday, 25th June, and was opened with a very able sermon by the Moderator, the Rev. Professor Smith, D.D., from 2 Cor. VIII: 9. After the adjustment of the Synod Roll, the Synod proceeded to elect a Moderator, when the Rev. Dr. McLeod was unanimously chosen. On taking the chair, Dr. McLeod addressed the Synod in an impressive and able manner, remarking with reference to the Union, that he thanked God for it, 1st, Because it is an answer to prayer; 2nd, Because of the soundness of the basis on which it is formed; 3rd, Because the Word of God directed him to walk in the way of Union wherever it could be secured on a sound basis, 4th, Because the Free Church of Scotland not only approved of it but urged us to enter into that Union: also the United Presbyterian Church of Scotland—leading men of which, he had the pleasure of meeting, and than whom, no Church can boast of more learned and better men—were equally cordial in approval of the Union; 5th, He rejoiced in it because all the Fathers and Brethren of both Churches entered into the Union without exception worth mentioning. There was no such Union on record in the history of the Church.

We subjoin a report of the proceedings of Synod on the three important subjects of Foreign Missions, Home Missions, and the Theological Institutes.

The Report of the Foreign Mission Board was read by the Rev. James Bayne, Secretary. This is a deeply interesting Report. It referred to the hurricane which desolated the island homes of our Mission—to the pestilential diseases which decimated the population—to the incendiaryism which destroyed our church edifices there—and especially to the melancholy death of one, and the cruel murder of two, of our beloved, devoted missionaries there. Several important suggestions and recommendations were offered by the Board for the future conduct of this department of the church's work.

After the reading of the Report, Professor King suggested the propriety of engaging in solemn prayer for Divine direction in reference to the whole of this subject. At the request of the Moderator, Professor King led in prayer in reference to this subject.

A special committee was appointed to prepare a minute, expressive of the mind of the Synod regarding the severe calamities which have befallen our Foreign Mission, and also in regard to the beloved ones who have fallen at their post of duty in those far off regions.

One of the suggestions of the Foreign Mission Committee which it was agreed to adopt, is that a *Missionary Schooner* of 100 tons burthen be built for the use of our Missionaries in the South Sea Islands. The vessel to be built in Nova Scotia. The Presbyterian Church of the Lower Provinces to bear one-fourth of the cost and afterwards of the maintenance—the Reformed Presbyterians of Scotland one-fourth, and the churches in New Zealand the remaining *one-half*. The money for this object to be raised by the Sabbath School children of the Church.

The Report of the Home Mission Board was read by Professor McKnight, Con- vener. The Board during the last year employed 11 evangelists besides a number of lay catechists in the Gaelic districts of Cape Breton. They have disbursed the sum £395 4s. 0½d. They aim at uniformity in supplements as far as practicable. A set of rules for the guidance of Home Missionaries was submitted. All these rules were adopted by the Synod with one exception, which was left over for further consideration. The committee was reappointed, and all the clerks of Presbyteries appointed as corresponding members.

#### THIRD DAY, FRIDAY.

The Report of the Seminary Board was read by the Rev. Ebenezer Ross.

Forty-two Students attended the Synod's Institution at Truro. Five of these were from New Brunswick, three from Cape Breton, and three from P. E. I., and thirty-one from Nova Scotia proper. Sixteen Students attended the Synod's Theological Hall in Halifax.

The Committee recommend the consolidation of the Synod's Collegiate Institutions. A large committee was appointed to give attention to the whole subject of the Synod's Educational Institutions, and mature a scheme by which some of the most important suggestions of the Committee may be carried out.

The attendance both of ministers and elders was highly respectable, and a good spirit prevailed throughout the proceedings,

#### JUDGMENT IN THE CASE OF THE ENGLISH ESSAYISTS.

Our readers will remember that charges were preferred by the Bishop of Salisbury against two of the writers of "Essays and Reviews," viz: Rev. Dr. Williams and Rev. Mr. Wilson. These articles were brought before Dr. Lushington, Dean of the Court of Arches. Dr. Lushington has now given a decision in the case, to the effect that, while some of the counts were rejected as irrelevant, and others required to be "reformed," there were several of vital importance to be proved. This is very much tantamount to the finding of a libel relevant, according to the phraseology and procedure of our Presbyterian church courts. The matter, we presume, will now go to proof. The views held by Dr. Williams on the subjects of inspiration and justification, and those held by Mr. Wilson on the subjects of covenanted mercies and everlasting punishment are among those found contrary to the Articles. Dr. Lushington, in giving judgment, stated what he regarded his duty, viz: simply to determine whether the doctrines were in accordance with or in opposition to the Articles of the church. The case of Dr. Williams was somewhat peculiar, inasmuch as his contribution to the "Essays," &c., was a review of a work of Baron Bunsen, and not an original work. Dr. Lushington held that in the case of a clergyman reviewing a work containing unorthodox opinions, if he did not disapprove of these opinions, but declare his general approbation of them, such approbation may be fairly held as including every thing not specially excepted. Were it otherwise a clergyman might, in fact, publish an infidel book. Dr. Lushington held that Dr. Williams' review did give

a general though not indiscriminate approval of the work of Bunsen. It is difficult to see how the two individuals charged can escape deprivation, especially when we bear in mind that Mr. Heath, who appealed to the Privy Council, lost his cause, the sentence of the lower court being confirmed, it being declared that the Articles must be signed in their plain, literal sense, and cannot be legally evaded. The *Edinburgh Witness* concludes an article on Dr. Lushington's judgment in the following terms:—

“Dr. Lushington's speech shows all who are disposed to follow, or more or less sympathize with, the new Oxford sect, that there is not a little danger in their course, and that the church possesses clearly-defined powers, though those are far too sadly restricted for checking Rationalism. Those powers (at least as interpreted by Dr. Lushington) are, if we may so express ourselves, far too stationary, as well as far too limited in range. The heretic may in many ways assail every cardinal truth, and yet the artillery of the church cannot reach him—has not even the technical reason that would justify it to open its fire upon him! Unless he be stupid or reckless enough, in his advocacy of error, and his crusade against evangelical doctrines, to place himself at one of the particular angles where the Articles and Homilies bear point-blank upon him and his preaching, he may have full impunity. He may, for instance, indulge in speculations alike irreverent and mischievous, about both the origin and character of the Bible, and yet escape the finding against Dr. Williams. Church artillery should move to reach every spot on which the agile and crafty heretic can place himself. It should follow him as easily and quickly as the eye of watchful truth, instead of being so fixed that the assailant comes wilfully up to where it bears point-blank, and he coolly says, ‘hit me; bring me down, if the old and useless engine can do it without bursting.’ The Essayists and Reviewers have in several instances, from rare audacity and a conviction of the church's utter impotence for self-defence, placed themselves where even the stationary artillery can reach them. After all is done that can at present be accomplished, the church should provide herself with anpler powers and better facilities for expelling dangerous heretics from amongst her sons, and purging out error from her ‘high places,’ and treason from her garrison.”

## Items of Intelligence.

GENERAL ASSEMBLY OF PRESBYTERIAN CHURCH IN IRELAND.—The General Assembly of the Presbyterian Church in Ireland met in the beginning of July, at Belfast. Dr. Cooke was chosen Moderator. In our next number we shall give a brief sketch of the proceedings.

PRESBYTERIAN CHURCH IN IRELAND.—In the *Banner of Ulster* we observe the publication of the Parliamentary Returns on the subject of *Regium Donum* and Congregational Income. The following are the general results:—

Endowed Congregations in 1854,	Income from Stipend.	Income from Other Sources.	Total.
462	£17,183 13 9	£4,324 6 8	£21,508 0 2
In 1861, 495	£27,742 1 2	£5,165 0 0	£32,907 0 0
Average income to each Minister in 1854, about	.....	.....	£46 0 0
Do.	do.	in 1861, about	£66 10 0

It should be observed that the above is exclusive of the amount of *Regium Donum*. It appears that 82,155 families are returned as connected with the General Assembly, giving an average of 166 families to each.

**INTERESTING PROCEEDINGS IN NEW ZEALAND.**—There was lately held in the diocese of Wainpu, New Zealand, a Synod, attended by two English clergymen, three native clergymen, and nineteen native lay delegates, the proceedings being conducted in the New Zealand language. There were two secretaries, one an English minister, and the other a New Zealand layman. The amount of £1,004 had been collected in the congregations for endowment purposes.

**FREE PRESBYTERIAN CHURCH OF VICTORIA.**—The annual meeting of this body took place at Melbourne, on the 1st April, the Rev. A. Paul, Moderator. The Rev. W. Miller gave an account of his mission to Scotland, and of the state of feeling there on the subject of the Australian Union. The Synod recorded their satisfaction with the conduct of Mr. Miller in the business entrusted to him, and their gratitude to God for the grace vouchsafed to their deputy during his visit to Scotland.

**LORD BELHAVEN'S BILL.**—Many Presbyteries of the Free Church, and also of the United Presbyterian Church, are petitioning against Lord Belhaven's bill giving certain statutory rights to the Established Church in connection with church discipline. Even in the established Church itself, there are several who express their dissatisfaction with the provisions of the bill.

**DEATH OF BISHOP MCKENZIE AND MR. BURRUP, OF THE AFRICAN MISSION.**—We regret to observe that Bishop McKenzie and Rev. Mr. Burrup, of the African Mission, have both been removed by death. Under the direction of Dr. Livingstone, they had settled in a healthy region, and organized a mission, with encouraging prospects. On their way to meet Miss McKenzie and Mrs. Burrup, they had their canoe upset, losing their medicines, &c. The consequence was they were seized with fever, from which first one and then the other died. The conduct of the natives who accompanied them was beyond all praise.

**MEETING OF WALDENSIAN SYNOD.**—The Waldensian Synod met on 20th May, and continued in session three days. The Synod applied the first degree of discipline—censure in private to the Pastor of the French parish in Turin, on account of Latitudinarian views. The work of evangelization is making gratifying progress. There are now eighteen posts or centres of important home missions:—three in Lombardy, three in the former Papal States, and one in Sicily.

**ASSEMBLAGE OF BISHOPS AT ROME.**—At the recent meeting of Bishops in Rome, in connection with the Canonization of the Japanese Martyrs, there were three hundred Bishops present from various countries. On the Monday after the canonization, there was a Consistory held, when the Bishops signed an address to the Pope, declaring the temporal power necessary to the independence of the Pope, approving of all that he has done in defence of the rights of the holy chair, and exhorting him to *continue firm in his resistance*. The proceedings show that the Pope and his Bishops are blinded by bigotry or self-interest, so as not to be able to see the indications of the times. The effort is but a spasmodic one. The temporal power is certainly held by a very slender thread.

**GERMAN MINISTER IN EDINBURGH.**—The Rev. Mr. Blumenreich, who has been labouring for some time among the Germans in Edinburgh in connection with the United Presbyterian Church, has been ordained to the office of the Ministry.

The Rev. Dr. Candlish, of the Free Church, and the Rev. Dr. Alexander, of the Congregationalist Church, joined with the United Presbyterian brethren in the solemn services.

RELIGION IN PARIS.—The July number of the *News of the Churches* contains an interesting letter with reference to the state of religion in France, and especially in Paris. In the district of the Drome, the Gospel is rapidly spreading. There is one congregation of four hundred members, lately come out from Popery. The Paris Christians are organizing an open air meeting near Fontainebleau.

AN AMERICAN HIGH CHURCH BISHOP.—The Bishop of New Jersey, Dr. Odenheimer, is reputed to have made a most extraordinary speech at a meeting of the Diocesan Convention. According to the *Church Journal*, the chief organ of the High Church party, the Bishop, in the course of a discussion, declared "that he should do his duty in this cause of missions, which was a plain and simple one. He had no fears of the result. The Diocese was his; the clergy were his priests; he was the representative of Christ in the diocese, charged with the duty of missions; he was entitled to have and to direct the use of the funds of the people; and if his clergy did not make collections for missions, and send them to him, he would go himself into the parishes, and it would soon be seen whether his wishes or those of the clergy would be carried out. He knew his people; already he could count their contributions given him, and not by fifties or hundreds only. He should go on in his work. If the Convention could devise machinery to help him, well! It is their duty to do so; but he should go and do his work, with or without such machinery. The laity are bound to contribute to the lawfully constituted authority of the diocese the means for this great work; and it should be his province to have this duty performed."

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## Communications.

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*To the Editor of the Canada Presbyterian Record.*

SIR—I have not observed, in any report I have seen of the proceedings of our Synod, that any action was taken about the *Central Fund*, and the whole working of our Home Mission Scheme. If it so happened, that it was not taken up at all, perhaps it was just as well; for at the time it *could* have come under review, any decision to which the Synod might have come, would have had exceedingly little weight from the smallness of the attendance. And, yet, it is surely matter for regret, that the real business of the Synod should have been put in a corner, and precious time all but lost, in the consideration of matters which I shall not allow myself to characterize. For another year, accordingly, it is to be presumed that matters will be allowed to proceed as during the past. How they *have* proceeded during that time, the published accounts make painfully manifest. While the Synod ought to exercise a wise discretion in ordering collections, yet it is very evident that, according to our

Presbyterian ideas, no Session or Presbytery has a right to come between the Supreme Court and any congregation under its charge; no Session has a right to say—"we don't think it advisable to make this Synodical collection, and therefore we shall not afford the congregations an opportunity;" and every Session doing this is, in my opinion, guilty of a breach of ordination engagements. The congregation may choose to give merely a cent or a yolk shilling, but that is for it, *by its actual doing*, to determine, not the Session or managers. In the same way a Presbytery that, virtually, brings the pressure of its influence to divert Synodical collections from Synodical purposes, is deserving of rebuke, and would be rebuked at the bar of the Synod, if matters were in a healthy working order. I am quite ready to give it as my opinion that our Synodical collections are *by far* too many at present; and that their very number is their ruin; but that is a matter which all members of Synod, who feel aggrieved, should seek, in a constitutional way, to rectify, while in the meantime, they work the present system to the best of their ability.

Your published accounts are very interesting, but at the same time somewhat painfully suggestive documents. Very wisely you give the blanks as well as the occupied spaces, and the former are fully as much instructive as the latter. Your headings, of course, have all reference to what has been ordered by the Synod,—the Synod to which all ministers and elders have promised all due subjection in the Lord. Now, Mr. Editor, is it not rather strange that so far as I have been able to observe, there is not a single congregation in the church against whose name there is not at least *one* blank. I may be mistaken, but I have not been able to discover *one* which has complied with all the requirements of the Synod. With your leave, I may by-and-bye analyze the contents of the "Statement of the monies received," as a whole; in the mean time just let us look at the "Home Mission Fund." Right or wrong, the Synod ordered a collection to be made for that Fund in all the congregations and preaching stations under its jurisdiction, with the alternative of a contribution from the Congregational Missionary Society, if such were in existence. That was agreed to, and no dissent was either expressed or marked. What is the result? Your statement supplies the answer, and a very painful one it is. In the first place we have five Presbyteries, viz: Montreal, Ottawa, Brockville, Kingston, and Huron, with an aggregate of *ninety-nine* congregations entirely BLANK. Not a single copper has been by any one congregation in those Presbyteries contributed to this particular Synodical purpose; while "Grants" to the extent of \$255 have been paid to them, and even then only *three-fourths* of what they have "claimed." The Presbytery of London with *thirty-three* congregations, has contributed \$5, while to that Presbytery \$200 (two hundred dollars) have been paid. In the Presbytery of Cobourg two congregations out of 14 have sent \$15 17. In the Presbytery of Hamilton two congregations out of 33 have sent \$18 70. In the Presbytery of Guelph three congregations out of 17 have sent \$26 10. In the Presbytery of Toronto eleven congregations out of 33 have sent \$120 78. In the Presbytery of Paris five congregations out of 20 have sent \$82 88. In the Presbytery of Stratford five congregations out of 19 have sent \$118 00. In the Presbytery of Grey two congregations out of 21 have sent \$50 85. In the Presbytery of Ontario ten congregations out of 20 have sent \$209 74.

Comment is unnecessary. Let me just crave your leave to tabularize this precious exhibition, that it may be seen at a glance how much respect the congregations of the Canada Presbyterian Church give to the orders of the Canada Presbyterian Synod. Your readers will bear in mind that I have nothing to do with the Appendices. Any sums mentioned in them will naturally appear in the "Statement" of next year:—

PRESBYTERIES.	No. OF CON- GREGATIONS.	No OF CON- TRIBUTORS.	AMOUNT SENT.
Montreal.....	30	.....	.....
Ottawa.....	20	.....	.....
Brockville.....	19	.....	.....
Kingston.....	13	.....	.....
Huron.....	17	.....	.....
London.....	33	1	\$5 00
Cobourg.....	24	2	15 17
Hamilton.....	33	2	13 70
Guelph.....	17	3	26 10
Toronto.....	53	11	120 78
Paris.....	20	5	82 86
Stratford.....	19	5	118 00
Grey.....	21	2	50 85
Ontario.....	20	10	209 74
	339	41	\$642 20

It thus appears, that rather less than one-eighth of the congregations in this body, paid attention to the appointment of Synod, and that out of fourteen Presbyteries, *three* raised rather more than *two-thirds* of all that was contributed. Is this to be the gauge of the amount of respect in which our Synod is held as a body? and if so, is not our whole system a rope of sand?

With your leave, I may go over the other funds in a similar way. Meanwhile,  
I am yours, obediently,

X. Y. Z.

*P.S.*—On further examination. I must qualify my statement about *blanks*, so far as *three* congregations in the Presbytery of Ontario, and one in the Presbytery of Grey, are concerned. These have fulfilled *all* Synodical requirements, and all honor to them. There may be others which I have not noticed; but they can, at best, be but few.

[Without wishing to weaken the general effect of our correspondent's remarks, or to make any apology for the neglect of Synodical appointments, we may state that last year, and indeed at the very time when the interim regulations connected with Home Missions were adopted in Montreal, in June, 1861, there was very general misunderstanding as to the working of the Central Fund. We do not seek to account for this misunderstanding, as the regulations themselves are pretty intelligible. But we know that there has been misunderstanding, and that some Presbyteries have, apparently, had the impression that they might either administer their Home Mission Funds themselves, or throw them into the Synodical Fund, as they judged most expedient. We believe that all the Presbyteries of the Church have attended with commendable faithfulness to the injunction of Synod to receive from each congregation a contribution for Home Mission purposes, as will be seen from the Statistical and Financial Returns appended to the minutes. But in regard to the disposal of the moneys thus raised, there has been no uniform course followed. In most Presbyteries the contributions have been cast into a Presbytery Home Mission Fund, and employed accordingly. It is to be hoped, that greater uniformity of action will be followed this year, and that our regulations, even though only *interim*, will be more closely adhered to. It is evident that there will be various claims on the Synodical Fund, which must, in justice to the parties concerned, be met. We trust that the Home Mission Committee will, at its first meeting, take steps to bring the matter before the church, and suggest some uniform course.—EDITOR.]



## Missionary Intelligence.

LETTER FROM REV. R. JAMIESON.

NEW WESTMINSTER, BRITISH COLUMBIA,  
March 24th, 1862.

Rev. R. F. BURNS, Convener :

MY DEAR BROTHER,—I cannot write down the words "New Westminster, British Columbia," without at the same time giving expression to my feelings of joy and gratitude, that God in His good providence has spared me thus far, and that I have had such honour conferred upon me as to be permitted to "stand up for Jesus" in this distant but interesting land. Though the work assigned me is arduous, and the prosecution of it may require much self-denial, yet it is an honour I little anticipated and as little deserved. To appear on the mighty Pacific coast as the representative of such a noble church as ours is, for the one grand purpose of pointing sinners to the cross of that Jesus whose blessed name is so awfully, so incessantly, and so unblushingly profaned, is a position any minister might covet. Far away from friends dear and highly esteemed among the ministry and membership of our beloved church, and doubtless many trials peculiar to such a difficult and responsible position and work to encounter, still I rejoice that I am here, and am counted worthy to be at such a post as a herald of the Gospel of Christ, of which even here I am not ashamed, and willing, God helping me, to spend and be spent for Christ's sake.

After my last letter to you I spent one Sabbath in Victoria, preaching in the for Mr. Hall, and in the evening in the Wesleyan Church for Dr. Evans, who was absent. Mr. Hall preached for the Doctor in the forenoon. While in Victoria I met with a considerable number of people from many parts of Canada. As might be expected from such a mixed population, and many other things taken into consideration, the church goes there are sadly in the minority—all the congregations are exceedingly small. As far as I could see and learn the average attendance upon each is nearly about equal—say *fifty* the year through, and that where the population is reckoned at four thousand! Hundreds on the Sabbath are parading the streets, or standing at corners discussing "claims" and "prospectings," and "shares" and "yields." Many are spending the day drinking and gambling and frequenting the tobacco stores, which are numerous and all open.

Drinking and gambling and cohabiting with the natives are the ruin of hundreds of successful miners. I had pointed out to me more than one who came to Victoria in the fall with from fifteen to twenty thousand dollars, and now, with their gambling and drinking and licentiousness, they have not as much as would pay their way back to the mines. Just think of one man spending ten thousand dollars in such a way while on his journey from Cariboo to Victoria, while many a poor fellow wrought hard and had nothing for it!

Many turn out to be infidels or Universalists when they are out in these mining countries for a time—many, too, are quite indifferent to the interests of the church to which they even profess to belong. I could give already a few very striking examples of this which came under my own observation while in Victoria, but of course for obvious reasons I forbear. I may state that the smallest congregation to which I preached was *twenty-one*—the largest *eighty*.

I am very sorry that the state of the weather and the means of communication did not permit me to see more of the Island than the city. On the 13th instant I came on to New Westminster by the first steamer that was able to get through the ice up the Frazer River for two months, leaving my family on the Island in the meantime. The time occupied in crossing the Sound, the Gulf of Georgia, and coming up the river, is from ten to twelve hours. As

many in Canada have friends here, and as it is here our missionary operations will have their commencement, I will give an extract from a book published in England by Captain G. H. Richards, R. N., who has spent some time in this country, entitled the "Vancouver Island Pilot":

"FRAZER RIVER, in point of magnitude and present commercial importance, is second only to the Columbia on the northwest coast of America. In its entire freedom from risk of life and shipwreck, it possesses infinite advantages over any other river on the coast, and the cause of this immunity from the dangers and inconveniences to which all great rivers emptying themselves on an exposed coast are subject, is sufficiently obvious. A sheltered strait, scarcely 15 miles across, receives its waters; and the neighbouring Island of Vancouver serves as a natural breakwater, preventing the possibility of any sea arising which would prove dangerous to vessels even of the smallest class.

"To the same cause may be attributed in a great measure the fixed and unvarying character of the shoals through which this magnificent stream pursues its undeviating course into the Strait of Georgia; and there can be little doubt that it is destined, at no distant period, to fulfil to the utmost, as it is already partially fulfilling, the purposes for which nature ordained it—the outlet for the products of a great country, whose riches in mineral and agricultural wealth are daily being more fully discovered and developed.

"NEW WESTMINSTER, the capital of British Columbia, stands on the north or right bank of the Frazer river, just above the junction of the North Fork, and fifteen miles in a general northeasterly direction from the entrance proper; it occupies a commanding and well-chosen position, being within an easy distance of the entrance, and having great facilities for wharfage along its water frontage a good depth of water, and excellent anchorage.

"The river bank is somewhat precipitous in places, and the country at the back is like all the lower parts of the Frazer, densely wooded; a considerable clearing, however, of the timber has taken place in the vicinity of the town, which already assumes a prominent and thriving aspect, and when the facilities for entering the river and its capabilities are better known, will no doubt rise more rapidly into importance. The military establishment or camp of the Royal Engineers, a mile above New Westminster, is a most picturesque spot, commanding an uninterrupted view of the Queen's Reach, a broad, deep, and magnificent sheet of water."

In this interesting place, then, I have met with an exceedingly warm and cordial reception by Presbyterians from Canada, Scotland, and Ireland. It is very much to their credit, that long as they have been neglected by, and far distant as they are from their own respected and much-loved churches—"Old Kirk," "U. P.," and "Free"—they have united together in securing two beautiful sites for churches within the city limits; and also in presenting the following appropriate address of welcome to your missionary on his arrival:

"Dear Sir: We, the undersigned members and adherents of the Presbyterian Church, resident in New Westminster, desire to tender to you a cordial and hearty welcome on your arrival amongst us. Although numbering but few, we have long felt the want of a settled ministry resident in the colony—by which we might be gathered together to worship according to the simple faith of our fathers. To you, Sir, and to your colleague in the ministry, we look forward under the divine blessing, of being the means of drawing together the scattered followers of the church in British Columbia; and while engaged in such an arduous undertaking, we can heartily promise that you will receive every support that it is in our power to give you."

This address was presented to me by a deputation consisting of W. R. Spalding, Esq., J. P., Postmaster; J. Robson, Esq., Editor of the *British Columbian*; and J. Ramage, Esq., President of the City Council. It had over eighty names attached to it—some of them here for three years; some coming and going all the time; and some from the Camp, Royal Engineers, who have been here three years or more and have over two years more to remain. There

are over thirty of those at the Camp Presbyterians, about one-third of whom are married and have their wives and children with them. I have been speaking with a few of them to day who purpose (D.V.) remaining in the country when their present term of service expires, and becoming permanent residents of the place. They are a fine, steady, respectable, and very intelligent body of men. There are about 180 in all at the Camp.

On the day of my arrival the Rev. Mr. White, Wesleyan Methodist, called upon me, welcomed me to New Westminster, and invited me to preach for him on the Sabbath as he was to be absent in Victoria. He also very kindly gave me liberty to make any announcement I pleased relating to my own business, and also the use of the church during the week for any meetings I might wish to have with the Presbyterians of the place. Printed notices were accordingly put up through the city on Saturday announcing that the missionary to British Columbia from the Canada Presbyterian Church, would preach in the Wesleyan Church at 11 A. M. and 7 P. M.

I did so to large and very attentive congregations—about 120 each time. At the conclusion of the services I called a meeting of the Presbyterians which took place there on Tuesday evening, the 18th instant, when we had about forty-five present, though the night was rather unfavourable, and the arrival of a steamer at the time prevented some. I then made a short statement, giving an account of the action of our Synod at its last meeting with regard to this mission, the action of the Committee subsequently, my object in coming amongst them, and my intention to give them constant "supply" for the present, and in due time to organize them into a congregation. To this statement they very heartily responded, and appointed a committee to procure a temporary place for public worship on Sabbath first and subsequent Sabbaths, and make the necessary arrangements; and likewise another large committee to raise funds for clearing and fencing one of the sites—the erection of a manse in the first place (as a suitable dwelling house cannot be obtained)—and a church afterwards. Since the meeting the committee have obtained the use of the Court-house, which is convenient and suitable. Yesterday we held our first meetings there—present twenty-two of the military, over thirty civilians, and one female, in the forenoon; about fifty in all in the evening, two of whom were military and no female!

At the meeting on Tuesday night there was a most earnest and liberal spirit manifested. Indeed there was a literal following of the example of those spoken of in Isaiah xli. 6, 7, "They helped every one his neighbour; and every one said to his Brother, Be of good courage. So the carpenter encouraged the gold smith, and he that smoothed with the hammer him that smote the anvil."

Such, my dear Brother, is the commencement of our good work in British Columbia—a much better and more encouraging commencement than I had anticipated from our long delay in occupying the field. Brought face to face with the work, and looking around upon the difficulties to be met with, and trusted, tried, and experienced friends to whom I have been in the habit of resorting for advice and assistance, far, far distant. I might well shrink from the undertaking, especially in view of its responsibility, did I not feel persuaded that myself and family and field for labour are the subjects of many fervent prayers—and as fully persuaded that it is not by "might nor by power, but my Spirit, saith the Lord of Hosts," that the glorifying of His name and the salvation of souls depend; and farther, that the promise of the God of Jacob, "the seed of Abraham, my friend," is sure to all his seed—"Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will uphold thee by the right hand of my righteousness. Fear not thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel."

The population of this place is eleven hundred (exclusive of the Royal Engineers and a large number of Indians all round the place), and likely to

increase rapidly as far as can be seen at present, though more than the half of these will be absent during the mining season; but it must be remembered that in countries like this where nothing is sought after or cared for but gold, everything is for a time very uncertain and liable to great and unlooked for changes. There are four places of worship—one Episcopalian, with two ministers; one Wesleyan; and two Roman Catholic, one for the white R. C. population and one for the Indians, a great number of whom attend there. There is no school of any kind in the town and some difficulties in the way of getting one started.

As might be expected from the preponderance of British subjects in this town, the Sabbath is on the whole well observed—far better than in Victoria, or I believe any other place in the colony. A few days ago a man arrived in this place from Victoria, accustomed, I suppose, to the Sabbath scenes there, and in California. On Sabbath, in the course of his rambles, he came into the boarding-house where I am stopping, and observing neither “bar,” nor “cards,” nor “billiards,” but a number of respectable, intelligent looking young men seated through the room quietly reading books, or tracts, or papers, he turned on his heel, made for the door, and gave vent to his disgust and indignation by exclaiming—“Wa-al this *is* Sunday town!” Of course it does not in reality yet deserve that name, but it does comparatively.

One great, and I think unnecessary discomfort here is the irregularity, or almost total inefficiency in the carrying out of the postal arrangements somewhere between the Colonies and Canada. People subscribe for papers and never see them; and some who do happen to get them must be content with news two or three months old, and often six or eight weekly papers at a time.

When about to leave Canada I wrote to Mr. Hall in time for the mail that left previous to my starting, informing of the time I would leave New York, and when he might expect me. He received it nearly two weeks after I met him in Victoria!

Again, as another illustration of one of our comforts here; I subscribed for the *Globe* and *Montreal Witness*, and ordered them to be sent out direct, commencing with the first of January. I have seen neither of them yet. Yes, I have; for one day about three weeks after my arrival I was no little rejoiced when I had handed to me the *Toronto Globe* out of the post office. With bright anticipations of a “rich treat,” and “news from home,” I hastily, almost nervously tore open the cover, began to read, and at the same time to wonder where I had seen something like all this before. I turned up the date, and lo! my expectations are dashed away “like the baseless fabric of a vision”—the date is January the 3rd, and I left Canada January 8th!

Just imagine, dear Brother, if you can, how you or any of the brethren who can indulge in your *daily* and *tri-weekly* would feel if *January*, *February* and *March* glided away without a scrap of news from your friends or church or country. Just think of me, if am spared, and things go on at this rate, reading the report of your Synod meeting in June, sometime in the month of September, if indeed I see it at all!

Neither space, nor time, nor opportunities of knowing, permit me to say much about the country. The winter has been unprecedentedly severe—the spring backward—and the rush to the mines past this has not yet commenced. Every day we are expecting to hear that the snow and ice are so far gone as to allow the rush to set in. Large steamers and sailing vessels bring freight and passengers to this point, and they are taken on by smaller steamers to different places.

Wishing and praying that you and the Committee and our beloved Zion may have peace and prosperity, and trusting that you will all *continue* to pray for us that the word of the Lord may have free course and be glorified,

I am, dear Brother, yours in the bonds of the Gospel,

R. JAMESON.

## LETTER FROM REV. JAMES NISBET.

Steam-ship "Moses McClellan," Friday, 27th June, 1862.

Rev. R. F. Burns, St. Catharines.

My Dear Mr. B.—As I am now within twenty miles of St. Paul, I may as well begin a short epistle to you, although I find it very inconvenient from the shaking of the vessel.

Having had a parting prayer-meeting with the Oakville Congregation on Monday evening last, I took my leave of Oakville and all its endearments on Tuesday forenoon. I travelled of course by the Great Western Railway. On the way I had a parting word with Mr. and Mrs. Wallace at Ingersoll Station. At London the members of the Chiniquy Committee came on board. At Detroit, I met with Mr. Balmer and Mr. Labelle, and together we formed a nice little company at the Howard House, where we spent the night. In the morning the Committee proceeded on their way to Chicago by the "Michigan Central." I remained till the evening, and at eight o'clock (Wednesday,) bade good-bye to friends in Detroit. I had good accommodation in a very nice sleeping-car. The frequent sound of the whistle prevented continuous sleep; but it was much better than none. Grand Haven was reached about six a. m. on Thursday, and immediately, I got on board the steamer "Detroit," and in less than half-an-hour was speeding through the waters of Lake Michigan. The spires of Milwaukee began to appear about noon. We soon landed, and baggage being transferred to waggons, a drive of about two miles brought us to the Milwaukee & La Crosse Railway Station, and by half-past one we were hastening on towards the great Mississippi. Four-and-a-half p. m. found us at the steam-boat landing of La Crosse, and in less than an hour we were steaming it on the placid, but dingy waters of the great American river. The day had been sultry, and the evening beautiful; but shortly after we set sail, a severe storm of thunder, lightning, and rain commenced which continued a great part of the night. This morning the storm had ceased and the sun shone out brightly, and we have had a lovely day—sailing among very beautiful scenery, very similar to the Hudson River. Such a sail is refreshing after jolting on railway cars for such a length of time.

The company mentioned in the *Globe* on Monday as having arrived *en route* for British Columbia, sent by the Overland Transit Company, have been my fellow-passengers from Detroit. They are nearly all in good spirits, but are justly displeased at the fallacious promises that were made to them of being conveyed to Cariboo in five weeks from Glasgow. They have been nearly that already on the way, and they do not know whether arrangements have been made for their course from St. Paul.

I shall keep this open and let you know how I arrange at St. Paul.

St. Paul, Sat. 28th, six o'clock.

Last evening, I set foot on the landing of this Nor-Western capital—a truly lovely situation, hills all around, and many very beautiful spots for residences. There are already some very fine dwellings built on commanding situations. I have had a walk through the greater part of the city and suburbs. I should say that in extent it is about equal to your old city, (Kingston,) and, like it, rests on a bed of lime-stone of the very same description. I have been at the quarries, and have seen the stone worked. The country in the neighborhood is fertile. Spring grain alone is raised. The smaller fruits do well; but apples have not yet succeeded.

I have called upon Rev. Mr. Richeldaffer of the O. S. Pres. Ch., and have promised to occupy his pulpit to-morrow evening.

I have been at Burbank's office and have found that my baggage arrived only two days ago, it has been on the way since June 4th. If they have not a full complement of passengers, they are to send it by the stages; but the probability is, that they will have the Overland Transit Company's passengers,

who arrived in Toronto last Monday. They have been my fellow-passengers from Detroit. I have talked with several of them, particularly with one who acts as captain of the company, who was a colour-sergeant throughout the Crimean war. They are justly displeased at the deception in regard to time. They have been already on the way about as long as the company had engaged to convey them to Cariboo; but they are determined to push on. One young man of the company told me that if the company would return him £20 of the £42, he paid them, he would give up and return; but I expect he will go on with the rest. If they find anything to encourage them on this side of the mountains, the likelihood is that they will not cross this season, but winter on this side; if not, they will of course cross to Cariboo, but they will be late.

A lot of Red River carts came to town yesterday. I have seen some of them, but I have not met with any of the proprietors. They are certainly primitive—not a bit of iron about them, and the oxen yoked singly with rude harness similar to horses. Some of them have small horses instead of oxen. Both horses and oxen appear poor enough, but have a hardy look.

I leave this by stage at four A. M. on Monday, expecting to go to St. Cloud (80 miles,) the first day. There are stage houses all along the line with accommodation for travellers.

Thus far I have been greatly favoured, have met with no accident nor material delay.

[Letters of subsequent dates have been received from Mr. Nisbet. We trust that long ere now he has safely reached his journey's end.—Ed.]

Yours, very truly,

JAMES NISBET.

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#### UNITED PRESBYTERIAN CHURCH.

OLD CALABAR.—As frequent mention is made of the mission to Old Calabar, on the West Coast of Africa, we give the following particulars of the mission and of its present position:—The mission was commenced in 1846. It consists of five stations, and has six ordained missionaries, a medical missionary, and besides the wives of the missionaries, one male and three female European teachers, a native teacher and a printing press. The five stations are, Creek Town, Duke Town, Old Town, Ikunetu, and Okorofiong. Considering the hardness of the soil and the many obstacles that are encountered, the progress may be regarded as encouraging. Many of the superstitions and cruel rites of the natives are falling into disuse. For instance, on the occasion of the death of King Eyo, which took place on 12th May, 1861, no person was touched, whereas in former times multitudes would have been slain. Again, whereas all twin children were formerly ruthlessly and cruelly destroyed, the feeling in the minds of the people on the subject has now advanced to the stage of perfect indifference, so that the missionaries may save such little ones, if they have the opportunity. The Chiefs and people are in general friendly.

At Creek Town there have been baptized, since the mission began, 37. The attendance varies on Sabbath from 80 to 140. The Sabbath School is attended by almost all who attend church. The day school has 108 on the roll. At Duke Town there have been received in all 63 members. There are now 31 in full communion. The day school is attended by about 60. Not a few of the young people can read the Scriptures and are familiar with the Shorter Catechism. At Ikunetu there has been one baptism during the year, and at Okorofiong there are now three candidates for admission. The medical missionary's services are of the very highest importance. On the whole this is an important mission which has a strong claim on the support and prayers of the church. It is one of the green spots in Africa. May these expand until throughout that interesting but benighted land the wilderness shall rejoice and blossom as the rose.

## FREE CHURCH MISSIONS.

From a Quarterly Missionary Paper issued by the Foreign Mission Committee of the Free Church, we take the following abstract of the Foreign Mission operations in which that church is engaged. It is a most important table of facts, and will no doubt be read with interest by thoughtful readers:—

	INDIA.	AFRICA.	TOTAL.
CENTRAL AND BRANCH STATIONS.....	23	24	47
Agency—			
Ordained European Missionaries .....	18	5	23
“ Native “ .....	10	....	10
Licensed Native Preachers .....	4	....	4
European Missionary Teachers.....	3	2	5
East Indian Teachers.....	3	....	3
Native Christian “ .....	48	17	65
Non-Christian “ .....	161	....	161
European Catechists and Missionary Mechanics..	....	2	2
Native Catechists.....	8	....	8
“ Scripture Readers.....	8	5	13
“ Colporteurs.....	7	....	7
Students for the Ministry.....	11	....	11
Native Churches—			
Communicants .....	356	643	999
Baptized Adherents, not Communicants.....	365	512	877
Admitted on Profession since the commencement of the Missions.....	531	....	531
During the year there have been—			
Adults Baptized, or admitted on Profession.....	29	100	129
Children Baptized.....	29	112	141
Admitted from other Churches or Stations.....	16	27	43
Removed to do.....	10	29	39
Excluded or Suspended from Church Privileges..	8	14	22
Restored to Church Privileges.....	2	9	11
Deaths.....	21	11	32
Marriages .....	7	9	16
Schools for Males .....	38	....	38
“ Females .....	34	....	34
Scholars—Boys .....	6538	....	6538
“ Girls .....	2003	....	2003
Total number of Scholars under Instruction.....	8541	953	9494
Revenue of Foreign Mission Scheme .....	£14,654	12 11	
Raised by Ladies' Society for Female Education.....	2,392	1 7	
Contributed in India and Africa .....	6,064	4 0	
Remitted by friends direct.....	1,817	11 1	
Makin a total of.....	£24,928	9 7	

## PRESBYTERIAN CHURCH IN IRELAND.

The Rev. W. Wallace, in the course of an extended preaching tour, was greatly cheered by the reception which he met with. On no former occasion did he see so great interest manifested by the people. He records several facts of a very encouraging kind. At Ders, a village not far from Borsud, twelve families have renounced idolatry. The people of another village have requested the missionaries to open a school among them. Mr. Taylor also reports favourably in regard to the mission work at Borsud.

Mr. Robson, writing from Damascus, represents the country as still in a very unsettled state, and such as to create serious apprehensions in regard to the future peace of Syria. The Moslems are represented as ready for new outrages if an opportunity occurred. At Damascus there is good demand for Scriptures. The Sabbath attendance is about 25, and about 45 boys attend school. Mr. Ferrette continues to labour at Beyrout, not without encouragement. He has an average attendance of 30 on the Sabbath.

Mr. Robson had an interview with the Prince of Wales and his suite at Damascus, to whom he had an opportunity of giving correct information in regard to the massacre.

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

From intelligence in the July number of the *Home and Foreign Record* of the church in the Lower Provinces, we learn that the trials of the New Hebrides mission have been crowned by the entire breaking up of the mission of Tana. After a succession of fierce and murderous attacks from the natives, continued during several days, in the course of which the church was burned, Mr. Paton and his friends escaped to a vessel, which very providentially appeared, and reached Anciteum in safety, where the members of the mission received them with kindness and sympathy. All Mr. Paton's personal property, and nearly all the mission property, to the value of about £600, has been stolen or destroyed. This does not include the mission houses. Mr. Paton concludes by saying to the church, "Do not lose heart. Satan's apparent triumph may be only of short duration. True, to some Tana may appear to be now what it was 20 years ago; but I believe there is an amount of religious knowledge communicated and believed even now in Tana, that all the powers of darkness will not be able to withdraw; and even now in Anciteum Mr. Matheson has 12 of his Tannese living with him and daily under his instruction. Let us then examine and learn from the past, diligently improve the present, and hope for victory at no distant day. Thy will be done." After Mr. Paton's escape one white man at Tana was killed and another wounded. Mr. Paton is about to visit the Colonial churches for the purpose of seeking to stir up the missionary zeal and interest of the churches, and to urge the Sabbath Schools to assist to procure a vessel of about 70 tons, so as to be able to carry on and extend the mission work among the islands near Anciteum.

#### ENGLISH PRESBYTERIAN CHURCH.

The July number of the *Messenger* contains several letters from the missionaries in China. Their general complaint is for the fewness of missionaries. Many important places are without a single missionary. The missionaries represent that Rome is making the most strenuous effort to take advantage of every opening. At Pekin no Protestant missionary is allowed to reside, or even to visit, while Popish priests in large numbers are at work, and a Popish cathedral rears its head in that metropolis. The missionaries urge that the representative of Britain should look better after the carrying out of the treaty, which secures to all equal religious privileges, and that the various religious societies should not quietly allow Pekin to be monopolized by Romish priests.

#### MISSIONARY ITEMS.

LONDON MISSIONARY SOCIETY.—This Society has this year 170 missionaries, viz: in Polynesia 25; West Indies 22; South Africa 37; China 19; India 61; Madagascar 6. The native agents employed are about 800. The total receipts for the past year were £79,576 5s. 2d.

CIRCULATION OF THE SCRIPTURES IN ITALY.—During the last three years 80,000 copies of the Scriptures have been sold by 50 Colporteurs in Italy.



**BAPTIST MISSIONARY SOCIETY.**—This Society has now 66 missionaries and 148 native preachers, with 5,800 members. China has been adopted as additional sphere of labour.

**CONVERSION OF A BOHEMIAN VILLAGE.**—In the district of Semil, among the Giant Mountains, there is a village called Spalov. The inhabitants of the village lately in a mass abjured Popery and were admitted into the Reformed Church. It is believed that Spalov will be the centre of a movement which will propagate itself throughout the Roman Catholic population of the country.

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## Proceedings of Presbyteries, &c.

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### PRESBYTERY OF STRATFORD.

The last quarterly meeting of this Presbytery was held at Stratford on the 1st and 2nd July.

The Rev. Thomas Lowry was elected Moderator for the current year.

Mr. John Hislop completed his public probationary trials, and was licensed a probationer of the church. Burns' Church, East Torra, was taken under the care of the Presbytery, as a temporary arrangement, with the view of the usual steps being taken for a permanent transference, should it be found practicable to unite it with another congregation within the bounds.

The congregation at Kirkton was disjoined, at the request of all parties, from the other stations under Mr. Fotheringham's pastoral charge, and the Presbytery agreed to recommend the congregation of Hibbert to use all diligence to increase the stipend of their minister to the amount desiderated by the Synod, viz: £300 per annum.

The deliverance of Synod anent the arrears of Salary due Mr. Beattie having been read, the Presbytery agreed that the Kirk-Session of Chalmers' Church, St. Mary's be instructed to use all legitimate means to obtain from the congregation the amount of arrears due Mr. Beattie, and to report at next meeting of Presbytery. At the request of the Moderator of the Session, assessors were appointed to act with the Session in this matter.

A very interesting report was received of the Mission Field in Elma and Wallace, and a committee was appointed to organize a congregation at Trowbridge, to dispense the ordinance of the Lord's Supper at Molesworth, and to explore the Mission Field in the N. E. of the township of Wallace.

Appointments were made for the supply of vacant congregations, and the Mission Field until next meeting.

The Standing Committee for the examination of students was reappointed.

The Presbytery adjourned to meet at Stratford on the 30th September, at 10 o'clock, A. M.

WILLIAM DOAK, *Presbytery Clerk.*

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### PRESBYTERY OF HURON.

The Presbytery of Hu on met at Clinton on Tuesday the 8th July.

The Rev. Walter Inglis of Kincardine, was elected Moderator for the ensuing six months. A special meeting of Presbytery is to be held in Goderich on the 23rd inst., for the purpose of moderating in a call to a minister, and to take all the necessary steps to prosecute the call, if the Presbytery think it advisable.

The Rev. Wm. C Young again called the attention of the Presbytery to the advisability of dividing his present field of labour into two or more charges and expressed his willingness to be guided by the Presbytery as to what stations he should give up or retain.

A special meeting of Presbytery was appointed, to meet with commissioners from the several congregations interested, in Ainalysville on the 22nd inst. at 11 o'clock.

The Rev. Adam McKay was examined on all the subjects proscribed by the Synod for admission, and read several discourses. These were all sustained by the Presbytery, and his ordination was appointed to take place at Teeswater, on Thursday, the 23th inst. the Rev. Wm. C. Young to preach and preside, the Rev. John Ross to address the minister, the Rev. John Stewart, the people.

The Rev. John Logie demitted that part of his charge known as the Thames Road congregation. The congregation is to be cited to appear for their interests at the next ordinary meeting of Presbytery.

It was agreed that any members of Presbytery sent beyond the bounds of the Presbytery to attend to its business, have their expenses paid.

The next ordinary meeting of Presbytery is to be held in Clinton on the second Tuesday of October, at 11 o'clock.

A. D. M DONALD, *Presbytery Clerk.*

#### THE REV. MR. CHINIQUY.

Our readers are aware that a Committee was appointed to proceed to Kankakee and Ste. Anne, Illinois, to investigate on the spot the circumstances connected with Mr. Chiniquy and his congregation. We subjoin the following detailed account of the proceedings of the Committee.

This deputation left home on the 23rd June on this errand. They proceeded at once to Chicago and sought interviews with gentlemen there, from whom information regarding Mr. Chiniquy might be obtained. They met with several esteemed elders and one minister of the Presbytery there, by whom they were received with the utmost courtesy and kindness. From them much information was received. They had all been Mr. Chiniquy's friends at one time, and had done a good deal to befriend him, and promote the good work of reformation, of which, in Providence, he had been the chief instrument, but now they did not disguise the fact, that their opinions of Mr. Chiniquy were more or less unfavorable.

It was then agreed that one of the deputation should proceed to Rockford—a distance of about 90 miles west of Chicago—to see the clerk of the Presbytery, the Rev. J. M. Faris. By Mr. Faris they were received with the greatest kindness and cordiality. A document was here received from the Presbytery of Chicago, proffering to the deputation from Canada every information in their power to give. The deputy had also the pleasure of meeting with the Rev. Mr. Smith, of Willow Creek, a Canadian by-the-bye, and by both these gentlemen he was treated with all the confidence of a brother. Having spent two days with them, and obtained all the information with regard to Mr. Chiniquy and his case, which they had time to give, he joined the other members of the Committee, who had proceeded direct to Kankakee and Ste. Anne. At Kankakee they met with Mr. Staples, who, with the frankness of a Christian brother, gave them as much information on the subjects of inquiry, as a conference of about three hours would admit of. They also conferred with three lawyers in Kankakee, who were friendly to Mr. Chiniquy. On the Sabbath previous to this, Mr. Scott and Mr. Caven had met with Mr. Chiniquy's congregation in Kankakee, to the number of about 150 to 200 persons. They met also with the congregation of Ste. Anne, numbering about 500 or 600 persons. They addressed both congregations through an interpreter, Mr. Labelle, a student of the Canada Church, who also preached in French.

On Tuesday, 1st July, the deputation met with the Congregation under the pastorate of Mr. Chiniquy at Ste. Anne's, in the large building known as the College, and used both as a Church and Educational Institution. About 600 people were present. The three members of the Committee stated to them the object of their visit, the interest felt by the Church in Canada in their welfare, and their desire for the maintenance and extension of the work of reformation which had begun among them. They also asked from the people the exercise of Christian patience; stating, that although the work of inquiry was not altogether completed—and they could not at the present stage state what would be its final issue—they, however, deemed it proper to state that, having given a good deal of attention to the case, so far as they understood matters affecting Mr. Chiniquy, they saw no reason to withdraw their confidence from him, or to think that he might not in due time be received with confidence into the fellowship of the Canada Presbyterian Church. They also stated their love and regard for the Presbyterian Church of the United States, and, that they could not, as brethren, holding the same faith and practising the same Government, do anything that was unfriendly to them. They indicated further, that probably, through friendly correspondence with the Presbytery of Chicago, some escape might be found from the difficulties in which the congregation was at present involved.

To make sure that the multitude of people before them were not brought there by curiosity merely, the Committee asked those who professed to be under the pastoral care of Mr. Chiniquy, to stand up. Upon this, with the exception of about 30 or 40 persons, the audience stood up in a mass. They were counted in sections by one of the Committee, and appeared to him to be not less than 550 people, mostly adults. We also asked them to show us whether the petition sent to the Canad. Synod was an expression of their wishes. On this, the mass of the people held up their hands. On the contrary opinion being asked for, only one hand was held up. The large and deeply interested congregation was dismissed with praise and prayer. One interesting feature of the worship is, that the people all stand up when the Word of God is read.—it was a deeply affecting sight to the ministers from Canada, to see so large a number of French-Canadians brought out from the Church of Rome, and now worshipping God in the pure and simple forms of our beloved Presbyterian Church. It may be here stated that we were favored with the presence of the Rev. Mr. Hamilton, of Aurora, a member of the Chicago Presbytery, a gentleman of age and experience, whose views and sympathies were altogether in favor of Mr. Chiniquy; and who kindly favored us with such information as he was able to give, and avowed his unaltered confidence in Mr. Chiniquy.

One difficulty which met us by the way, and which we did not expect, was the fact that the Presbytery, notwithstanding Mr. Chiniquy's act of withdrawal from the body, continued the prosecution against him.—They suspended him for not appearing at their meeting for the 10th June, and cited him a second time to meet them at Kankakee; Mr. Chiniquy went to this meeting with his witnesses, but stated that he had withdrawn from connection with them. They refused to receive his witnesses unless he would withdraw his act of separation, stating to him that such was not allowable, more especially in the charges tabled against him. Mr. C. put questions to the Presbytery which were regarded as not pertinent, and, as is alleged, persisted in speaking to the hindrance of their business. He said nothing angrily or offensive to the Presbytery, so far as we could discover, only he would ask questions and speak. The Presbytery, irritated at this procedure, called upon the Mayor of Kankakee, who was present, to protect them from interruption. The Mayor, on being thus addressed, told Mr. C. that he must not interrupt the business of the Presbytery, and that unless he desisted from speaking, he would call the Sheriff to put him in prison. On this, Mr. Chiniquy, considering that his liberty of speech was interfered with, left the Presbytery with his witnesses. The Presbytery immediately cited him a third time, and on his not appearing, they deposed him for aggravated contumacy, in accordance with chap. v., sect. xi., of their Book of Discipline. The Clerk of Presbytery was also ordered to publish this act of deposition in the religious newspapers of America and Europe. After this they appointed one of their number to act for Mr. Chiniquy, and proceeded to take the evidence in the charges. This evidence, both parole and documentary, one of the Committee read through with sufficient attention to estimate its character and bearing.

This deposition placed Mr. Chiniquy in a different position from that which the Committee contemplated. They could not but see that he had acted irregularly in separating himself from the Presbytery in the face of the charges tabled against him, and that he ought to withdraw his declination of their jurisdiction, and submit himself to the action of the Presbytery. This he stated his willingness to do, if the Presbytery would hear his witnesses at Kankakee or Ste. Anne's, and not compel him to go to Chicago. He also declared that in the steps he had taken, he had no intention of violating the order of the church; but only sought, in a way which seemed open to him, to connect himself with the church in Canada.

It so happened, that while the deputation were there, a quorum of the Presbytery met at Ste. Anne's, for the ordination of Theodore Monod, son of the venerable Dr. Monod, of Paris, for whom a neat little church has been erected, and who has a congregation of 150 or 200 persons, most of whom, if not all, were once under the care of Mr. Chiniquy. With Mr. Monod himself we had a long and interesting conference, and from him received such information as time permitted to be given; with his frankness and Christian courtesy the Committee were highly gratified. The Committee were present at the interesting services of the ordination, and were cordially welcomed by the Presbytery; after the service they had conference with the brethren for about two hours, in which there was a free and friendly interchange of opinion. We did not see our way to any satisfactory solution of the difficulty, but

we parted in the most amicable terms; the Committee indicating that probably they would make an official communication to the Presbytery at its next ordinary meeting. Thus ended our labors at Ste. Anne's. It was, however, deemed necessary that one of the Committee should have further conference with parties in Chicago, and with the Clerk of the Presbytery. For this purpose, he remained behind the other two, and had a further opportunity of discussing views and proposals with gentlemen deeply interested in Mr. Chiniquy's welfare.

As the conclusion of all their enquiry and labor, they feel constrained to say that, so far, yet, they would not be justified in withdrawing their confidence from Mr. Chiniquy. They subjected him to a severe scrutiny. They tested his statements by every means in their power; they examined voluminous documents in his possession, which the Presbytery have not yet seen; they found a large and enthusiastic congregation attached to him as their pastor, and resolved to adhere to him, they saw three young men under instruction for the Gospel ministry, and had good evidence presented to them of the fact that at one time, upwards of thirty young lads, from 14 to 21 years of age, were desirous to study for the ministry, whatever their fitness for this profession might be, it appeared to them, that at one time they had expressed a desire for it, and had entered upon studies with that view. They are now scattered—some have gone to the army, some have relinquished the idea—but the Committee were informed, on evidence which they could not doubt, that there were still 24 young persons willing, were opportunity offered them, to study for the ministry. A College, in the proper sense of the term, such as a Presbyterian Church would recognise, they did not find; but they saw what everywhere in French-speaking Lower Canada is called a College, in which, with an adequate staff of teachers, young Frenchmen might be prepared for entering upon the studies pursued in the Theological Colleges of this country. And this, so far as the Committee could discover, was all that Mr. Chiniquy contemplated. If this work of reformation is to be carried on, it does appear that a French Institute, whether it be called a College or by any other name, is required for preparing young men for the ministry. They did see some promising young men under training, who, if properly guided, may yet become able Ministers of the Gospel.

The Committee purpose making a representation to the Presbytery of Chicago in regard to the case, and hope that the Lord will graciously guide all interested in this matter, so that no injury may accrue to the cause of the Redeemer, or to the important work of reformation among the French speaking people in Illinois. They purposely refrain from being more specific in their statements at present, but hope ere long to be able to present a more full and favorable report of this case to the Church.

Montreal, 11th July, 1862.

ALEX. F. KEMP,  
*Convener of the Synod's Committee.*

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## Notices of Publications.

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THE COMPLETE WORKS OF RICHARD SIBBS, D.D., VOL. 1. Edinburgh: James Nichol. Toronto. W. C. Chewett & Co.

The volume before is one of the series of the Puritan divines, now in course of publication. The works of Richard Sibbs have been less generally known than those of some others of the Puritan writers. Still his "Bruised Reed" has been read by many with comfort and edification. There is a very full and interesting memoir of the author, by the Rev. A. B. Grosart, who has evidently done his part *con amore*. The contents of the volume are very valuable, the matter is rich and varied, and the series of publications, when completed, will prove a most valuable addition to the theological literature of the day.

SERMON PREACHED ON THE DEATH OF MISS HERON IN ST. JAMES' CHURCH, KINGSTON, C. W.; by the Rev. R. V. Rogers.

This is a very clear, evangelical, and practical exposition and application of the text: "There remaineth therefore a rest to the people of God." The writer

describes very clearly the rest, and the people for whom it is prepared, showing the characteristics of the people of God, and how they have been brought into their present state. The doctrines of the Gospel are exhibited in no dim light. The trumpet gives no uncertain sound. It would be well if the great truths of the Word of God were as faithfully declared and applied in all the pulpits, not only of the English church, but of every church.

**THE CHRISTIAN SABBATH: ITS HISTORY, AUTHORITY, DUTIES, BENEFITS, AND CIVIL RELATIONS.** A series of discourses by the Rev. Dr. Rice, Rev. Dr. Hague, Rev. H. D. Gansc, Rev. Dr. Adams, and Rev. Dr. Vinton. New York: R. Carter & Bros. Sold by D. McLellan, Hamilton.

This volume contains a series of discourses, delivered in New York, at the invitation of the New York Sabbath Committee. The discourses bear on a wide range of topics connected with the subject of the Sabbath. They are able, and well fitted to do good, at a time when so many attacks are made on the sanctity of the Sabbath. The writers belong to several sections of the Church, and occupy prominent places in their respective denominations. It is almost unnecessary to say that the publishers have done their part with their usual success.

**BOOKS RECEIVED FOR NOTICE FROM D. McLELLAN, HAMILTON:**

THE NEAR AND THE HEAVENLY HORIZON, by Madame Gasparin; THE TESTIMONY OF CHRIST TO CHRISTIANITY; THE LOST JEWEL; THE BROKEN CHAIR; THE BLACK CLIFF; MY NEIGHBOUR'S SHOES.

We are again under the necessity of deferring the publication in the pages of the *Record* of several Synodical Reports, &c.

**MONEYS RECEIVED UP TO 22ND JULY.**

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

**SYNOD FUND.**

Gloucester \$4, South Gower \$4,	\$8 00
Chippawa .....	6 25
Columbus .....	14 45
Woodstock, Erskine Church .....	4 32
"    Chalmers' Church .....	9 50
Erin, \$5, Caledon, \$6 .....	11 00
Oshawa .....	5 10
Ingersoll, (Erskine Church) .....	6 00
Egmondville .....	4 50
Essa, \$5 18, West Gwillimbury, \$3 32 .....	8 50

**KNOX COLLEGE.** \*

Quebec .....	205 00
Indiana .....	6 00

**FRENCH CANADIAN MISSION.**

Egmondville .....	21 47
Rev. John Irvine, don .....	5 00
Ekfrid .....	8 61
Eramosa, 1st Con .....	20 00

**FOREIGN MISSION.**

Eramosa, 1st Con .....	10 00
Chatham (Rev. Mr. McColl's) .....	7 65

**WIDOWS' FUND.**

Walkerton and West Brant, 1st instalment .....	70 00
Ekfrid .....	6 00
With rates from Rev. W. C. Moffat, Rev. Wm. Scott, Rev. G. Lawrence, Rev. J. Eadie, Rev. W. Barrie, Rev. W. Fletcher.	

**COLLEGE BUILDING.**

Quebec (Mr. J. Hossack \$25 00, and O. L. Richardson \$25 00) ..	50 00
D. Robertson, Ottawa .....	4 00
J. and M. Heron, " .....	4 00

**FUND FOR AGED AND INFIRM MINISTERS.**

Friend, per Rev. J. Scott, Perry- town .....	12 00
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**MISSION TO AMERICAN INDIANS.**

Friend .....	5 00
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**RECEIPTS FOR CHURCH AT ASSINIBOINE.**

Beverley, S. S. and B. C. ....	10 20
Grant's Corners S. S. per H. Car- roll jun., and P. McDonald, ...	10 90