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THE
HOME AND FOREIGN RECORD
OF
THE CANADA PRESBYTERIAN CHURCH.

No. 4.

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VOL. IV.

GIVING FOR CHRIST.

When the Apostle Paul was urging the Corinthian Christians to liberality in aiding the poor saints at Jerusalem, he tells them: "I speak not by commandment. . . . but to *prove the sincerity of your love.*" The great motive to liberality is that Christ loved us, and gave Himself for us. The Lord casts Himself, as it were, on the liberality of His people, and asks from them a gift as a proof of the reality of their love.

In order that our giving may glorify God, do good to others, and be pleasant and profitable to ourselves, there are four principles which it is needful to keep in mind.

1. GIVE WILLINGLY.
2. GIVE LARGELY.
3. GIVE FREQUENTLY.
4. GIVE WISELY.

1. *Give Willingly.*—How ungrudgingly the Lord gives to us—the light, the air, the fields, the "kindly fruits of the earth." Ah! one may say, these cost Him nothing. Then "ye know the grace of the Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye, through His poverty might be rich." Ungrudgingly the Father bestowed on us the gift of His Son. Willingly, most willingly, the Son emptied Himself for us. Shall we then count aught that we have our own, or hold back aught that can help the cause of our loving Master? Most willingly may we give, although our God had promised us nothing again. But he has promised us a return. "Give, and it shall be given you." "He that hath pity on the poor, lendeth unto the Lord, and that which he hath given shall he pay him again." Pay him again, not that he may cease his giving and hoard it up, but to give it out again in an ever widening circle of blessing. Give as did David and the people, when they prepared so willingly for building the Temple. "The people rejoiced because they offered willingly, because with perfect heart they offered willingly to the Lord; and David said, Our God, we thank thee and praise thy glorious name, but who am I and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee."

2. *Give Largely.*—It was a great and real gift that God gave to us. It was worthy of Himself. When David was preparing for the Temple he prepared largely; "for," said he "the work is great, for the palace is not for man, but for the Lord." How much grander is the work that we are engaged in, and far greater are the requirements of that spiritual house which is now being built of living stones? How much, then, shall we give? The Apostle's rule is, "as God has prospered us." A society has recently been formed for promoting liberality among Christians, and its fundamental principle is, that Christians ought to give a tenth of their substance to the Lord. That is a very good beginning, and we should commence at that at all events; but we

need not stop there. When we find that as we give we get, and that "there a that scattereth and yet increaseth," we shall be led on to give more largely. The reason that so many Christians doubt whether this promise still holds good, is, that they never gave enough to make an appreciable difference on their store. Of course he who takes a drop out of a full pitcher will have some difficulty in seeing if its place is supplied by another; but he who empties his pitcher to quench the thirst of the perishing will not doubt the evidence of his senses when he sees it filled again. Give and it shall be given you."

And even if this giving should far overstep the grounds of worldly prudence; if a believer's faith leads him to give all the earnings of to-day to the Lord, and to trust for to-morrow, we should be slow to bid him stop. To lay up an independence is a snare to multitudes; and, while we have known of many who had "much goods laid up for many years" waking some morning to find themselves beggars through the breaking of a bank or the dishonesty of an agent, we never knew of one coming to poverty who, in simple faith in a promise-keeping God, laid by no store for the future, but laid out all for Christ.

3. *Give Frequently.*—There are good reasons for this also. In his exhortation to Christian liberality, the Apostle again and again calls giving a grace. Giving is a grace as much as humility or patience; and what kind of a Christian would he be who only exercised the grace of humility once in the half-year? Giving, therefore, should be frequent, because it is for the good of their own souls. Another reason is, because it is easier. It is easier to give a shilling a week than fifty-two shillings at the end of the year; and the same rule holds good in larger sums. "On the first day of the week," says the Apostle, "let every man lay by him in store." So it seems that Paul stood by the principle of the "weekly offering," and though, in the present state of things, we should be sorry to commit the distribution of all our givings to the custody of every church or society, yet the principle of the weekly offering may be carried out still.

4. *Give Wisely.*—Our responsibility is not discharged when we have merely given, we are bound to see that it is rightly distributed. The Apostle says "If any man will not work, neither let him eat." It is no service to God to keep any in idleness. And true kindness is in helping the poor to help themselves.

It is better to superintend as far as possible the distribution of one's own gifts. Missionary societies are good in their own way—a step in the right direction; but we are persuaded that, as life increases in the Church, that life will burst the containing walls of all the societies. Reservoirs are needed in time of drought to collect the dribbling streamlets that come down the mountain's sides. But when the flood comes, it goes right down to the ocean, and then the fewer embankments that are in the way the better. The missionary societies have been collecting the dribbling contributions of a sleeping Church, and delivering a tiny stream upon the heathen world. But when the flood of love to the perishing has risen to its height, it will sweep out the cumbrous machinery of the societies, to pour itself direct upon the wastes of heathendom at home and abroad. We see something of this already: men are not waiting for societies to send them to the work, but are going straight to it; while the Lord is raising them up friends to hold the rope while they go down the pit. Then the labourer has not the supervision of a committee, who are seeing (and often seeing to very little purpose) that so much work is done for so much pay; but the warm sympathy and co-operation of friends who are themselves labouring for Christ in their own circle, who know the kind of trials the labourer they sustain in service is meeting with, who are really praying for him, who count his discouragements or success their own, and who feel united to him in the bonds of Christian love. The noblest missionary that ever lived was sustained by the contributions of a handful of poor believers in a city of Macedonia, and workers now might be multiplied a thousand fold if the

Churches would but cultivate apostolic love and apostolic simplicity.—*Evangelical Witness, Belfast.*

CHURCH DEBT.

We know of nothing more calculated to paralyze the energies of a congregation, and interfere with its progress every way, than a burden of debt on the church building. A congregation so situated cannot greatly or rapidly increase. Strangers will not readily connect themselves with it, fearing the amount of toil and trouble to which they may be subjected. The members will have no heart either to increase to a reasonable extent their pastor's salary, or to contribute to the missionary operations of the Church. At all events, there will always be those who will make the church debt an excuse for disregarding every other call. Perhaps they would do little in any circumstances, but the debt is a convenient and ready excuse for their refusal. It will also be generally found, we believe, that those who do connect themselves with a congregation afterwards, feel but comparatively little interest in the removal of burdens, in the formation of which they had no part. They may be even more able, with regard to means, than the original members of the congregation, but not having had anything personally to do with the erection of the church, they do not feel any special interest in the removal of the burden, and their contributions are often not in proportion to their means. In addition to all these evil results, the burden of debt and the incessant efforts necessary to keep it afloat, often tend to create ill feeling among the members, and to discourage the pastor in the performance of his work. For all these reasons, it is most desirable that when church edifices are erected, they should be completed without debt. The writer has had to do with the erection of more than one church in connexion with country congregations, and it is his deliberate conviction that it would be far better to worship in all the more humble building, than to contract debt which it may require years to liquidate.

But yet, how few churches are free from debt? How many are groaning under a load, from which their spasmodic efforts from time to time fail to relieve them? Either in town or country it is comparatively difficult to find congregations not suffering in this respect in a greater or less degree.

We trust that for the future this evil will be carefully avoided. One means of escaping the danger will be the mature and careful consideration of every thing connected with the erection of a church, the site, &c. For we doubt not much evil has arisen from hasty and inconsiderate action on the part of the people. Let the site, and the extent and character of the building, be deliberately discussed and settled; and let the congregation, except in peculiar circumstances, resolve that, God helping them, they will themselves carry through the work, and depend solely upon their own efforts.

In regard to a large class of churches burdened with debt, we are of opinion that, were the country in more prosperous circumstances, it would be desirable to institute some general scheme for the removal of the evil. Other churches, both in Great Britain and America, have done this. Some are at present successfully carrying on movements in this direction. We believe it would be for the good of the Church at large, and for her rapid expansion in regard to missionary enterprise were this done. But if this is not done, in the meantime, it would be well for congregations, not by an occasional spasmodic struggle, but by a united, determined, well-considered effort to break their fetters, and throw the burden from their shoulders. In many cases the thing could be done. Were there a will, there would be found a way. And they would assuredly reap the benefit in their own increased comfort, and their freedom in carrying on the real work of a Church of Christ, and helping to send the gospel to the regions beyond.

HOW CHURCHES MAY BEST RAISE MISSIONARY FUNDS.

A great advance has, no doubt, been made in the promotion of a missionary spirit, since the time when the good minister cried out, "Rax me that Bible," that he might from it expound and vindicate the claims of Christian missions. No one now will openly ridicule missionary efforts. We presume that even Sydney Smith, were he now living, would no longer aim the arrows of his wit—we might say,—his unsanctified wit at Carey, whom he characterized as "the consecrated cobbler." Not only is the duty of engaging in missionary work generally admitted and commended, but almost every Christian Church has some special mission field, and almost every congregation does something for the advancement of the good cause.

But while we gratefully admit all this, we cannot but feel that we have not generally found out the right method of raising missionary funds. Many congregations, we believe by far the majority of our congregations, simply have a collection announced for some particular Sabbath. The day may be very unpropitious. The congregation may be unusually small, and the collection will, of course, be affected. Now, we do not disapprove of Sabbath day collections for missions. An opportunity may thus be afforded to many of throwing in their contribution, who might not be reached in any other way. And were all our members and adherents rightly disposed in regard to missions, were they all like the Corinthian Church of old, an opportunity afforded on the Lord's day might be all that was needed to collect the amount needed. But in our present state something more is required. The members and adherents must be dealt with individually, and individually appealed to on this subject. It appears to us that the best way of accomplishing this, and, at the same time, of accomplishing several other very important objects, is by the formation of congregational missionary associations. We have already in these pages recommended them, and we consider the subject as of such importance as to justify us in again pressing the matter on the attention of pastors, sessions, and congregations.

The plan of missionary associations has many advantages. When the Sabbath day collection alone is looked to, the accident of a stormy day, or a thin congregation from any cause, may make it a mere trifle, utterly unworthy of the object, and of the congregation too. But with an association, and a staff of zealous and persevering collectors, the matter is not left in the same uncertainty. If a stormy day prevent them from going their rounds now, they can set out again when the day is fair. If they miss a Church member one day, or find him unprepared, they can call again. But beyond the mere matter of funds, a missionary association has much to recommend it. It brings the congregation together in a pleasant way from time to time to have their attention directed to the great duty of missions, and the part which they have to do with reference to it. It educates the congregation in the management and superintendence of their congregational affairs. It trains young men, who, from being missionary collectors, may ere long be managers, or deacons, or elders. It quickens Christian devotedness. It calls forth personal activity.

The associations which we recommend are not cumbrous, unwieldy pieces of machinery. The organization may be of a very simple kind, calling for no unreasonable amount of trouble or sacrifice on the part of any; and we believe, not a congregation will be found where there will not be suitable agents to undertake the working part of the association.

We publish in our present number the results of one or two congregational associations in the Presbytery of Guelph. These results, are most creditable to the congregations, and most encouraging. We trust these associations may be increasingly successful, and that many others may be formed throughout the Church.

THE STATE OF RELIGION.

The following are the questions addressed to Presbyteries by the Synod's committee on the State of Religion. It is thought that the publication of these may do good, in the way of directing attention to the important points to which the queries refer. Answers should be returned by Presbyteries to the convener of the committee, the Rev. R. Torrance, Guelph, before the 1st May.

1. Does your Presbytery adopt measures by yearly visitation, or any other way, to ascertain the State of Religion in the congregation within its bounds?

2. Have there occurred in any of your congregations, during the present year, any events worthy of notice as indicating a revival or steady increase of an interest in religion? If so, please state them for the information of the Committee, giving as full details as you can.

3. Are prayer-meetings kept up in the different sections of the congregations? How are they attended? Are any of them conducted by the elders and people present without the pastor? Are they producing any apparent effect upon the neighbourhood?

4. Do the young of the households connected with congregations evince an interest in religion by attending the Sabbath School, Bible Class and prayer-meeting, by uniting in full membership with the Church, and co-operating to carry on Mission and other schemes of a religious character?

5. Are the exercises of Family Religion, including religious instruction on the Lord's day, commonly practised, and can the Presbytery say whether ministers and elders endeavour to have them introduced in those households in which they are not observed?

Missionary Intelligence.

INTELLIGENCE FROM REV. J. NISBET.

We have received a letter from Mr. Nisbet, of date 28th December. We subjoin some paragraphs with reference to the Schoolhouse to which Mr. Nisbet has given much attention. It will be seen that some further contributions are still required. We trust that in the course of the winter this object will be borne in mind, especially by the Sabbath Schools throughout the Church.

"The Schoolhouse has been roofed and the windows in for some time. I expected to have had it floored and ceiled before winter fairly set in, but the men on whom I had depended, were obliged to go forty miles off with their cattle to winter quarters. I hope we shall be able to get that much done before spring. I have already paid £140, and would require about £50 more to complete it. We can expect but little of this from the people. The year has been in many respects a very unpropitious one. Great failure in the crops has obliged a good number to expend their little savings in buying flour in St. Cloud, and some had not even that to fall back upon. Sickness, too, has been so prevalent that I know scarcely a family that will not have large bills to pay for medical attendance.

"Our Canada friends who have abundance, and who can purchase flour at somewhere about \$4,00 a barrel, and other provisions in like proportion, should think of the straitened circumstances of their less favoured brethren.

"The letter of Mr. Burns, dated 25th Oct., has been received, and we shall answer it (D. V.) next week."

INDIA—MISSIONS OF THE FREE CHURCH.

DEPARTURE OF MISSIONARIES.—Four missionary labourers have recently sailed for India, viz: Rev. W. Stevenson and Rev. J. McMillan appointed to Madras, and the Rev. J. Dawson and Mr. Dalziel, missionary teacher, ap-

pointed to Nagpore. Interesting services were held on the occasion of their being sent out, when Dr. Duff, Convener of the Foreign Mission Committee, presided.

INJURIOUS EFFECT OF PROSPERITY.—Since the commencement of the American war, a great impetus has been given to the cotton trade in India, and a large measure of material prosperity has been the result. This, however, has not been without injurious effects. The Rev. D. Nauroji, native missionary, says :

"I am grieved to say that our continued material prosperity is doing us a vast deal of harm in a moral point of view. I think I never saw heathenism prevailing in greater force than at present. A number of our most ignorant and superstitious people have acquired large fortunes by the cotton trade. Now these people are completely in the hands of crafty priests, who move them to do almost anything they please. Hence new temples and idols are springing up in our midst; and old forsaken rites and ceremonies are being revived. A great many of our enlightened classes are also carried away by these things. They are in the minority, and they now find that it is of no avail to oppose the old orthodox party. In a worldly point of view they suffer on that account, and consequently they give in to the views and feelings of the old school.

"This is a source of great trial to us. Some of those young men of whom we had good hope have thus been carried away. I frequently move among the educated youth, and now-a-days I perceive a great change among them. Formerly I could get them to hear me, to read good books, to enter on friendly discussions with me,—but now they are, as a body indifferent to all these things. How cheerless—how discouraging! But faith rises above such feelings, and, grasping with a firm hand the immutable promises of an immutable God, rests in hope that though appearances are against us, the seed sown in faith and hope, and watered with earnest prayers will not be lost. It is impossible that it can be lost. It shall accomplish that for which it is given, even the glory of God. It will bring glory to him whether souls are saved or not. This is the highest object every Christian has in view, and his working for it will not be in vain."

CULNA RURAL MISSION.—This station, about 50 miles north of Calcutta, has been occupied for nearly 25 years. For the last 15 years it has been occupied entirely by Christian native labourers. Connected with it there are several sub-stations. From first to last there have been a good many converts in connection with this station. Further additions have recently been made. Mr. writing to Dr. Duff, writes says :

"I am glad to inform you that on Saturday evening last three candidates for baptism came down from Culna, and have since that time been staying in the mission house. Their names are as follows :

"Puna Lal Basu, 19 years of age. 2nd class.

"Kumedh Behari Basu, 17 years of age. 3rd class.

"Monohur Ghose, 16½ years of age. 3rd class.

"Their knowledge is not very great; but they display great firmness and sincerity. We have been almost in a state of seige during the last three days. Their mothers and friends have come down and have given incessant trouble. Sometimes the lamentations of the mothers have aroused the whole square.

"On Sabbath evening one of them struck herself with bricks, and made the blood flow profusely from her forehead and temples. She seized her son so frantically, and called for a knife to cut her own throat, that I was obliged to send for a palkee and order her friends to take her away. She has been back several times, but has been quieter than she was the first evening. Now she declares that he is under age, and threatens a writ of *habeas corpus*. She has a relative in an attorney's firm in Calcutta, and so it is very probable that she will carry her threat into execution. Provided that all stand firm, I intend

to baptize the three in the Free Church on Sabbath forenoon, if not prevented in the case of the youngest by the interposition of the high court. There is another at Culna confessedly under age. I would like to see his case tried in court. He is decidedly more advanced in knowledge than the three now here. The late decision at Bombay upsets Sir Mordaunt Wells in the case of Hemnath Basu. But in the present state of the law the decision will depend very much upon the personal feelings of the judge."

Again, in a subsequent letter, dated 22nd September, Mr. Fyfe writes :

"In my last letter I mentioned that I was in hourly expectation of having a writ of *habeas corpus* served on me in the case of one of the young men from Culna. On Saturday evening the 10th instant, I received the following letter :

" 'CALCUTTA, 10th September, 1864

" 'REV. SIR,—I am instructed by Sreemony Sonamoney Douy, the mother and natural guardian of Kameda Behari Mullick, an infant who is now in your custody, to call upon you at once to give up the said Kameda Behari Mullick to his said guardian. Unless you comply with this request forthwith I am instructed to inform you that I shall at once apply for a writ of *habeas corpus* to compel you to do so. My client objects to the infant remaining with you during his minority, and I trust you will see the propriety of complying with this request without putting the parties to further expense and trouble. I am, &c.,

" ' (Signed)

M. J. PEARSON.'

"The foregoing letter reached me on Saturday evening. I had arranged with Mr. Don to preach, and baptize the three young men in the church, Wesley Square, on the following Sabbath forenoon. After mature deliberation I resolved to postpone the baptism of Kamedh Behari. Some urged me not to be deterred by the letter, but still I deemed it expedient not to proceed to his baptism under these circumstances. I accordingly took him to the church with the other two, and stated to the congregation what I had resolved to do. I think the case excited much interest. I baptized the other two, and read the above letter as my reason for not then baptizing Kamedh Behari. During the week I expected to receive the writ of *habeas corpus*, but as it never came I asked Mr. McDonald to baptize him on Sabbath evening last. This was accordingly done in the evening at Cornwallis Square.

ADDITIONAL BAPTISMS.—The Rev. Mr. McDonald, writing to Dr. Duff on the 8th October, after advertising to the prementioned cases of baptism, announces further addition as follows :

"These were no sooner baptized than other three came from Culna, also seeking to be enrolled under the banner of the Cross. One of them, however, we considered it inexpedient to baptize at present. The second was baptized by Mr. De, in presence of a large congregation of his countrymen, many of them young men from the Presidency College. He preached to them a powerful sermon on Paul's conversion. The third has not been baptized yet, but (D.V.) will be to-morrow forenoon by Mr. Don, if service can be conducted in the church, on account of the injury done to it by the storm. His baptism was also delayed because of a threat of a writ of *habeas corpus*. A writ was actually taken out, but not served, as I understand, because the counsel or attorney engaged by them, on considering the case in connection with the recent cases in Bombay and the Punjab, came to the conclusion that there was no hope of success, and consequently advised his clients not to proceed further.

"We have reason to believe that our God is working graciously in the souls of some of the children in the orphanage. We expect one (Roogenia) to be baptized very soon, and another (Reebie Paulet), if not two, being the fourth since we came here, to be admitted to the Lord's Supper. Both of them are giving great satisfaction to Mrs. McDonald."

10th October.—Under this date Mr. McDonald thus writes: "The young man was baptized by Mr. Don. He is a very interesting and intelligent-looking youth. Mr. Don expressed himself as having had a great and peculiar pleasure from his intercourse with him."

FREE CHURCH MISSIONS.—LATER INTELLIGENCE.

The Rev. Mr. Cooper of Nagpore in writing to Dr. Duff, on the 8th Nov., gives the following encouraging intelligence in regard to the progress of the work. Mr. Cooper mentions that on the preceding Sabbath they had dispensed the ordinance of the Supper at the Station of Sitabuldee, when thirty-six sat down at the Communion Table, five being young communicants.

"You will be glad to hear that the Lord is continuing to bless his own work at this station. In addition to those of whom I lately wrote you, I have now to report six other adults (four men and two women) who, on a personal profession of their faith in Christ, and after giving satisfactory proof, so far as man can judge, of their simplicity and earnestness of purpose, together with a clear understanding of the gospel method of salvation were received into the membership of the native Church in this place.

"The first of these is a domestic servant, aged twenty-three whose master and mistress have taken a deep interest in his spiritual welfare, and, with much pains, have taught him the saving truths of God's word. About ten years ago, this individual attended a school at Vizagapatam, maintained and superintended by the late Major Brett, an officer well known for his Christian character and labours in the Madras Presidency; and here for a brief period, Rungaswami, for that is the name of the young man, read the Scriptures, but without much impression being made upon his mind. The instructions of his present kind friends have been evidently blessed to his soul, and the result of my own intercourse with him confirmed me in the belief that he was following the Lord. His master and mistress being here for a few days, I had the pleasure of seeing them, and their account of Rungaswami was very favourable; and as their time did not permit them to remain over a Sabbath, he was baptized at our weekly prayer-meeting at Sitabuldee, on Wednesday evening, 5th October.

"The next person was baptized at Kamptee in somewhat peculiar circumstances. This individual is about forty years of age, and a patient in the Civil Hospital, from which it was not expected that he would come out alive. In such a solemn position, with death and eternity in full view, an East Indian, himself also a patient, read the Scriptures to this poor man, and pressed Christ as the only Saviour of sinners on his acceptance. Mahankali, for that was his name, now became anxious about the salvation of his soul, and with much earnestness spoke to the doctor who was attending him, on the subject. This gentleman, who is a devoted Christian, without delay brought the case to the notice of our native preacher and Scripture reader, both of whom for several weeks visited the poor patient, and were made a means of blessing to his soul.

"In a short time he became very desirous of confessing Christ before men; but as he could not leave the hospital, it was necessary for me to go to him there. Accordingly, on Sabbath the 9th October, after our English service, accompanied by two Christian officers, our native preacher and a considerable number of the native church, I went to the hospital, and there, in the presence of a goodly assemblage of Hindus and Mohammedans, a very interesting meeting was held, and the man examined and baptised before them all. The apparent earnestness he evinced, and the answers he returned to the questions I addressed to him, were satisfactory and encouraging. I may state that Mahankali is a widower, and has a son about seven or eight years of age, who will probably be sent to the care of the mission. At his baptism Mahankali took the name of Paul, suggested by one of the officers who support him.

"A fortnight later, on Sabbath evening 23d October, before our English

congregation at Sitabuldee, the following were received, two by baptism, and one, who had been baptised in infancy as a Protestant, on renouncing Popery. Emmiamah, aged twenty, who about a year and a half ago became a nominal Romanist to please her husband, but, in reality, was a heathen, and knew nothing of Christianity save the name. Her husband, who stood by her side to confess his errors and sins and embrace publicly the truth as it is in Jesus, was brought up as a Protestant till the age of twelve, when he became a pervert to Popery to save himself from the petty persecution of those around him. Both of these had been under instruction for some time, and were brought into a state of anxiety about their souls by our catechist at Sitabuldee. The husband, John Vasson, aged thirty-eight, before the congregation expressed deep contrition for his past life; and having renewed in the sight of God and his people his baptismal vows, was with Emmiah his wife, who was baptised, received into the membership of the Church.

“On the same occasion, Liviah, now David, a widow aged forty five was baptised. For several years he has more or less mingled with some of our native Christians, and was often urged to cast in his lot with them, but withstood all efforts till failing health seemed to bring death and judgment near. He then came to entreat us to take his two daughters, respectively eight and six years, and educate them as Christians, while he went to hospital to recover or die of the disease under which he was suffering. We complied with his request to take his children, the eldest of whom came to us in a very weak state from continued fever; but she has now, I am happy to say quite recovered. It has also pleased God to restore him to some measure of health, so that he now feels strong enough to undertake some light employment. On leaving hospital he began to attend the services in our native church, and also to receive private instructions from our catechist. He made rapid progress in the knowledge of the divine word, saw and felt himself to be a lost and helpless sinner, wept and prayed, and having sought, and found the Saviour, so that we had much joy in welcoming him into the number of the little flock.

“Monea, now Ruth, was baptised the following Sabbath, 30th October, at Sitabuldee at the close of our English service. She is a active and interesting young woman of fourteen, the daughter of Mahommedan parents; but from her infancy, in consequence of the death of her father, and the second marriage of her mother, she has been, and still is, the protegee of an officer residing at this station, who takes a deep interest in her welfare. Several months ago she was sent to the girls' school at Sitabuldee, and came under our direct teaching and superintendence of Mrs. Cooper, towards whom she manifested great affection; and from her simple and amiable disposition, as well as her great desire to learn, she was loved in return. Her progress in her studies was rapid and satisfactory; so that in a very short time she was able to read, with ease and fluency, the New Testament.

FOREIGN MISSIONS OF IRISH PRESBYTERIAN CHURCH

The India Mission of the Irish Presbyterian Church has been greatly blessed in its work. We copy the following from the January number of the *Missionary Herald*. It will be seen that while the missionaries have not been without tokens of the divine favour in their work, a sore famine has come upon the people of the land in which they are labouring. The benevolence of the heathen, as referred to in the following communication, is worthy of all praise. The Rev. Messrs. Wells and Dixon, missionaries recently sent out to India, have arrived safely at their fields of labour.

“I believe I have not written to you since recovering from the severe attack of illness under which I was still prostrate when Dr. Taylor wrote you last from Surat. I am thankful to say that my recovery is now complete; and I am able to conduct three services in the church on Sabbath, the duties of pre-

centor included, without great fatigue.

I spent ten days for change of air at Domus, a place, as you are aware, near the mouth of the river Taptee, where the mission possesses a small house. While I was there a young enquirer came to the mission house at Surat under somewhat peculiar circumstances. He is by race a Parsee, a cousin of Mr. Mervanjee, who is, as you know, under our care as a student for the Christian ministry. The lad had been very ill brought up, and, as was to be expected, had turned out a very ill-conducted young man. He was not accused of intemperance or unchastity; but his naturally fierce and ungovernable temper had been fully developed by unwisely harsh treatment on the part of his friends; and seeing but little regard paid to honesty by them, it is hardly to be wondered at if, as has been said, he was not over scrupulous about appropriating his father's and grandfather's property, without permission, to the furtherance of his own private ends. The consequence was a state of chronic warfare between him and them, which was brought to a crisis by his beginning to attend the services in the Mission Church, and to visit his cousin and the Munshi for Christian instruction. This course resulted in his being turned out of house and home as a hopeless case. After some days his friends professed their willingness to receive him back, provided he promised amendment and gave up attending at Christian meetings for worship. The former condition he was ready to comply with; but stedfastly refused to agree to the latter. In these circumstances he sought an asylum among the native Christians, which the Munshi procured for him in the house of one of them, pending my return from Domus. I hesitated to keep him, feeling that we cannot be too careful to avoid giving any encouragement to young people in quarrelling with their parents. But as they utterly cast him off, and as he earnestly besought us to give him Christian instruction, I could not turn him away without giving him an opportunity of attaining to the knowledge of him whom to know is life eternal. His father and grandfather are both watch-makers by trade, and are well to do in the world. He has also learned the same business. He is at present employed in our type foundry, and seems to be an ingenious and handy workman. And what is better still, his conduct, except in two instances, when he manifested a little heat of temper, has been everything we could wish. A few days ago, while I was engaged in instructing him, a Parsee gentleman called, to whom he had behaved very insolently a short time previously on occasion of asking payment of a bill for his grandfather. He at once recognised the youth and reproved him in such a way as would formerly have been responded to by a burst of passion. But instead of answering in anger, the young man confessed his fault and begged so meekly to be forgiven, that the gentleman, turning to me, said, "Why Sir, the lion has become a lamb under your teaching." The young man observed that he had hoped he had gained eight annas in the rupee (half) of the mastery over his spirit. "Oh much more than that," was the reply, "you seem to have got the whole rupee." Poor youth! his education was so defective that he could not even read when he came here. Now he is able, with considerable ease, to make out a chapter in the Gujarat New Testament, and has committed to memory part of a catechism of Christian Doctrines and Duties. We must, of course proceed with more than ordinary caution in his case. But I trust we may yet be able to point to him before his friends and fellow-countrymen as furnishing an example of the power of the Gospel to effect a cure in a case which they had considered desperate. Attempts are still being made by his friends to induce him to return and live among them. But his reply to them is, "You turned me away from among you of your own accord, and I am willing to return and live among you. But I shall never resume the so-called sacred string of Zoroastrianism; and I must be allowed to walk as a Christian." We cannot, of course, speak confidently of this youth as a convert. But I am very hopeful of him, and am satisfied that we did right in giving him an asylum.

I have also another catechumen under instruction with a view to baptism, who is in every respect satisfactory, as far as I am able to judge. He is the brother of one of the members of our native Church; and seems an intelligent, earnest believer in the Lord Jesus Christ.

I grieve to say that strong and reasonable fears are entertained of an approaching famine in this province. "The latter rain" was, in judgment, withheld from us; and the consequence is a very extensive failure in the expected crop of cereals, of which much less than the average had been sown, on account of the high price of cotton. Already relief committees are being formed; and no doubt some of the immense wealth which has poured into Bombay, in consequence of the American war, to which much of the present dearth of food also is due, will flow into Gujarat in the form of contributions to the relief funds. But the relief can only be partial; and the worst consequences of famine are with much reason apprehended. Hay which I used to buy two years ago at 8s. the thousand bundles, now costs £3 for the same quantity; and I fear I must sell my horse and confine myself to the work which I can overtake on foot. The pulse also which horses eat in this country, in place of oats with you, has risen so much in price, that the quantity which I used to buy for 1s. 6d. now costs 5s. 3d. The price of grain also, and milk, and indeed all articles necessary for human sustenance, are at fully three times their former prices even now, and with no prospect but of rising still higher. In these circumstances I am sure we shall have your sympathy and prayers; and perhaps some among you to whom God has given wealth, may be moved to put it in the power of your missionaries to aid the suffering poor in a way of which their own poverty does not admit. You know in Ireland what famine means; and therefore? will Christians, I am sure, need little stimulus to render aid to others when suffering from that sorest of judgments. One native widow lady in Bombay, Lady Jamsetjee Jujubhoi, contributed £7,500 a few days ago for the relief of the sufferers from the late terrific storm in Calcutta. Her son has headed the list of subscribers to the relief fund in Surat with £2,000; and another Parsee merchant has already expended £3,000 in purchasing and distributing grain among the poor in this city. This distribution has been going on for the last six months, within which the prices have risen to the present unprecedented rates. I must add that we always had a number of applicants for relief at the mission house; and that, as might be expected, the number is now greatly increased, so that of late we have been forced to limit the aid to former pensioners. May the Lord send us relief, and sanctify to us His sore judgments. I am thankful to say the health of my family is good. We are now daily expecting to hear of the arrival of Messrs. Dixon and Wells, and pray that they may come to us in the fulness of the blessing of the Gospel of Christ.

FEMALE EDUCATION IN INDIA.

The December number of the Free Church Record contains an account of the annual examination of the Poona Female school, which took place on the 9th Oct., before a large number of visitors, including Lady Frere, the wife of the Governor. Much interest in the examination was shown by the natives. The girls' schools at Poona are seven in number, one boarding school and six day schools, the number of pupils being in all 310. The examination showed that very considerable proficiency had been made.

THE MISSION FIELDS IN EASTERN ASIA.

The large countries in Eastern Asia—China, India, Japan, Farther India—contain together about one half of the total population of the globe. They are the stronghold of paganism. Whenever they shall be won for Christianity,

the triumph of Christianity over all kinds of unbelief and false belief will appear to be nearly complete.

The attention of the friends of Christian missions cannot, therefore, too often be called to the grave political and social changes which are now taking place in those countries, and which promise to strike a fatal blow at the superstitious religious systems of their populations. They are in the midst of a crisis which cannot fail to lead to astounding results, and which holds out prospects to the missionary efforts of the Christian churches such as they have never had before.

From China we learn that the city of Nankin, the last stronghold of the rebels, has been captured by the Imperialist troops. This will probably put an immediate end to the gigantic rebellion which has devastated the Chinese empire for many years. The hopes which a large portion of the Christian world had been induced by some of the Chinese missionaries to indulge with regard to the religious condition of the Taepings, the Chinese insurgents, have been wholly disappointed. One result only of their acquaintance with Christianity has remained—the knowledge and veneration of the Bible among large numbers of the Chinese. At the same time, the war, like so many great wars in ancient and modern times, seems to prove a turning point in Chinese history.

The imperial government owes it mostly to the advice and the aid which it has received from the governments of the great Christian countries, that it has carried the war to a successful end. Its leading statesmen have begun to appreciate the superiority of Christian civilization, and they have given during the past years many proofs of their wish to enter into more amicable relations with the Christian countries. They are introducing important reforms in all the departments of the administration. The trade of the great seaports of China is every year becoming of greater importance. It is expected that within a few years, Peking, the capital of China, will be connected by telegraph with Russia, and thus with the entire civilized world. Greater concessions have recently been made to France and other countries, and it is generally expected that soon communities of European and American Christians will not only be formed in all the seaports, but in all the important inland towns. A company for connecting a number of the large cities by railroad and telegraph has already been formed, and will greatly accelerate the advance of civilization. The liberty which is granted to the Christians of all confessions is almost unlimited. It is obvious that unprecedented prospects are thus being opened in China to Christianity.

The Japanese are seeing the impossibility of breaking off their relations with the Christian powers, and the future of the Christian congregations which have been planted there may be regarded as secured. A new embassy has been sent to France, and has bound Japan to France by fresh treaties.

In Further India, France has concluded a new treaty with the Emperor of Anam, which gives to her three of the most important seaports of the country, the protectorate over six provinces, and the promise of unrestrained liberty, for all French missionaries to preach Christianity. This treaty may, for the present, only benefit the Church of Rome, yet the indirect influence which the increase of commerce and the contact of these countries with Europe and America will exert upon its pagan population will, no doubt open a way also for the Protestant missions.

Schools, railroads, telegraphs, steamboats, and other attendants of modern civilization have almost uniformly, in modern times, displayed a wonderful power in dispelling the ignorance of barbarous countries and raising the social rank of population. We regard it as certain that they will prove equally efficient in the vast countries of Eastern Asia. An immense change is now going on in each of these countries, and we must expect that the rapidity of this change will increase every year. The missionary force which is now engaged

in preaching the gospel to these Eastern nations is entirely insufficient for the vast field, but it is easy to see that this insufficiency must be felt more every year, in proportion as the mass of the people begin to reason and to think for themselves. The call for more laborers for this immense harvest has therefore never been so urgent as it is at present.—*Exchange Paper.*

MISSIONS OF AMERICAN BOARD.—SUMMARY.

MISSIONS.

Present number of Missions.....	22
“ “ Stations.....	111
“ “ Out-Stations.....	213

LABOURERS EMPLOYED.

Ordained Missionaries (6 being Physicians).....	148
Physicians not ordained.....	3
Other male assistants.....	5
Female assistants.....	170
Total labourers sent from America.....	— 326
Native pastors.....	41
Native preachers and catechists.....	251
School teachers.....	263
Other native helpers.....	185--740

Total labourers connected with the missions.....1,066

THE PRESS.

Printing establishments.....	4
Pages printed last year, as far as reported.....	27,486,573

THE CHURCHES.

Churches, (including all on the Hawaiian Islands).....	166
Church members, (do. do.) so far as reported.....	23,647
Added during the year, (do. do.).....	522

EDUCATIONAL DEPARTMENT.

Training and Theological Schools.....	12
Other Boarding Schools.....	14
Free schools, (omitting those at Hawaiian Islands).....	345
Pupils in the free schools, (omitting those at H. I.).....	9,679
Pupils in training and Theological schools.....	320
Pupils in Boarding schools.....	318
Whole number of pupils.....	—10,317

The Hawaiian Islands, included in the above synopsis are now fully recognized as a part of the Christian world. The peculiar work of the society, as a missionary institution may be considered as accomplished there, but there is still some aid required and given. There are many thousands of consistent Church members. There is also a Theological school at Wailuku, with three or four Theological classes elsewhere, embracing in all about 30 students. Hawaiian missionaries are now employed in the Islands of Micronesia.

THE CHURCH MISSIONARY SOCIETY.

The ordinary income of this important Society for the last year amounted to £132,509 19s., the expenditure being £133,777.

The following is a summary of the missions of this Society :

Stations.....	144
Ordained missionaries—	

European	198	
East India and country-born	8	
Native	61	
		267
Unordained labourers—		
European Catechists and other laymen	24	
European female teachers	9	
		33
East-Indian and country-born teachers	7	
Native teachers of all classes	2,029	
		2,036
Total number of labourers		2,336
Native communicants		17,782

The missions are in West Africa, 12 stations; East Africa, 1; Mauritius, 2; Greece, 1; Western Asia, 4; Western India, 9; Northern India, 31; Southern India, 30; Ceylon, 11; China, 5; New Zealand, 21; North West America, 17.

The Society calls for an increase of funds to enable it to prosecute the good work, and concludes an eloquent appeal with the following words: "Never let it be forgotten; yea, rather let it be remembered with praise and gratitude to God, that we have many helpers in this holy enterprise. Other Christian denominations in Great Britain, besides our Church, together with the churches in Continental Europe and America, are multiplying their missionaries every year. If we estimate the number of missionaries employed by all Protestant Societies, they will be found to amount to 1,800, of whom scarcely 300 belong to our Church. A few years ago there were but six or eight missionary Societies, labouring for the evangelization of India. In 1851, there were twenty-one; in 1861, there were thirty-three. Your committee cordially rejoice in this increase. But they would, as the Apostle speaks, "provoke to emulation."

BASLE MISSIONARY SOCIETY.

From the forty-ninth report of the Missionary Society at Basle, presented to the annual meeting, which was held on the 29th of June, 1864, it appears that the operations of this efficient organization continue to be prosperous. The number of pupils in the Mission House has been ninety-seven, (of whom ninety are described as regular.) At the close of the year, the number was reduced to seventy; two having gone to Russia, two to Brazil, eight to Africa, three to North America, three to India, two to China, one to Australia; and six having turned to other employments by reason of ill health. For the new class there had been forty-one applicants, from wit, fourteen from Wirtemberg, twelve from Baden, ten from Switzerland, one from Holland, &c.

The three missions of the Society are represented as successful, though their progress would seem to be gradual rather than rapid. In the large field of Western India, the number of 'converts' (nominal Christians) is said to be 3,200. The West Africa mission has fifteen ordained labourers, and reports 962 'Christians,' of whom 326 are communicants. The China mission is much the smallest of the three, and has no marked characteristics. The total income for last year was fr. 768,064.48.

MADAGASCAR.

Recent letters from Madagascar give gratifying accounts of the progress of the gospel in that island. The Queen and government, though still attached to heathenism, yet honourably upholds the rights and privileges of the native Christians. The English Consul has returned to the capital, and it is hoped that commercial and friendly intercourse with France may soon be re established. It is hoped that the influence of alliances with the nations of the west may be beneficial. A new church had been opened in October, the best yet opened.

The expenses have been borne mainly by the natives, some officers contributing who are not professed Christians.

Mr. Ellis, in a letter published in the *Missionary Magazine and Chronicle*, says :

“ It is my privilege to be able, amidst some discouragements, to witness the progressive triumphs of the gospel in this part of Madagascar. No exciting and extensive awakening on the subject of religion takes place, nothing like what are deemed revivals in other countries ; but there has long been a steady, quiet and slightly fluctuating increase of believers to my own church and congregation, as well as to others with which I am best acquainted. Besides this, there has been peculiarly encouraging intelligence of the work of the Divine Spirit at Fianarantsoa, in the South, and the extreme limits of Imerina, in the west, as well as evidence of patience and cheerful confidence among the believers at Ambohimanga, in the north.

“ The Church at Ambatonakanga numbered ninety communicants when I joined it in 1862. About forty left us soon afterwards, to form the nucleus of the Church at Ankadibevava. A few have also since left to join the recently formed Church at Ampamarinana ; but the accession of thirteen, whom we expect to receive to our fellowship to-morrow, will make the present number of our communicants 283. Among eighteen to whom I administered the ordinance of baptism last Lord's day, was one who had recently arrived from Fianarantsoa, in the south, under circumstances of great interest in connection with the progress of Christianity there. Another was a chief from the extreme west of the province of Ankova, about three days' journey from the capital. This man had long been wishing to associate with the believers, and will return an enlightened Christian and a devoted missionary to his countrymen. The congregation has greatly increased at the temporary church opened at Ampamarinana ; indeed it is occasionally well-filled, and, we trust, will be the birth place of many souls.”

POLYNESIA.

FRENCH OUTRAGES IN THE ISLAND OF LIFU.

The following extract from the *Missionary Magazine* for January will, we doubt not, be interesting to our readers.

“ The latest intelligence from Australia fully confirms the narrative given in our last number, by the Rev. S. Macfarlane, of the outrageous measures inflicted by the Governor of New Caledonia on the Protestant missionaries and the defenceless native Christians of the island of Lifu.

“ These proceedings, it must be specially remarked, apply only to those natives who had received the knowledge of the gospel from the English Protestant missionaries, who had made this uninviting island the scene of their self-denying labours. On the contrary, the French Catholic missionaries, and their adherents, were left free in the exercise of their own views and practices, and were, in fact, parties in the violence and oppression exercised on their Protestant countrymen.

“ This intolerant exercise of military authority includes the entire prohibition of all public instructions and Christian worship in the several native chapels throughout the Island, in which an aggregate of not less than four thousand people were accustomed to assemble ; the suppression of the schools, in which two thousand children were instructed ; and the authoritative discontinuance of the free-will offerings of the people in the service of religion. English missionaries from other Islands, it will also be remembered, were prevented from even landing on Lifu ; and the native Christian Evangelists—Samoans and Rarotongans—were put in chains, conveyed as prisoners to a French man-of-war, and sentenced to early banishment from the Island.

"The pretext for these unrighteous and cruel deeds was the weakest and shallowest that invention could supply.

"The English missionaries were accused of denationalizing the native Christians by teaching them the English rather than the French language; whereas there was, probably, not a single native who understood a word of English; the missionaries having learned the language of the people in order to give them instructions in the only way in which it was practicable.

"The representation that the missionaries had encouraged the islanders to resist the French authority was equally unfounded and ideal, as the Governor of New Caledonia had never claimed any authority in Lifu up to the period when these hostile proceedings were carried out in practice.

"We have, however, strong reasons for concluding that these arbitrary measures originated with M. Gullian, the Governor of New Caledonia, without any authority from Paris; and we cherish the sanguine hope that the Emperor and the Government of France will not sanction and perpetuate such monstrous opposition to the social improvement and religious freedom of the native population.

"We feel assured also that her Majesty's Government have not been indifferent to the wrongs thus perpetrated upon our countrymen, who have been silenced and threatened with expulsion from the island, should they continue to exercise their mission of mercy to the people whom they have rescued from the degradation of Paganism and the horrors of savage life.

"The public press of our country, led by the powerful example of the *Times*, has spoken in relation to this outrage in language of remonstrance and condemnation to the oppressor not to be misunderstood, and no less in terms of justice and commendation of the benefits resulting from missionary labour.

"It is important to observe, as illustrating the cruelty and injustice of the French proceedings in Lifu:—

"1. That the Christian teachers, native and European, employed by the London Missionary Society in the Loyalty Group, commenced their labours at east ten years before the assumption of French authority in New Caledonia.

"2. That at the commencement of their labours the native population were in the lowest state of degradation and barbarism, and that their present social and religious improvement has been effected by the blessing of God upon the labours of the missionaries.

"3. That all acts of trade and commerce on the part of the missionaries are strictly prohibited by the Society they serve, and cannot, therefore, in any degree interfere with the colonial interests of France.

"And 4. That the arbitrary proceedings of the Governor of New Caledonia are totally at variance with the principles of civil and religious freedom established in France and universally carried out in all the colonies of Britain."

General Religious Intelligence.

DEATH OF PRESBYTERIAN MINISTERS IN LONDON.—Two Presbyterian ministers, both highly esteemed, have lately been removed by death, viz.: Rev. Dr. Archer of the United Presbyterian Church, and the Rev. J. D. Burns of the English Presbyterian Church.

FREE CHURCH ALBUM.—A photographic album containing likenesses of all the ministers of the Free Church is being got up in Edinburgh. Portraits of upwards of four hundred ministers have already been transmitted. It is intended to deposit the album, when completed, where it will remain as the property of the Church.

BISHOP COLENZO'S CASE BEFORE THE COURT.—Dr. Colenso, and his so-

called Metropolitan are now before the court, in regard to the matter of jurisdiction. The decision is looked for with great interest. The opinion seems to be gaining ground in England that there must be some change in regard to the trial of cases involving matters of doctrine.

THE PRESBYTERIAN CHURCH IN NATAL.—While the course of Bishop Colenso has led to great evils and confusion in the congregation of the English Church in Natal, the Presbyterian Church appears to enjoy peace and prosperity. Durban, the nearest seaport to the capital of Natal, has a flourishing congregation under the charge of Rev. Mr. Buchanan, formerly of Bothwell. The Rev. J. Patten has been appointed as an additional labourer in the district around Durban.

GENERAL FEELING IN ENGLAND ON THE SUBJECT OF INSPIRATION.—Addresses have been presented to the English Archbishops with upwards of 137,000 signatures, expressing thanks for their late pastorals relative to the judgment on "Essays and Reviews." This may be regarded as an indication that there is general soundness among the people of England on the subject of the authority and inspiration of the scriptures.

ENCYCLICAL LETTER OF THE POPE.—The Pope has recently issued an encyclical letter to Patriarchs, Primate, Archbishops, and Bishops of the Apostolic See. The letter may be regarded as specially directed against modern civilization, and puts forth all the extravagant claims advanced by Popes in the middle ages. It specially asserts the subordination of secular governments to the laws of the Church, or in other words, to the Bishop of Rome.

DEATH OF A MISSIONARY.—Intelligence has been received of the death of the Rev. Dr. Winslow, an honoured missionary of the American Board. Dr. Winslow had been in America in feeble health, and died at the Cape of Good Hope on his return to India. He had laboured in the Madras Presidency, and had employed much of his time in translating the Bible into the Tamil language, and in compiling a Tamil Dictionary.

PROGRESS OF THE CAUSE OF FREEDOM IN THE UNITED STATES.—The cause of Freedom continues to make decided progress in the United States. Several of the States formerly known as Slave States have now declared for the abolition of slavery. We trust the movement will go on until throughout the whole of the States slavery shall be unknown.

THE BISHOP OF LONDON'S FUND.—Towards the amount of £1,000,000 to be raised in ten years for the promotion of the spiritual wants of London, the sum of £171,000 has been obtained up to the present time, including subscriptions not yet paid. The success of the scheme is beyond doubt. Already eighty additional clergymen have been provided for the diocese.

Home Ecclesiastical Intelligence.

DELAWARE.—The Rev. Geo. Grant has been ordained and inducted as pastor of the congregation of Delaware.

TARA, AMABEL, DERBY, AND N. SULLIVAN.—These associated congregations have united in a call to Rev. John Davidson.

ASHFIELD AND HURON.—The Rev. A. Grant has accepted the call given by the congregations of Ashfield and Huron, and his translation has been sanctioned by the Presbytery.

RATHO.—The Congregation of Ratho, lately presented their pastor, Rev. F. McCuaig, with a comfortable and handsome new cutter. We are glad to hear of the prosperity of this, and the associated congregation of Innerkip.

DUNDAS.—The Deacons and Committee of Management of Knox's Church, Dundas, in behalf of the Congregation, presented Mr. A. B. Simpson, student, Knox

College, on the 2nd ult., with a purse containing \$46,00, as a token of their appreciation of his services in supplying the pulpit at present vacant.

LONDON. FIRST CONGREGATION.—The congregation of the Rev. J. J. A. Proudfoot, recently waited on their pastor, and presented him with an address expressive of their feelings of esteem and attachment, together with a purse containing the handsome sum of one hundred dollars.

DEATH OF REV. G. IRVING.—We regret to record the death of the Rev. George Irving of Stanley-street church, Ayr, which took place on Saturday, 21st ult. Mr. Irving had been in declining health for a considerable time. We desire to express our sympathy with the bereaved congregation and the sorrowing widow.

BRAMPTON AND DERRY WEST.—PRESENTATION.—On the 12th inst., the Canada Presbyterian congregation at Derry West, presented their pastor, the Rev. James Pringle, with a purse of money and an address expressive of their attachment to him, and their appreciation of his services, and their desire that he may be long spared to minister to them in Spiritual things. On the 17th inst., the First Presbyterian congregation of Brampton presented Mr. Pringle, their pastor, with a splendid cutter and a beautiful buffalo robe; and since that, a good set of harness, as an expression of their attachment to him, and their regard for his comfort.

THE LIBRARY OF THE LATE REV. A. McLEAN.—We direct attention to our advertisement with reference to the library of the late Rev. A. McLean of East Fuslinch. Mr. McLean, it is well known, had collected a very large number of excellent works; and they are now for sale at a reduced rate. Among the works contained in the catalogue, we may mention the Encyclopedia Britannica, 8th edition, half Russia, for sale at \$125. The Princeton Review, from 1807 to end of 1864, (from 1807 to 1862 bound), \$31.00. The other Reviews are also to be obtained at a very moderate cost.

EMILY, &c.—The congregation of the Rev. John Ewing, composed of Emily, Bethsay, and Omeme, presented their pastor with a handsome present, as a token of their esteem and affection, a week or two ago. The presentation amounted to the handsome sum of about 130 dollars. This is but one of the numerous acts of a similar kind on the part of the congregation. Such acknowledgements speak well for the excellent qualities of the pastor, and also of the generosity of those to whom he ministers. I have no doubt but such generosity as this is in addition to a well-paid stipend, as congregations which are generous may be looked upon as just. Such dealing as this on the part of a people returns to themselves with interest, and binds together more strongly pastor and people.—Com.

ELORA—CHALMERS' CHURCH.—In another column we acknowledge the receipt of several contributions from Chalmers' ch., Elora. We understand that the missionary contributions for the year amount to \$178.45, from which the following appropriations have been made; for Knox College, \$30; for Home Missions, \$50; for Foreign Missions, 30.00; for French Canadian Mission, \$30, besides smaller sums for other objects. The annual meeting of the congregation was held on 5th Jan. when it was unanimously resolved that the stipend of the pastor, the Rev. J. Middlemiss, should be raised to \$600; and the annual report stated that the effort now being made to extinguish the debt on the manse was likely to be entirely successful, the subscriptions amounting to nearly \$600.

BAY STREET, TORONTO, MISSIONARY AND BENEVOLENT SOCIETY.—The following sums have been appropriated for Missionary purposes:

Nova Scotia, South Sea Mission,.....	\$36 00
French Canadian Mission.....	10 00
Home Mission.....	20 00
Foreign Mission.....	15 00
Knox College.....	33 50

There has been also raised by the Sabbath School the sum of \$44.00, appropriated as follows: Foreign Mission \$10.00, French Canadian Mission \$10.00, Home Mission \$10.00, and Mission of Nova Scotia Church \$14.00.

MELVILLE CHURCH, FERGUS, MISSIONARY ASSOCIATION.—The following is the result of the operations of the Association for the past year:

Total amount of subscriptions for 1864.....\$277 93

Appropriated to Foreign Mission.....	\$5000
“ French Canadian Mission.....	50 00
“ Aged and Infirm Ministers' Fund...	45 00
“ Knox College.....	50 00
“ Synod Fund.....	20 00
“ Home Mission.....	50 00
Discount on silver.....	4 80
Charge for Bank draft and postage.....	73
Balance in hands of Treasurer.....	7 40

 277 93

PRESBYTERY OF HURON—Met in Willis Church, Clinton, on Tuesday, the 10th. Present seven Ministers and five Elders. Mr. Ure was elected Moderator for the next six months. Mr. McKay, of Teeswater, was appointed to organize a congregation in North Turnberry, when holding the Missionary Meeting there. The station at McDougal's Hill was recognized as a congregation. The Kirk Session of Knox Church, Goderich, to furnish the names of members in connection with that station to its session when constituted. Mr. Fletcher was appointed to preach there, fortnightly, till next meeting of Presbytery, and to act as Moderator of session during that time. Mr. Logie was appointed to moderate in a call in Thames Road and Kirkton congregations on the 18th inst. Mr. Stewart to moderate in a call in St. Helens and East Kinloss, on the 24th inst. Mr. Ferguson intimated his acceptance of the call to Ainsleyville. His trial discourses were heard. He was examined on the subjects appointed, and his examinations were sustained. It was agreed to set apart the evening sederunt of next meeting of Presbytery for a religious conference, with a view of preparing answers to the questions from the Committee on the state of religion. Each congregation was recommended to take up a collection for the College. Mr. McDonald gave notice that at next meeting of Presbytery he would move that Dr. Cairns be nominated for the vacant chair in Knox College. Mr. Ure gave notice that he would propose Mr. Cavan. Mr. Inglis was appointed Moderator of the Kirk session of Knox Church, Kincardine. Mr. Young gave notice that at next meeting of Presbytery he would place his resignation of the pastoral charge of Knox Church, Ainsleyville and Wroxeter in the hands of the Presbytery. A special meeting of Presbytery will be held in Melville Church, Ainsleyville, on the 31st, at 10 a. m., to ordain the Rev. John Ferguson, and to transact other business. The next regular meeting of Presbytery will be held in Clinton, on the second Tuesday of April at 11 o'clock, a. m.

A. D. McDONALD.

PRESBYTERY OF HAMILTON.—This Presbytery met in Central Church, Hamilton, on the 10th of Jan., and considering the state of the weather, there was a fair representation of members present.

The business transacted was not of much public importance generally.

Mr. Inglis was permitted to withdraw his nomination of Dr. Cairns to the Professorship in Knox College, in consequence of a communication which he had received from the Rev. Doctor.

The Presbytery considered a circular issued by the Board of Management of Knox College, and resolved to raise, if possible, at least the sum that falls to their share, and adopted a plan that seemed most likely to lead to such a result.

The Presbytery also considered the arrears of stipend due to ministers, and the cases of failures by congregations to make the collections appointed by Synod. All such congregations as are behind, either with the stipend or collections, are to be dealt with and urged to fulfil their duty in these respects, and the Presbytery hopes that its efforts may prove successful. The various missionary deputations were appointed to perform the above service when they go to hold their missionary meetings.

JOHN PORTEOUS, Pres. Clerk.

PRESBYTERY OF STRATFORD.—This Presbytery met at Stratford on the 10th of Jan. last, the Rev. James Boyd, moderator. There were eleven ministers and six elders present.

The committee appointed to examine Mr. Martin Lowry, and also to confer with him respecting his application for admission as a minister of the Canada Presby-

terian Church, reported favourably; and he was appointed to preach before the Presbytery at next meeting.

Arrangements were made for holding the annual missionary meetings. The Presbytery was divided into three sections, and a deputation appointed for each section.

Quarterly financial returns from congregations were read, and the deputations appointed to hold missionary meetings were instructed to enquire into the state of the temporalities of congregations and to confer with the elders and managers.

A circular was received from the Board of Management of Knox College, and the Presbytery agreed, that the claims of the College should be brought prominently before the people at the missionary meetings.

A petition was read from 30 members and 14 adherents in the township of Grey for missionary supply. Mr. Renwick was deputed to visit this locality, and to enquire respecting the opening there for missionary operations, and to report at next meeting.

The following missionary appointments were made for the supply of Burns' ch., East Zorra, viz: Mr. M. Lowry, 15th Jan.; Mr. Boyd, 29th Jan.; Mr. McPherson, 12th Feb.; Mr. Allan, one Sabbath in Feb.; and Mr. Drummond, one Sabbath in March.

The Presbytery adjourned to meet at Stratford on Tuesday, the 28th day of March next, at eleven o'clock, a.m.

WILLIAM DOAK, Pres. Clerk.

PRESBYTERY OF GUELPH.—The ordinary meeting of this Presbytery was held on the 10th of Jan. Sixteen ministers were present and nine elders. The Rev. R. Torrance, moderator.

The Rev. John Duff tendered his demission of the pastoral charge of the congregation at Alma, on the ground that the said congregation had made such progress that it may be expected to be self-sustaining, and that his congregation at Elora desired to secure all his services, and with this view had erected a manse and resolved to increase his stipend. The Presbytery accepted Mr. Duff's demission, and appointed Mr. Middlemiss to preach at Alma, and declare the church vacant. It was also resolved that a preaching station be established at Cumnock, and supplied in connection with Alma.

The application for supply of preaching at Campbelsville was granted, supply to be given in connection with Nassagaweya.

The petition from Knox's Church, Galt, for a moderation was withdrawn on a representation made by the congregation that they were not prepared to proceed to the election of a minister.

A scheme of missionary meetings, drafted by a committee appointed for the purpose, was presented and adopted.

A circular from the convener of the Synod's committee on the State of Religion, having been laid before the Presbytery, it was resolved that queries should be sent to Kirk Sessions, with a view to a consideration of the subject in conference at next ordinary meeting.

The Presbytery had under consideration the subject of a General Assembly, and after approving of the clauses relating to the number of members of which the Assembly shall consist, and to the proportion to be appointed by election, postponed further consideration of the subject till next ordinary meeting.

A paper on Dr. Colenso's views was read by Mr. Ball, which was followed by a conversation on the subject. A vote of thanks was tendered to Mr. Ball with the request that he would put his manuscript into the hands of the Editor of the Record, and have it printed in the local newspapers.

The moderator, by request of the Presbytery, consented to prepare a paper on Renan's views, to be read at the ordinary meeting after next.

PRESBYTERY OF COBURG.—This Presbytery met at Peterboro on the 17th and 18th of January.

Mr. Andrews was appointed moderator for the next six months.

Mr. Alexander having resigned the pastoral charge of the congregation of Seymour, and the usual steps having been gone through, the pastoral relations between him and that congregation were declared dissolved.

Mr. Waters was appointed to moderate in a call at Perrytown and Oakhills ; and Mr. Duncan at Campbellford.

It was reported that the missionary meetings, in so far as they had been held, had been very successful.

Mr. Laing gave in the report of the Home Mission Committee, and read several interesting reports from the missionaries that had been employed during summer. The only cause of regret is the inadequacy of the means at the disposal of the Presbytery to occupy the boundless field that in the new townships is opening up. We believe at the present moment that the Home Mission Fund is \$400 in debt. It would be well if congregations would remember this in their appropriation of the funds collected at missionary meetings, and transmit their contributions as speedily as possible to Wm. Jeffrey, Esq., Cobourg.

It was reported that James Campbell, Esq., Toronto, had kindly presented a parcel of books to three of the towns in the new townships. The Clerk was ordered to acknowledge receipt, and to thank Mr. Campbell for his gift.

A letter was read from Mr. John McColl, Secretary to the Students' Missionary Society, to ascertain whether within the bounds of this Presbytery there be any mission field that the Students' Society could hopefully cultivate. The matter was referred to the Home Mission Committee.

The House Mission Committee were appointed to correspond with the Presbytery of Paris to see if they would adopt as their charge part of our mission field.

Mr. Patterson was appointed to visit the stations to the north of Bobcaygeon for two Sabbaths ; the time of his going to be left to himself.

Next meeting—Port Hope, the 2d Wednesday of March, at 11 o'clock A.M.

PRESBYTERY OF ONTARIO.—This Presbytery met at Prince Albert on the second Tuesday of January. The following are the principal items of business transacted.

Dr. Thornton reported that he had moderated in a call from Columbus and Brooklyn congregation, and that it was given to Mr. Labelle, probationer, signed by 130 members and 30 adherents. The moderator's conduct was approved of, and the call sustained. Mr. Labelle, after seeking time to consider the path of duty in relation to said call, declared his cordial acceptance thereof. Trials for ordination were then appointed to him.

A call from East Puslinch congregation in the Presbytery of Guelph, signed by 170 members and 299 adherents, and addressed to the Rev. John McTavish, Woodville, was, with other papers, received from said Presbytery. It was agreed to place that call in the hands of Mr. McTavish, and require his appearance at next ordinary meeting of this Presbytery, in behalf of his interests, and cite through the Rev. Mr. McLachlan, the congregation of Woodville to appear then also for its interests.

On application made by Knox College Students' Missionary Society, for a field of labour within the bounds of this Presbytery, into which it might send its agent during the summer months. The Court accepted of the kind offer, and allocated Lindsay as a suitable sphere for said Society's operations.

Whitby, Ashburn, (associated with Utica), and Prince Albert congregations applied respectively for moderation in calls. Their requests relating to said moderations were granted, Mr. Kennedy to moderate in the first; Mr. Baird in the second; and Dr. Thornton in the third.

Appointments for missionary meetings were made. On motion proposed, it was agreed that all matters in connection with the supply of vacant congregations and mission stations, be left in the hands of the Clerk.

Mr. Cameron, elder in Woodville congregation, gave notice that he would at next meeting bring forward an overture on Sabbath-Schools for the consideration of the Presbytery, with a view to its being transmitted to the superior court.

A paper on Knox College ordinary fund, transmitted by the Convener of Synod's Committee thereon, was considered ; and a proportion to be paid by each congregation recommended, in order that the amount apportioned to the Presbytery, might, if possible, be raised.

Mr. McTavish gave notice of a motion anent the professorship in Knox College, to the following effect: That the Presbytery, instead of nominating one for the vacant chair in Knox College, recommend that the Synod meanwhile distribute the work not already provided, among a certain number of ministers, each of whom shall be released from his pastoral work for three months, and have his pulpit supplied at the expense of the Synod; and receive the sum of \$300 or \$350 a year, with the rights of an ordinary Professor, till a new appointment be made, or the arrangement ended.

PRESBYTERY OF GREY.—This Presbytery held a special meeting at Mount Forest, Nov. 23rd, at which a call to the congregation of that place in favour of the Rev. John McMillan, Fingal, was sustained.

The Presbytery held their ordinary quarterly meeting at Owen Sound, Jan. 10th and 11th. The Rev. John Ross, Brucefield, and the Rev. A. G. Forbes, Riversdale, being present, were requested to sit as corresponding members.

A call to the congregation of Tara, Amabel, Derby, and N. Sullivan, in favour of Mr. John Davidson, probationer, was laid on the table and sustained. Mr Fraser's resignation of the pastoral charge of Port Elgin congregation was taken up. Parties having been heard, it was resolved that the resignation lie on the table till the next ordinary meeting, and that in the meantime a deputation be appointed to visit, at their earliest convenience, Port Elgin, Dunblane and Southampton, (Dunblane and the 2nd congregation Southampton being at present united), to ascertain the possibility of effecting a union between Port Elgin and Dunblane, and to report to that meeting.

The call to Ashfield and Huron, in favour of Rev. A. Grant, Owen Sound, was taken into consideration. Parties having been heard, and Mr. Grant having accepted the call, it was unanimously resolved that the translation take place. A committee was appointed to draft a minute, expressive of the Presbytery's sentiments towards their brother Mr. Grant, and of their sympathy with his recent congregation in the loss they have sustained, to report at next ordinary meeting. A circular was read from the Committee in Knox College, Toronto, and Messrs. Stevenson and Dewar were appointed a committee to carry out the recommendations therein contained.

The following scheme of missionary meetings was agreed to:

1. Southampton district, including the two congregations at Southampton, Port Elgin, Dunblane, Tara, &c; ministers, Messrs. Tolmie and Frazer. Ministers of this district to interchange with.

2. Owen Sound district, including the congregations in Owen Sound, Lake Shore, South Sullivan, Colpoy's Bay, &c.; ministers, Messrs. Stevenson and Dewar.

3. Meaford district, including Meaford, Thornbury, &c., Sullivan and Bentinck, St. Vincent, &c., Collingwood township; ministers, Messrs. Gauld and J. Cameron. To interchange with.

4. Durham district, including Durham, Priceville, &c., Proton and Melancthon ministers, Messrs. C. Cameron and Park.

5. Mount Forest district, including Mount Forest, Normandy, Egremont, and Carrick: ministers, Messrs. Greig and Hay. To interchange with.

6. Walkerton district, including Hanover and Walkerton, North Brant, South Elderslie and Paisley; ministers, Messrs. Bremner and Moffat.

The above meetings to commence the week after the first Sabbath of February. Collections to be made at each as last year.

WM. PARK, Pres. Clerk.

PRESBYTERY OF LONDON.—This Presbytery met on Tuesday and Wednesday, 10th and 11th Jan., 1865.

The following are the items of general importance. Mr. Scott was appointed moderator for the next six months.

Dr. Burns being present, was invited to sit with the Presbytery. He gave an interesting report of a week's missionary labour, performed during the holidays, within the Presbytery's bounds. A hearty vote of thanks was tendered to Dr. Burns for his valuable and timely services, and the Presbytery gave expression to the pleasure they felt in seeing Dr. Burns among them, and pray that that he may long be spared to the Church.

Mr. Inglis of Woodstock, was also present, and was invited to sit with the Presbytery.

Rev. J. J. A. Proudfoot of London, was appointed Clerk of Presbytery. Mr. Proudfoot thanked the Presbytery for the courtesy extended to him, but gave reasons for declining to act. Mr. Proudfoot nominated Mr. Cuthbertson, and the Presbytery unanimously appointed him clerk, at a salary of \$60. Each settled and vacant congregation to pay towards this salary \$2 annually.

Mr. Forrest's resignation of his charge at Ridgetown was accepted, and Mr. Waddell appointed moderator of Session there.

The call from Delaware to Rev. Geo. Grant was put into his hands, and explanations regarding a new feature in the call, viz: a station at Komoka, were made by the moderator. Mr. Grant signified his acceptance of the call, and after trials previously prescribed by the Presbytery, having been gone through, the Presbytery appointed Mr. Grant's ordination to take place at Delaware on the 25th day of Jan., at 11 o'clock, forenoon. Mr. Proudfoot was appointed to preach and preside; Mr. Skinner to address the minister; and Mr. McKinnon, of Wardsville, to address the people.

A call from East and West Tilbury, in favour of the Rev. W. Troup of Napier, was laid on the table and sustained. Parties were cited to appear for their interests at a meeting of Presbytery at Delaware, on the 25th day of Jan., at 11 o'clock, forenoon.

A call from the congregation at Mount Forest, in favour of the Rev. John McMillan of Fingal, was laid on the table and read. Parties were cited to appear for their interests at a meeting of Presbytery, to be held in St. Andrew's ch., London, on Wednesday, 15th Feb., at 11 o'clock, forenoon.

Messrs. Goodfellow and P. McDermid were appointed to moderate in a call at Sarnia, on Tuesday the 24th day of Jan., at 2 o'clock, p.m.

Rev. Mr. Chestnut was appointed to moderate in a call at Oil Springs on the 1st day of Feb., at 2 o'clock, p.m.

Rev. Messrs. McKenzie and Fraser were appointed to draft a deliverance, setting forth the views of the Presbytery in reference to the habit of promiscuous dancing, which prevails in the country, and to report at next ordinary meeting.

Mr. McKinnon of Wardsville, was appointed to visit Elmira, Ill., U. S., for four Sabbaths, from last Sabbath of Feb, and if called upon, to moderate in a call there. Mr. McKinnon's pulpit to be supplied during his absence.

The strict attention of Treasurers to the punctual return of quarterly statistical returns is earnestly invited. Mr. McMillan of Fingal, is convener.

Rev. Messrs Walker, King, and Alex. Waddell, ministers, and Mr. Clark, elder, were appointed to visit Ridgetown and adjacent stations, with a view to arrange for the more regular and efficient supply of these localities with the ordinances of the gospel.

Mr. Proudfoot read a report in regard to the Sandwich Mission. The report was received, and the committee empowered to purchase a lot, raise funds as best they can, and if they should see fit, to employ a colporteur.

Missionary sections.—The following committees were appointed to make arrangements for missionary meetings.

Chatham section.—Messrs. W. King, Walker, Angus McColl. Mr. King, convener.

St. Thomas section.—Messrs. McMillan, Cuthbertson, Arch. McDiarmid. Mr. McMillan, con.

Mosa and Ekfrid.—Messrs. Sutherland, McKinnon, and Stewart. Mr. McKinnon, convener.

Sarnia.—Messrs. Goodfellow, Fayette, Chestnut. Mr. Goodfellow, convener.

Centre section.—Messrs. Proudfoot, Fraser, and Wm. Clark. Mr. Proudfoot, convener.

Next meeting at London, St. Andrew's ch., on Wednesday, 15th Feb., at 11 o'clock, a.m.

GEO. CUTHBERTSON, Pres. Clerk.

Select Extracts.

USEFUL HINTS TO PARENTS.

“From Better Days for Working People” By Rev. Dr. Blaikie.

Parents should aim at teaching their children to observe and to think. For example, if a chapter be read or repeated, it should be explained in a way adapted to the children's capacity, and its bearing on their own conduct indicated, so as to exercise their thoughts, their conscience, and their feelings. One of the most vital parts of education is to train the young to right feelings. To get them filled with a love of what is good; to get them to admire what is honest, lovely, and of good report; and to adore what is false, cruel, or impure—is the great master-stroke in education, which, when successful, makes the rest mere matters of detail. Yet how little is this realized! If it were generally felt, parents would be always on the alert to attain this end. Every Bible lesson would be improved for instilling into the child's heart love and admiration of the good, hatred and detestation of the vile. The sight of a man treating his horse with cruelty would be improved for planting in the child's breast adhorrence of cruelty in every form. The humbling sight of a man intoxicated, suggesting a picture of the misery so produced—the broken-hearted wife, the ragged, starved children at home—would be used to lodge in the child's bosom a hearty loathing of intemperance. So would other exhibitions of vice and passion. Then, if the child should himself transgress in any of these ways, he might be appealed to very powerfully on the ground that he had often condemned in another the very thing he had done himself. But, further, a conviction of the indispensable need of the child's heart being affected, would stir the parents to incessant prayer for the renewing grace of God. Feeling that it belongs to God only to lodge in the corrupt heart of man true love of the good and pure—true love of him who in goodness and purity—that grace would be implored, with the conviction that without it all would be lost. The habit would be acquired of asking, and depending on God's grace, in connection with every occasion on which a good feeling was sought to be implanted. Whatever might be the immediate result, in due time such a union of prayer and pains, of diligence and devotion, would have an ample reward.

An early habit of prompt obedience by the children, is universally admitted to be one of the most important in family government; and yet it is comparatively rare. Perhaps the parent lays down a law unnecessarily strict, and has not the heart to enforce it; or he issues a threat as a mere bugbear, and then fails to inflict it; or he acts capriciously, and is indulgent or severe, not according as the child has acted, but according to his own temper or inclination at the time; or he scolds and corrects his children when out of temper himself, and without considering to what extent the children deserve correction. It cannot be too forcibly impressed on parents, that the value or efficacy of correction depends mainly on the spirit in which it is administered. If you scold or chastise your children while out of temper, you encourage them to think that it is a mere piece of revenge for a personal injury. Your furious blows, in that case, will either break their spirit or produce a thirst for revenge—they cannot nourish affectionate obedience. Perhaps there is no divine institution more grossly abused than the rod. Certainly there is none which demands such deliberation and courage and faith and affection to use rightly, but which is so frequently used in the excitement of passion, and therefore turned into an instrument for provoking the children to wrath. Never chastise in the heat of passion. When you have cooled down, you will feel that you have done wrong, and some foolish indulgence you will be tempted to give, lest your child should hate you, will complete, instead of remedying the evil. It is essential to the success of parental as of kingly authority, that it be not selfish, but benevolent. In families, as elsewhere, selfishness defeats its

own end. The way to hit the mark of happiness, is to aim above it. The head of a family, who regulates his domestic affairs with a selfish regard to his own comfort only, will miserably miss his aim; while he who aims at the good of all his household, will make sure of his own happiness besides. "He that saveth his life shall lose it; he that loseth his life shall save it."

FAMILY WORSHIP.

By family worship we mean, an acknowledgement morning and evening, in its collective capacity, by the persons who constitute one particular family or household, of the fact of their dependence on God, as their Creator Preserver, Benefactor and Redeemer—of their obligation to love, serve and honor him—of their thankfulness for his daily mercies that have been received by them—united with supplication for their continuance, which should include a confession of shortcoming in duty, misuse of time, and public as well as secret sins which need to be pardoned.

Joshua speaks of his family as his house, "As for me and my house, we will serve the Lord," 23:15. David, as his household, "Then David returned to bless his household," 2 Sam. 3:20. Moses, when speaking of the destroying angel going through Egypt, instructed all the children of Israel to take the blood of a lamb, which was to be lamb for a house or family, Ex. 12:3,26, the blood of which was to be sprinkled upon the door-posts. This they were to remember when they came into Canaan, and when any person, or any of their children should inquire, whether from curiosity or inconvenience, Why do you do this? this shall be your answer, "It is the sacrifice of the Lord's passover, who passed over the houses (families) of the children of Israel, in Egypt, when he smote the Egyptians, and delivered our houses, (families.)"

Days and weeks, months and years, are divisions of time by which we calculate our lives. "Few and evil have the days of the years of my life been," Gen. 47:1, said Jacob to Pharaoh. God does not give us more than one day, or one hour, or one moment, at a time. He has given us no assurance or promise of days and years to come. If they do come, they will bring with them their duties. For the present time, and for this day, there are duties which cannot be made up by any diligence or zeal to-morrow, if we should live.

Is God to be worshipped by us? Is it a duty? Does any creature come into our house who has a right, or privilege, to set God aside? Has the most distinguished guest that can sit at our table, or lodge in our house, any right, any privilege, that will permit us to put God in the corner, or in the garret, or kitchen, or cellar, or pass him by with utter neglect?

If, during the night, he had smitten down one child or parent, it would have produced such thought and sorrow and lamentation, that the most ungodly man would say, it was becoming to worship, to acknowledge, to call upon God.—The shipmaster from Joppa, in time of danger said, "What meanest thou, O sleeper? arise, call upon thy God," Jonah 1:6. Surely on that dark night in Egypt, they called upon their gods, though they were idols, when the hand and judgment of the God of Israel, the living God was upon them.

Of what would the Israelites have been deserving, who were so kept during that dark night from the destroying angel, that no danger had come nigh to any of them, if they did not acknowledge and thank God? From whence came their deliverance—whence their security—what distinguished them on that night? They were men of like passions with the Egyptians; in the same country, neighbours, mingling in each other's company. There was no difference in the appearance of their houses, except the blood upon the door posts showing an acknowledgement of God.

David said. "My voice shalt thou hear in the morning, O Lord. In the morning I will direct, my prayer unto Thee, and I will look up unto Thee." Ps, 5:2.

Jeremiah said, "It is of the Lord's mercies that we are not consumed because his compassions fail not. They are new every morning." Lamentations. 3:22, 23.

Job "rose up early in the morning, and offered burnt offerings according to the number of his sons," Job 1:5.

"Bring your sacrifice every morning," Amos 4:4.

David again said, "Evening and morning, and at noon, will I pray," "Thou shalt make the outgoings of the morning and evening to rejoice."

Surely if God spares the life of a family through the night, that no one of them sleeps the sleep of death, it is as little return to gratitude as could be shown, to unite as a family in giving him thanks for such a mercy. When a family are gathered in the evening around the table which has been thrice supplied in the day with God's bounty, and then are about to lie down to rest for the night, having been kept all the day from the thousand dangers seen or unseen to which each one has been exposed, how can they separate to sleep without thanking him for that day's mercies, or imploring his care and protection for the night. If any one supposed that it would be the last family assembly, would it not be proper? Who can tell that it may not be.

Does it not seem reasonable that when God is pouring down his mercies upon us all day—taking care of us all nights—never ceasing—never weary, that they should be at the pains—have the respect to acknowledge him in the morning and evening? Ought not a family to assemble together morning and evening to wait upon God? It is reasonable? It is right—*Christ Instructor*.

THE SAVIOUR'S ESTIMATE.

Of a truth I say unto you. That this poor widow hath cast in more than they all—LUKE XXVI. 3.

As this circumstance did not escape the notice of Jesus, let it not, my soul, escape thine. That which is so given as to bring God's blessing along with it is the largest sum, however small it may be.—Christian reader, thou canst give thy prayers, thy influence, thy mite, to God's cause. Do so, and the Lord will bless thee in thy deed. Jesus is a close observer in our acts of professed charity. He sees *what* we give, *how* we give, and *from what motive* we give. He knows whether our charities are proportionate to our income. He curses the covetous niggard, and spurns his offering; he blesses the liberal and accepts the work of his hand. He loves a generous heart, because it is like his own. He has given us a high motive for giving, by considering it is done to himself. "Inasmuch as ye have done it unto the least of these, ye have done it to me." O, how this should stimulate us in our charities! Though we cannot minister to Christ personally, as the first disciples could, yet we can do what he considers the same, by relieving the distressed. The Lord loveth a *cheerful* giver. Let us cultivate this grace, that we may the better please him. O Lord what is all that I can give, or all that saints and angels can bring, but two mites when compared with thy rich gift of thyself? As I gaze upon thy glorious person, infinite perfections, precious blood, rich grace and unfailing friendship, may thy Spirit constrain me to yield myself to thee, with all I am and all I have.—*Rev. John Cox*.

Corner for the Young.

GOOD AND BAD APPLES.

One day Robert's father saw him playing with some boys who were rude and unmannerly. He had observed for some time a change for the worse in his son, and now he knew the cause. He was very sorry, but he said nothing to Robert at the time.

In the evening he brought from the garden six beautiful rosy-cheeked apples, put them on a plate, and presented them to Robert. He was much pleased at his father's kindness, and thanked him. "You must lay them aside for a few days, that they may become mellow," said the father. And Robert cheerfully placed the plate with the apples in his mother's storeroom.

Just as he was putting them aside, his father laid on the plate a seventh apple, which was quite rotten, and desired him to allow it to remain there.

"But father," said Robert, "the rotten apple will spoil all the others."

"Do you think so? Why should not the fresh apples rather make the rotten one fresh?" said his father. And with these words he shut the door of the room.

Eight days afterwards he asked his son to open the door and take out the apples. But what a sight presented itself! The six apples, which had been so sound and rosy-cheeked, were now quite rotten, and spread a bad smell through the room.

"Oh, papa!" cried he, "did I not tell you that the rotten apple would spoil the good ones?—yet you did not listen to me."

"My boy," said the father, "have I not told you often that the company of bad children will make you bad?—yet you did not listen to me. See in the condition of the apples, that which will happen to you if you keep company with wicked boys."

Robert did not forget the lesson. When any of his former playfellows asked him to join in their sports, he thought of the rotten apples, and kept himself apart from them—*Methodist*.

"AND WHAT SHALL WE DO?"

One Sabbath afternoon a teacher and his class of boys were reading the third chapter of Luke. When they had gone through it, the teacher, as his good custom was, began to explain it. He reminded them how the people, and the publicans, and the soldiers, came to John the Baptist on the banks of the river Jordan, asking him this question; "And what shall we do?" John told them what they should do. "Now," said the teacher, "suppose you were to ask me this question, I should say, 'You can be useful; that is, you can do some good if you try. If you cannot do some great thing, you can do a little thing, and that would be something.'"

The boys said nothing, but the teacher saw by their looks that they thought he was mistaken. Clearly they did not believe they could be of any use, so he added, "Well, only try."

"How shall we try?" asked one of the boys timidly.

"Keep your eyes open and your hands ready all this week, and tell me next Sunday if you have not managed to be useful in some way or other," said the teacher.

"We will," replied the boys.

The next Sabbath those boys gathered round their teacher with smiling faces and eyes so full of life that they fairly twinkled. He smiled and said, "Ah, see by your looks that you all have something to tell me."

"We have, sir—we have," replied the boys in a chorus.

Then each one told his story.

"I" said one, "thought I would go to the well for a pail of water every morning, to save my mother trouble and time. She thanked me so much, and was so greatly pleased that I mean to keep on doing it for her."

"And I," said another, "thought of a poor old woman whose eyes were too dim to read. I went to her house every night, and read a chapter to her from the Bible. It seemed to give the old lady a good deal of comfort. I can't tell you how much she thanked me."

The third said—"I went walking along the street wondering what I could do. A gentleman called me and asked me to hold his horse. I did. He gave me a penny. I have brought it with me to put it into the missionary box."

"I was walking with my eyes open and my hands ready as you told us," said the fourth "when I saw a little boy crying because he had lost a penny in the gutter. I told him not to cry, for I would help him find the money. I did find it, and the little chap dried up his tears and ran off feeling very happy."

The fifth said—"I saw my mother was very tired one day. The baby was cross and mother looked tired and sad. I asked her to put the baby in my little waggon. She did, and I gave him a grand ride round the garden. If you had heard him crow and clap his hands, teacher, it would have done you good; and O, how much brighter my mother looked when I took the baby in-doors again!"

So much for these lads. Their teacher was more pleased than I can tell you, to find that the boys were learning so quickly and well how to be useful, for he felt sure that having tasted how good it is to do good, they would, as they grew up, go on doing good—and who could tell how much?—for God always helps and blesses those who try to do what Jesus Christ did, for he always "went about doing good."

Now, my young reader, ask yourself the question, "What can I do?"

Book Notices.

NOTICES OF PUBLICATIONS.

Charnock's Works, Vols. I and II. Edinburgh: James Nichol. Toronto: W. C. Chewett, & Co.

These two volumes of Charnock's form part of the works of the Puritan Divines, published by Nichol. They contain 'Discourses on Divine Providence,' and 'The Existence and Attributes of God.' Charnock was one of the most distinguished of the divines of the Puritan period. He was a laborious student, an accomplished scholar, and a useful minister of the Word of God. He was peculiarly distinguished for the extent and accuracy of his knowledge of the Hebrew and Greek languages. His great work is that on the "Attributes," which has long occupied a distinguished place in Theological literature; and, indeed, it may be said that it is the most complete treatise on the subject, even at the present day. His method is logical, and his illustrations simple and full.

We take this opportunity of again recommending the series of works of which these volumes form a part. The works are all valuable, and they are published in excellent style, and at a very cheap rate. We observe that the deserving publisher is publishing a series of commentaries (Puritan period) at a corres-

ponding rate. We doubt not this will form a series of most valuable commentaries.

The Fidelity of the Bible; in reply to Colenso. By the Rev. John Straith, of Ingersoll, C. W.

When the "History of the Decline and Fall of the Roman Empire" was published by Gibbon four score years ago, the sensation caused by its assaults on Christianity was uncommonly deep and wide-spread, and the replies, from the pamphlet and the review up to the stately volume, reached to hundreds. Of course a vast variety of talent and varied degrees of learning and skill were embarked in the enterprise of putting down one of the most insidious and dangerous adversaries that had ever appeared in the field. Gibbon replied, if we recollect rightly, to only two of his assailants; but they were, perhaps the ablest of the whole. Lord Hailes and the Bishop of Landaff, Dr. Watson; treating others with a sneer of contempt. Nevertheless, the truth did triumph, and the historical researches occasioned by the celebrated "fifteenth chapter" of Vol. I have ever since enlarged the bounds, and added much to the value of ecclesiastico-historical studies. Something like this has once more been realized in the case of the Zulu-beguiled Bishop of Natal. His assaults on the historical books of Scripture have issued in results very similar to these which followed the attacks of Toland and the "Moral Philosopher" at the beginning of last century; of Hume and Voltaire about the middle of it; and of Gibbon and Paine nearer its close. The publication of the Oxford "Essays and Reviews," and of the singular works of Bishop Colenso, have occasioned much thinking and not a little extended research and argument. We rejoice in all this as fitted to bring out in the end results favourable to the cause of truth, and we hail with cheerfulness every accession to the "properly equipped" and "suitably harnessed" hosts of Zion. The concise and moderately priced tract now before us, is fitted to be useful, not only by its brevity and precision, but also by the skilful use which its author has made of the extensive knowledge of the language and literature of the Old Testament, which distinguishes him among his equals in standing. He has examined the theory of Colenso and many others regarding the supposed "numbers" of the Children of Israel in Egypt and the wilderness, and in our view has successfully shown that the population as a whole did not exceed one million; and thus the greater part of the Bishops calculations and conclusions is swept away. In point of argument and intelligence, Mr. Straith has no occasion to be ashamed of his book, and we recommend it cheerfully to candid and extended perusal.

"THE REVIVAL OF THE LORD'S WORD, SCRIPTURALLY CONSIDERED. — A Sermon preached at the opening of the Free Provincial Synod of Moray, at Elgin, 26th April, by the Rev. Alex. Cameron, Ardersier, the retiring Moderator."

We have read with much satisfaction this discourse, whose publication appears to have been requested by many of the hearers. It contains very sound and discriminating views on the subject of which it treats: and recognising in the preacher an alumnus of our Knox College, who laboured for a time in this country, we are gratified to peruse so good a monument of his usefulness in the pastorate in his native land, and of the respect and confidence he enjoys among his brethren. May he witness abundantly those tokens of the heavenly Master's presence, after which he so ardently longs!

BOOKS RECEIVED.

We have received from the Board of Publication in Philadelphia, per D. McLellan, Esq., Hamilton, a number of excellent juvenile works, suitable for Sabbath Schools. 'Bible Lessons on Palestine,' a very useful little work: 'Judas the Macabee': 'Life and Light': 'Coins of the Bible,': the Five Gifts.' &c.

The books published by the Board are well worthy the attention of Sabbath school superintendents and teachers.

THE PRINCETON REVIEW.—We have just received the January number of the Princeton Review. We intimate at the request of the Rev. A. Kennedy, agent, London, that subscribers who have not yet remitted their subscriptions are expected to do so at once. The sum of \$4.00 remitted now will pay for 1864 and 1865. Other subscribers will receive the Review for \$2.00 per annum; but it must be in advance.

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KNOX COLLEGE MUSEUM.

The Curators of Knox College Museum desire to acknowledge with thanks, in behalf of the College, the receipt of the fac-simile of the death warrant of Mary Queen of Scots, and of Charles the First, being an interesting acquisition to the museum.

Presented by Mrs. W. Weller,
of Cobourg.

KNOX' COLLEGE LIBRARY RECEIVED PER PRINCIPAL WILLIS.—Donation from Rev. A. Livingston, Stair, Ayrshire, Scotland, Collection of the Scottish Psalmody of the seventeenth century: folio: with a prefatory dissertation by the editor, Rev. A. Livingston. This is an interesting and valuable volume.

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