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# THE HOME & FOREIGN RECORD

OF THE  
CANADA PRESBYTERIAN CHURCH.

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No. 3.

JANUARY, 1867.

VOL. VI.

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## THE OLD YEAR AND THE NEW.

We write at the close of the old year, and before our readers' eyes shall have rested on this page, we shall have entered on the year 1867. To beings hasting to eternity, every moment is precious and important; but there is special solemnity connected with the thought, that another year has passed with all its privileges, and blessings, and opportunities, with all its events, its cares, its sorrows, its joys, its hopes and fears, and that we are entering on another year, the close of which many of us may never see. It becomes us to remember that our time is both short and uncertain, and that whether our work is done or not, we mean the great work for eternity, the time for doing it may very soon come to an end. May we be all diligent, earnest, and devoted, working while it is called to day, always abounding in the work of the Lord.

We have many mercies to acknowledge at the close of the year 1866, public and national mercies, family and personal mercies. The invasion of our peaceful land by unreasonable and wicked men was repelled, although at the cost of precious and valuable lives. The scourge of pestilence has been kept from our borders. The fears of our farmers were happily disappointed, and our Province has been blessed with a large measure of prosperity. We acknowledge God's hand in all our mercies, and we earnestly trust that, as He has been mindful of us in times past, He will bless us for the time to come.

Great and momentous events are in the future. We are on the eve apparently of a great political change in these British North American Provinces. May the guidance and the blessing of God be vouchsafed to our rulers, both here and in the parent country, and may the change be ever ruled for our growing advancement and consolidation, as a peaceful, united, loyal, and God-fearing people.

Throughout the world, great events both in the religious and civil departments are evidently impending. Some things look dark. While the temporal power of the Pope seems to be almost gone, the spirit of Popery is creeping into many quarters in Britain, where formerly it dared not show itself. But there is one at the helm, who can turn aside every danger that may threaten His church, and who will cause her to appear fair as the morn, clear as the sun, and terrible as an army with banners. Let us trust Him, and see that personally we are cleaving still more closely to Him; and then, whatever changes, or revolutions, or conflicts may be before us, all shall be safe and well at last.

## "BRINGING."

In our last number we published a circular from the Committee on the augmentation of Ministers' stipends. In connection with this subject, we earnestly ask our readers to give attention to the following article, which we take from the *Evangelical Witness and Presbyterian Review*, a periodical published in Belfast. The writer after referring to the question "How is the income of Ministers to be best collected," and the various modes adopted in different congregations for this purpose proceeds as follows:—"It is surely of importance to inquire whether the Scripture, the only rule of faith and practice, says or hints anything on this subject. Ever since God has had a Church in the world, His people have honoured Him with their substance, and this they have done specially in the maintenance of those who have ministered about holy things. Means have been wanted at all times for the carrying on of God's work, and money has been demanded by Him from His people, and the simple question is, 'in what way has it been collected.'

"Those who have not examined the matter may be surprised to learn that there is one way, and only one, of gathering for God's service approved of in His Word, and that is, that the contributors should 'bring' what they have already dedicated, and present it as a free-will offering to God.

"How interesting it is to open the fourth chapter of Genesis, and to read at the third verse regarding the worship in the neighbourhood of Eden! 'In process of time'—that is, 'at the end of days'—namely on the Sabbath day, 'Cain brought of the fruit of the ground an offering unto the Lord.' There was an appointed *time*, and an appointed *place*, and the *man himself* was to appear there, and by certain acts declare his faith in God, his submission to the Divine Sovereignty, and, at the same time, his homage in the holding of property. 'And Abel, he also brought of the firstlings of his flock, and of the fat thereof.' Since that hour this way of 'collecting,' and this only, has received the approbation of Jehovah.

"Thus runs the record regarding another important institution of the old dispensation—'The first of all the first fruits of thy land thou shalt bring into the house of the Lord thy God,' Ex. xxiii. 10. In order to 'bring' them the offerer must come himself, and setting down his 'basket' in the place which the Lord had chosen he was to say, 'I have brought away the hallowed things out of mine house,' &c., Deut. xxvi. 13. Observe, the things were already 'hallowed.' They had been dedicated to God privately, and now they are *carried* by the worshipper and presented to Him in the place of public assembly. Thus men confessed that *time* and *person* and *property* were all the Lord's.

"Look at another scene. The record will be found in Ex. xxxv. and xxxvi. A tabernacle was to be built in the wilderness. Who collected the materials? The command went out from Jehovah—'Take ye from among you an offering unto the Lord; whosoever is of a willing heart let him bring it.' And they came and 'brought,' and the women 'brought,' and the rulers likewise, and Bezaleel and Aholiab, and all the wise men worked, and they came to Moses saying, 'The people bring much more than enough,' &c., and Moses had to have it proclaimed that no more work should be made. 'So the people were restrained from bringing.' Ten times and more is that word 'bring' used in this passage to describe the mode in which the offerings of God's people were collected on that interesting occasion.

"Places for the worship of God are needed now. Is the wilderness mode of 'collecting' for their erection never to be resumed? Has any-

thing more simple, cheerful, effective than *God's plan* been devised by the ingenuity of man ?

Pass to another era in Israel's history. It was in the days of Joash, the King. The House of God was to be 'repaired,' see 2 Chron. xxiv. ; 'and at the King's commandment they made a chest, and set it without at the gate of the House of the Lord, and they made a proclamation through Judah and Jerusalem to bring in to the Lord the collection,' &c., 'and all the people rejoiced and brought in,' and 'the workmen wrought and the work was perfected by them.' Had the people of the *Christian Church* been *trained* in such a way as this, would *debts* for repairs have pressed as they do now on many a society of God's people ?

"Once more in Hezekiah's day (2 Chron. 31st chap.), when religion was revived and the worship of God re-organized, means were wanted for the support of God's ministers, 'and as soon as the commandment came abroad the children of Israel brought in abundance,' and 'heaps' were piled up, and when Hezekiah and the princes saw them, and in astonishment 'questioned concerning them,' the answer was, 'Since the people began to bring the offerings into the House of the Lord we have had enough to eat and have left plenty.' Would that every minister of Christ in these lands could say the same thing regarding himself and his family ! They shall be able to do so, when God's plan is universally taken.

"And is not this what we sing of so frequently in the grand old psalms furnished to us in the Book of God ? 'Give unto the Lord the glory due unto His name ; bring an offering and come into His courts.' The word in the original describes the *meat-offering*, a portion of a reconciled man's property brought by him, and dedicated to Jehovah. Are we to continue singing these lines without practising the duty prescribed in them ; and are the rich among us to continue to insult the Almighty by offerings, each Lord's day, such as they would hardly present to the poorest pauper that might ask of them an alms ? See the abundance of blessing, temporal and spiritual, associated with the practice of this duty, or rather the use of this privilege (Mal. iii. 10). 'Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.' *There is a challenge.* When will the churches take it up ?

"But these commands and examples are all taken from the Old Testament. Well and what of that ? 'Whatsoever things were written aforetime were written for our learning.' But come down to the New Testament. How is money now to be 'collected' for God's cause ? The day of Pentecost comes, and thousands are converted. The grace of liberality produced and largely manifested furnished evidence of the reality of 'the revival,' and 'as many as were possessors of houses and lands sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet.' And when Ananias and Sapphira wanted to get credit for religion, though they kept back part of the price, they 'brought a certain part and laid it down like the rest' (Acts v. and vi.). The Church under both dispensations is one, but here, as we would expect, there is a large increase of self-denying cheerful liberality towards God's cause.

"And the spirit continued and spread. When in after years the great Apostle was urging the Corinthians to deeds of generosity, he quoted the example of their Macedonian brethren. 'To their power I bear record,' he says, 'Yea and beyond their power they were willing of themselves, praying us with much entreaty that we would receive the gift,' implying that it had been 'brought' and presented to him for acceptance. And he gives 'order' to these Corinthians, as he said he did to the churches (1

Galatia, that they should *every one* lay by him in store on the first day of the week, making deposits in a common treasury, that there might be no 'gatherings' when he would come. Is not this 'order' on the subject of Christian finance as binding on believers as the command, 'Do this in remembrance of me?' The question is put to induce to serious and prayerful consideration.

"But would it be right to collect pew-rents on God's day? The sooner that name is given up and the system which it represents, the better, if the retaining of it generates and perpetuates the idea that the giving of money to maintain God's ordinances is not one of the most sacred duties we have to perform, and one peculiarly appropriate to the day of the Lord. We 'bring' money to support *missionaries* on the Sabbath, and why not *ministers*? If they are true to their calling, and worthy to be maintained at all, they *ought* to be missionaries, and God's people should esteem it one of their greatest privileges to maintain them in comfort and independence.

"How could the thing be done, asks some one. Well, the writer believes that we are not yet up to that point as a Church where we could trust everything to a weekly offering. We are only in the 'Infant school' of finance. Lessons in a higher class would not suit the mass of our people at present. The *training* should go on as fast as possible. But what meanwhile, is to hinder a proclamation to be made, that on the first or last Sabbath of every quarter each seat-holder or communicant should 'bring' in an envelope or other paper containing his name and address, the sum he gives for that quarter for the support of the ministry, and lay it down on the plate in God's House as a willing offering for His service? If necessary, the deacons or committee could forward immediately a receipt for the amount, and thus a world of trouble would be saved. If any would refuse to 'bring' they could be pursued in the usual way, but if kindly and plainly dealt with, the majority would fall in with the plan at once.

A plan that works well in many places in England, and, as far as it has been tried in Ireland, is a splendid success—a plan so simple—the only Scriptural plan—should not be discarded without very sufficient reasons, and these, it is impossible in the circumstances, to produce. More cheerful as well as larger liberality to God's cause, especially in the department of ministerial support, is greatly needed. Giving to the cause of missions has greatly increased of late years; giving for this other object remains much where it was. And till '*bringing*' is the rule, and not the exception we shall not have that voluntary, ready, free-will, hearty offering so much to be desired, and which 'God loveth.' Are many of the offerings at present *wring* by collectors out of reluctant hands, acceptable to Him? See that woman in the city (Luke vii. 37), who, when she knew that Jesus sat at meat in the Phari-ee's house, '*brought*' the alabaster box of ointment and stood at His feet behind Him weeping, and began to wash His feet with tears, and to wipe them with the hairs of her head, and to kiss them. The proud Pharisee was displeased. How beautifully did the Saviour teach him that this woman had been forgiven much, and loved much, and the precious ointment '*brought*' and poured upon His body was the evidence of her love; 'and he said unto her thy sins are forgiven.'

"How sadly would that glorious picture be changed if the record ran something after this manner—That that morning two collectors called on this woman demanding the box; that at first she utterly refused, but after much higgling and pressing she reluctantly brought it out and gave a small portion of it, to be carried by those men and poured on the feet of the Redeemer! Oh! in such a case her record had never been on high as it is, and the story of her faith and love had never been told in God's Book, or comforted and encouraged lost sinners as it has done.

"Reader! wilt thou go and do likewise? Dispense with collectors as far as you are concerned. For every object immediately connected with the House of the Lord 'bring an offering,' and beg the blessing he has promised.

"We collect and pay taxes. We gather by collectors when we have no common place to which to bring money. What is given to God ought to be presented as an act of worship in His House. God may use what is given in another way for His glory; the times of our ignorance he may wink at; but it will not bring the blessing it otherwise would to the donor. We believe He now *commandeth* all His people everywhere, and every one of them, on the first day of the week, to lay by him in store as God has prospered him, that there may be no 'collectings' such as have been described."

### THE MISSIONARY ENTERPRISE.

**THE EXTENT OF THE FIELD.**—The population of the world is now estimated at 1,263,574,860, viz: Asia, 872,456,200; Africa, 51,875,000; Europe, 274,697,660; America, 60,556,000; Oceanica, 3,990,000.

As to the religious state of the world, the following summary is given, Asia.—Christians, 6,700,000; Jews, 1,500,000; Mohammedans, 76,000,000; Heathens, 788,256,200. Africa.—Christians 3,101,000; Jews, 1,250,000; Mohammedans, 25,000,000; Heathens, 22,524,000. Europe.—Christians, 266,427,960; Jews, 3,431,700; Mohammedans, 4,688,000. America.—Christians, 57,544,000; Jews, 30,000; Heathens, 3,000,000. Oceanica.—Christians, 1,000,000; Jews, 5,000; Heathens, 2,985,000. The totals are, Christians, 334,754,000; Jews, 6,216,700; Mohammedans, 105,688,000; Heathens, 816,915,200, the number of *nominal* Christians being scarcely more than one-fourth of the whole.

**THE LABOURERS AT WORK.**—At the close of the year 1863, there were *sixty-two* Protestant Missionary Societies engaged in the great work of the world's evangelization. Of these there were English Societies 16, Scotch 7, Irish 1, French 1, German and Swiss 11, Dutch 2, Norwegian and Swedish 3, Danish 1, American 17, British North American 2, and West Indian 2. These societies had altogether 1516 Mission Stations, and maintained 1591 places of worship. The number of Missionaries employed in preaching the gospel was 7372, of which number 3868 were ordained ministers, the rest being Catechists, Teachers, and other Lay Agents.

**THE RESULTS OF THEIR LABOURS.**—It must be borne in mind that modern missions have been little more than half a century in operation, many of them a much shorter time. There were at first many difficulties to be encountered, chiefly from the fact that many of the languages and dialects of the heathen had to be learned and reduced to system, and the Scriptures translated into them. This work has now been largely accomplished. In addition to this it is estimated that at the end of the year 1863 there were connected with the Missionary societies above referred to, 468,345 church members, 541,072 persons hearing the gospel preached with more or less regularity; 4,346 schools attended by 232,353 scholars. During the last ten years, the progress has been much more rapid than in previous years. As a specimen we may refer to India. In the year 1852 the proportion receiving Christian instruction was one in every 1,567 of the entire population; while in 1862 the proportion was one in every 666.

There is no ground for boasting or exultation. The results might have been greater, had the faith and energy and self-denial of the Church of Christ been greater. But there is cause of thanksgiving to God for the

results. There is ground of hope for the future. There is success enough to lead us with firmer faith to contemplate the promises of the word of God, and with increasing energy and persevering prayer to spread abroad the glad tidings of great joy.

### Missionary Intelligence.

#### LETTER FROM REV. D. DUFF.—THE LATE MR. McMICKING.

My Dear Mr. Burns,—It is under the influence of deep regret that I now feel called upon to furnish you some particulars relating to the late lamented Mr. Thomas McMicking. The deceased was in connection with the Presbyterian Congregation in New Westminster, from the time of his arrival in the Colony in the fall of 1862. You will remember something of the large party of Canadians from Toronto, Queenstown, &c. who made the journey overland to British Columbia during the summer of that year. An account of his journey was given from the pen of Mr. McMicking, and was largely circulated here and in Canada; a perusal of which, along with a more intimate acquaintance with the author himself concur to show his eminent fitness for the post of leader of the party which devolved by unanimous agreement upon him. I have been struck, in reading through that able and admirable description of *travel, scenery, accident and incident*, with the christian sentiment that pervades it, its just regard for the Sabbath, its Scriptural views of an overruling Providence, and the animating sense of dependence and obligation which colours the whole. Mr. McMicking was a native of Canada; one of his parents still lives in Stamford, County of Welland, where the subject of this notice was born and brought up. Receiving a liberal education he for several years was employed as a school teacher in the village of Queenstown. Here he was married, united to the Church, and at length ordained to the Eldership under the Pastorate of the Rev. Mr. Goodwillie who has since I believe removed to the States. And to be as brief as the occasion will allow, I got acquainted with him on my arrival in this Colony through Mr. Jamieson who could refer with pleasure to the presence and support of one who was at once a most worthy office-bearer and an active and zealous member of the Church. Most keenly do I now feel the value of the *work*, yea rather of the *worker* thus suddenly terminated in our midst, and do earnestly desire and pray that from Canada or elsewhere we might have such another acquisition.

On Saturday morning 25th August, he with Mr. McMicking and family of four boys and one girl left home on a visit to a friend ten miles down the river. Their destination was reached in a small boat which was moored near to the house. A quarter of an hour only had elapsed, when William Francis a promising boy of six years while playing with others in the boat fell into the river. The father rushed to the scene, plunged in after his struggling child, and, as he could not swim, both soon sank to rise no more.

The mother and other members of the family witnessed the sad event, which resulted in the loss of a husband and father. As soon as the tidings reached this, the Government Steam Yacht was immediately sent down to bring up the heart-torn wife and weeping children, who reached home about 11 o'clock P.M. I cannot describe the intense feeling of sadness that like a sickening cloud of gloom settled on the entire community for a time. The body of Mr McMicking was recovered in a few hours, and was brought in early on Sabbath morning to the house so lately the abode of vivacity

and cheerfulness. No such day of irrepressible sorrow have I ever passed; no such unconquerable incapacity for the solemnities of the Sabbath have I ever experienced. God grant that I may read aright this trying dispensation. The body of the child has not been found though every diligence has been used in searching for it. The funeral was held on the Tuesday following, and included in procession Councilmen, to whom he was clerk, Firemen, to whom he belonged, and Volunteers, of which he was Lieutenant, and is believed to have been the largest ever witnessed in New Westminster. On the Sabbath after I took for my text Psalm, 37. 37. and was graciously sustained in an earnest endeavour to improve the solemn event, in the presence of one of the largest assemblages ever convened in our Church in this place. A few days after a meeting of the congregation was held, when the following resolution was drawn up, and with sincerest unanimity adopted.

Resolved,—That the members and adherents of this congregation put on record their deep and heartfelt sorrow for the loss of their respected brother and esteemed Elder Mr. Thomas McMicking, whose strong parental affection as well as christian heroism impelled him to venture his own life for the rescue, if possible, from drowning of his third child William Francis, when both father and son found a watery grave. That at all times we adore the sovereign wisdom and goodness of God, and that it is our duty as it is our privilege, in view of this solemn event, to pray that He who can so do, may overrule this trying bereavement for the good of all, and especially for the sanctification and comfort of the afflicted wife and family.—That we hereby unite in an expression of our deepest sympathy with the bereaved family at their and our great and sudden loss, and earnestly desire that upon them may descend the Spirit of comfort in gracious effusion of the oil of joy for mourning. That we record our humble but grateful testimony to the many amiable traits of our departed brother—our estimation of his person, our appreciation of his domestic and social worth, and valuable services rendered as a free-will offering to this Church: and trust that under the divine guidance, by this solemn visitation we may each one, minister and people, be stirred up to a more just recognition of our duty and privilege, that the work of God may be furthered in us and by us, to whom be the glory through Christ Jesus. Amen.

I add nothing more in this communication. But remain, very sincerely,

D. DUFF.

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#### LETTER FROM REV. A. MATHESON.

RED RIVER SETTLEMENT,

November 17th, 1866.

REV. R. F. BURNS,

*My Dear Brother,*—Your very welcome letter came to hand by the last mail. I need scarcely say that we feel thankful for your deep sympathy with us in our time of trouble. To be deprived of our *whole* family by one stroke was a deep affliction, but it was the doing of our Father in heaven who does all things well. Our feeble sense and fallible reason are too apt to say, "All these things are against us," but if we are the children of God by adoption and grace, our afflictions shall work out for us an eternal weight of glory. May the Lord sanctify to our souls the sad bereavement which we have suffered. Mrs. Matheson has not yet recovered from the shock occasioned by our deep trial. If it is consistent with his Divine will, I hope the Lord will spare and recover her to health. Mr. Black would, no doubt, have told you that we removed down to Little



Britain about the end of August. The house in which we are is old, and can not be made comfortable. I hope the people will get a Manse built as soon as possible. It would also be very desirable to have a Church built here as speedily as possible. The house used at present as a place of worship is too small, and far from being in a central position. Had we only a Church built on the lot of land given us by the H. B. Company, I have very little doubt our Congregation would soon increase in number. But how can we accomplish this? Evidently not by our own means. The few families that are here can not build a Manse and Church. Indeed I scarcely think they can build the Manse unaided. I hope some of our liberal, warm-hearted friends in Canada and Scotland will give us assistance. We shall do *what we can* ourselves. Without aid our cause must stand still here. And surely this would be a cause of regret. My opinion is that we ought to get as speedily as possible a good footing in this part of the settlement; for if the country is soon to be thrown open for colonization the Lower Fort, for several reasons, may yet be the Chief Depot in this region, and I suppose you are aware that the Church ground is only three quarters of a mile from the Lower Fort.

Our attendance on Sabbath, and at the Wednesday meeting, is so far encouraging. The Sabbath School is not yet as large as I could wish. I teach a Bible-class myself. I intend also, if spared, to begin very soon to do something with the view of improving our singing. The Kildonan Congregation does well in this respect. I preach at Kildonan every Sabbath afternoon at 3 p.m.—distance about 15 miles.

ALEX. MATHESON.

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REV. JAMES NISBET.

Since our last issue, more recent letters have been received from Mr. Nisbet, in the Far West. We are glad to say that he and his party are well, and that everything looks auspicious for the prosperity of the mission. We had an interview, a short time ago, with a gentleman who was with Mr. Nisbet, at his station, on the banks of the Saskatchewan, a few weeks previously. He reports very favourably of the situation, and of the prospects of the mission.

We have a letter before us dated Carleton House, Saskatchewan, Sep. 10th, 1866. We subjoin some paragraphs:—

“MY DEAR BROTHER.—I came here, on Saturday, to see Mr. Christie, before he goes west; and, more particularly, to give a Sabbath’s services at the fort. I also expect two boxes from Red River, by the company’s carts that are expected here this evening, which I mean to take down with me. I left our party all well, still living in tents, as we found it necessary to make hay sufficient for wintering the cattle, &c., before going to other work. We have got that completed now—having 60 loads of good hay secured. Nearly all the timber is on the ground for two houses, 24 feet by 18 feet, and I had the foundation of one of them prepared on Friday, before I left, so that there is work for the men till I return.

This visit is at a very good time, as there are more of the company’s officers here just now, waiting for the supplies for their distant trading posts, than are collected at any other period of the year. We had morning and evening service yesterday, when all attended—officers and servants. It is seldom, indeed, that our friends enjoy such seasons; and I trust that the exercises were to some—if not all—of them, as refreshing streams in the wilderness. As I brought Mr. Flett with me, we had a meeting, in the afternoon, with the few Indians who are camped about

the fort—chiefly old people and children—who were very quiet and attentive while I told them of the mission of the Son of God to our world, and their own need of an interest in Him.

The more that I see of the place where we have pitched our camp, the more am I satisfied of the excellence of the locality for a settlement. The soil seems of the very best quality; there is abundance of hay ground, and the cattle are feeding in pasture with grass in some places as tall as themselves, and of the richest kinds. If the seasons prove favourable it will be a most excellent place for farming and stock raising. My idea is that if we remain there we shall do the most good to the Indians, *ultimately*, by endeavouring to collect as many children as possible, and have industrial schools for them—teaching them the ordinary branches of a common and christian education, but also training them to farming, cattle-keeping, carpenter work, and whatever other branches of industry may be found convenient. The girls would be taught house work, needle work, &c. I would bring children from any quarter, who may be willing to come to us. The expense of keeping and clothing them would not be great if once farming operations were fully established. I think there would be no difficulty in producing potatoes and milk enough, at all events; and, an occasional trip to the plains might furnish flesh meat till stock increases. The boys I would clothe in moose leather, and canvas garments, and the girls in print frocks. We should take them at as early an age as possible—orphans, and such children as have none to care for them, should be sought after, as we may be more certain of their being allowed to remain than others. We shall do all we can to induce and encourage Indian families to settle around us; but it is up-hill work—they are so wedded to their roving mode of life.

Since writing the above, I have had a long conversation with Mr. Christie, on the subject of a missionary for Edmonton. We are both agreed that if you were to send a missionary, giving him £100 sterling a year, from your mission funds, the remainder of his salary could be procured on the spot, provided the council of the company make such a grant as I have alluded to.

That I may be able to write you more definitely on the subject, I have resolved—though at a great sacrifice to our company, as we have so much to do before winter sets in—to proceed on a visit to Edmonton, at once; that, from personal observation and intercourse with the people, I may form a more correct judgment than in present circumstances.”

The Convener of the Foreign Mission Committee has received another letter from Mr. Nisbet, written at Carleton House, on his way home from Edmonton. Extracts from this letter will appear in next number.

## BRUCE AND WELLINGTON MINES.

*To the Editor of the Record.*

DEAR SIR,—As you have been favoured with communications from former visitants to the mines, I cheerfully comply with your request, to send you a short account of the visit I paid them, by appointment of the Presbytery of Grey, on the second and third Sabbaths of August last. Those who have perused the interesting letters of Dr. Thornton and Mr. Bauld, in the October number of the Record for 1862, and the November number for 1863, will not expect my letter to possess the interest of novelty, for there is not much change in the general condition of things in that place. The Bruce mines have fallen into the hands of the company that owns the Wellington. They have not been, of late, much wrought;

the company having reasons for concentrating its efforts on the latter ; and to these, accordingly, the most of the miners have been transferred. Since this, however, there is among them a smaller proportion of Scotchmen. From Dr. Thornton's figures, I should judge Scotchmen have decreased by a third, giving place to Cornishmen, of whom the mining population for the most part consists. The state of society, I think, must of late have somewhat improved. I never saw a quieter Canadian village. I should judge the people to be industrious and sober in a high degree ; many excellent, intelligent, manly fellows are to be found amongst them and, so far as my intercourse with them went, I by no means considered them as a body characterized by a careless, irreligious spirit. The managers of the company deserve all praise for their policy, which has been to foster the settlement of worthy men, and gradually rid the place of the lawless and debauched. With these exceptions, the statements of the gentlemen named apply pretty accurately at the present time.

I was instructed by the Presbytery, should I see fit, to organize a congregation, and dispense the Lord's Supper. In the exercise of the discretion allowed me, I was not long in resolving that it would not be proper to propose such steps, till such time as we shall have taken a better hold of the station, and have, by our acts, given the people some guarantee that they may count on regular safety in connection with our church. I was not met among them by the severe expressions of dissatisfaction I had calculated on, but, as before my visit they had not seen the face of one of our ministers or preachers for two years, they had, in truth, some ground for supposing they were neglected. I was able to show them that earnest efforts had been made to provide for them, and that the failure of the Presbytery to send them such supply as they required, arose wholly from its inability to do so with the limited resources at its command. A special appointment for the whole summer should be made for the mines. All efforts to effect this through the Committee, or more privately, have failed, it is to be regretted, these two years. Not having the correspondence with the Committee in my possession, which took place at the time the station was placed under our charge, I am unable to state exactly to what extent we were warranted in entertaining the impression that the Committee would give particular attention to its claims ; but, should it remain under our charge, I hope we shall succeed in obtaining a special appointment for it hereafter. It is most desirable that a suitable settlement should be brought about as soon as possible, in such an exceptional field ; and that in the meantime we should *retain* it by suitable attention. It will be hard doing this with the ordinary supply of labourers placed at the disposal of the Presbytery.

The mining region is developing very slowly on the Canadian side, though on the other a large population is gathering, and a large traffic is already supporting a considerable fleet of trading vessels ; so that any day the tourist can calculate on meeting, in the St. Mary River, with a propeller on its way to Detroit. The causes of this difference are to a great extent inexplicable, and it is enough to make any one who has the honour of his government and the welfare of his country at heart, to blush, as he hearkens to an intelligent recital of these causes ; for they are neither summed up in want of capital nor want of enterprise. It is to be hoped the incubus now resting on the Canadian shore will soon be shaken off it when it will make rapid strides in prosperity.

The miners being for the most part Cornish, the denominations which find most favour with them are the various classes of Methodists. Both the Primitive and Wesleyan branches have considerable congregations with ministers, in the place ; and most of the Scotchmen, I am sorry to say

not all, avail themselves of ordinances at their hands. The English church has a few adherents. Till lately all denominations used the same building, for the cost of which they were assessed by the Company according to their relative strength. The Primitives have erected a neat and commodious chapel for themselves. The Wesleyans too would like to have one of their own. These regularly occupy the Union Chapel at present, and little inconvenience has been felt hitherto; though, certainly, it will not be small whenever the other bodies receive anything like regular supply. In the meantime the Wesleyans cheerfully give place to any visitant for a short period, and gratify him by large audiences, but at the cost of making him unable to determine how many have an interest in his mission.

I made my upward trip in the Waubuno, the owners of which charge ministers travelling on duty only half fare; a kindness which deserves grateful acknowledgement. I had a delicious sail through some of the finest scenery in Canada, the attractions of which, if anything, increase for the fifty miles between the mines and the Sault Ste. Marie, which I was enabled, on a most favourable day, to visit by the following week's trip of the Waubuno. The weather, however was just beginning to break. On the first Sabbath, rain poured all day in torrents, and the audiences were not large. The same cause seriously affected attendance at week-day services. Next Sabbath the morning was fair, and the large Union Church was crowded, but by the evening the deluge again commenced. I had intimated that though I was appointed for only two Sabbaths, it seemed likely I would have to remain with them a third Sabbath, as by neither of the two steamers on the route could I get home in time; which, though by no means very convenient for me, seemed gratifying to the people. On Monday evening, however, one of my people, Capt. McNab, arrived from St. Mary River on his way home with his trim little Schooner the Stanley and I at once arranged to set out with him. It was a venture; we might have been long enough tossed about, like many before us. We had a fair wind, however, the whole way, though a little too strong; which, after vigorously shaking us in rough attrition with everything round, and giving us full experience of the varied sensations connected with a vessel sailing for the most part on its side, landed us in Owen Sound, in thirty-six hours; with the satisfaction of knowing that the steamer could not have done it more quickly.

Yours, &c.,

THOMAS STEVENSON.

### MISSIONS OF FREE CHURCH.

The Free Church Record for December contains much interesting intelligence as to the progress of the gospel in India and Africa. Dr. Wilson of Bombay gives an account of the baptism of two young Parsis. Both of them appear to be earnest and devoted christians, and one of them has his heart greatly set on becoming a missionary to his fellow countrymen. Dr. Wilson states that the Parsis are daily becoming more liberal in sentiment, and is of the opinion that they will be the first of the tribes of Western India to receive christianity as a body, and the foremost too in its propagation.

The Rev. N. Sheshadri gives an account of one of the evangelistic tours which he and his fellow labourers are in the habit of making, carrying with them the good seed of the kingdom.

An interesting communication appears from a native connected with the Howrale mission station, in the immediate vicinity of Calcutta, giving

an account of the conversion of the last member of the family. His narrative is simple and interesting and shows how highly he prizes the blessings of the Gospel. We subjoin part of his narrative.

"Rejoice with me, for I have found that which was lost. Behold the truth and the fulfilment of the word of our Lord, 'This day is salvation come to this house' is literally fulfilled and verified.

"Oh, had I been a good scholar, I could picture out my rejoicing and thankful heart to show forth the mercy of God our Father on sinners, the work of the Holy Ghost in the ears of sinners, and the love of our loving Jesus for sinners, and fully to express the causes of my asking you to rejoice with me. However, I shall try to give a short sketch of the causes of my rejoicing. On the 17th August, 1862, I was baptised; my wife on the 4th January, 1863; and then my youngest brother, Jodu Nath Das, on the 6th December, 1863; and my neighbour, Lucky Monie Mittra, (widow) on the 23rd July, 1865. These were the ninety and nine, and the one was my younger brother, Baikanta Nath Das, that was left behind, gone astray, and who was wasting the things that had fallen to his share. He has returned, and I have found him safe on the 15th July, 1866, the Sabbath of our Lord.

"From the day after my baptism he was living with my uncles, and through their instructions he acted cruelly, and afterwards divided the little property with me, taking his share. A few months ago, on an evening, having an opportunity to speak, I told him of the Lord, and asked him how he was feeling, and to join us to serve the Lord Jesus; but the answer was not very favourable. 'He that is not against us is for us.' Observe the instrumentality of the Father to change the heart of sinners. Two Hindu Babus—namely, Ram Chandra Cowar and Beni Madhub Cowar—clerks of the East Indian Railway Company, who were students of the Free Church Institution, helped much in exhorting Baikanta Nath, and asking him to join us.

"Last Monday evening, the 9th July, when we were sitting together, he came and broke out saying, 'brother, what shall I do if I be put in great difficulty after I have joined you, for I am not educated?' I answered, 'You have learned a trade, and can earn for yourself; we must not expect to be always happy in this world. We have to suffer patiently; for it is better to suffer with the people of God than to be happy with devils.' He answered that it is through sin only I am put into all these troubles, and have lost my peace of soul. On the following morning he returned with the remains of his share of the property, and his wife with him, who is only a girl of eight years. She was made a seducing plot of my uncles, and the devil's device to prevent my brother from joining us. I speak not of my uncles only. It is a common practice among most of the Hindus to divert their sons from embracing christianity. Such persons are happy to see them with evil company, rather than see them speaking with or even looking at a disciple of Christ.

"On the following Sabbath, Baikanta Nath with his wife joined us in family worship, humbly kneeling by our sides at the footstool of our Lord our God. Oh, how happy we were! And any one would have been happy thus to assemble together a little band of believers to offer up prayers, thanks, and praises to the Almighty Creator of Heaven and earth, under the roof that had been once the stronghold of Satan. Indeed, it was a joyful sight! The three brothers, with the wives of the first and second, our neighbour Lucky Monie Mittra, and two of her native Christian companions spending their holidays with us, and a country maid—eight in all."

From Kaffraria the Rev. Mr. Ross writes, giving an account of some of

his itinerant labours, which, after a season of suffering he has been able to resume.

The Rev. Dr. Koenig, Jewish Missionary at Pesth, mentions several interesting incidents, showing how, in various ways, the truth is working its way. He refers to the ravages of cholera which were very severe. The Mission had been visited by the Rev. Mr. Hammond, who is well known as an evangelist, both in America and in Scotland, as well as by other Christian friends.

### MISSIONS OF IRISH PRESBYTERIAN CHURCH.

The Foreign Missions of the Irish Presbyterian church continue to prosper. At Ahmedabad a school is to be established, Christian friends there having provided funds for a suitable building. At Rajkote, the Christian education of the young, the hope of India, as will be seen by the following communication, is progressing favourably.

RAJKOTE, Sept. 18, 1866.

A few weeks ago, I held a public examination of the children of the Mission Schools connected with the Rajkote station. I have held several examinations of the whole assembled children, at the Mission House, and visit the schools frequently, but this was the first exhibition of the children in public in my time. As on a former occasion, when Mr. M'Kee was here, Mrs. Keatinge, a friend of educational and every other good enterprise, invited the children to the Residency. Invitations were also sent to the ladies and gentlemen of the station, and I am glad to be able to report that they were well represented on this occasion, almost all having come. The children were delighted when they heard they were to be permitted to assemble on grounds attached to the Residency. Half an hour previous to the announced time they came in full force to the Mission House with cleaned and shining faces, and adorned in the bright-coloured and gaudy garments and turbans that so please the Eastern fancy, and even to Europeans seem becoming here. There are at present three schools, having an addition of one lately, under my superintendence, and the united children amounted to a band of 210. It was a grand sight for the Missionary to contemplate these young aspirants to earthly fame, and candidates for eternity, as they marched from his bungalow to the place of examination. And though the education of so many immortal souls entails a tremendous responsibility, it was not without some feeling of pride I accompanied them.

The children were soon seated in rows on the grass, and when a considerable number of Sahib Lok (English) had assembled, the examination was proceeded with. The knowledge of the boys of the first classes was tested in all the customary rudiments of education, besides which they repeated a chapter of John's Gospel, were questioned on Old and New Testament and Catechism, and recited several hymns, in native measures: the pieces of poetry from the Government books of instruction. Some of the gentlemen present on my invitation, questioned the boys through the medium of Hindustani on Geography and the Bible. The volumes of the Old Testament Scriptures in Gujarati type are so large and massive as to be unsuited to the purposes of a school, for which reason the children's knowledge of their facts, acquired from the incidental references of their instructor, is rather limited. There is much need of a hand-book of the Old Testament history, adapted for children. Mr. Montgomery, whose work on the New Testament is much appreciated, was, I understand, engaged in the preparation of such a volume previous to his departure

for Europe, and it is to be hoped he may now obtain the leisure and opportunity necessary for the completion of his undertaking.

The children of the second classes read very satisfactorily, and repeated a portion of the 16th chapter of Acts, while the smaller boys of the lower classes, as day-time had almost expired, played a most conspicuous part in what formed the sequel to the examination—the distribution of sweet-meats. Not only was a liberal supply of sweets provided for the children, by the kindness of the lady who had invited them to her bungalow, but each was presented with a small silver coin. The gentlemen were pleased with the appearance and deportment of the little ones, and the children were evidently delighted with their fare.

Since then I have written a report of the schools, which, in the time of Mr. M'Kee, the ladies of the station undertook to support. It has been circulated, with a subscription list, by Mrs. Keatinge, not only among Europeans, but, as formerly, amongst the native community, and with a most gratifying pecuniary success. More than 300 rupees have been subscribed and made over to me for educational purposes, of which sum 100 rupees is the donation of a Mahomedan chief.

A most pleasing, and I might say anomalous, feature of one of our schools is, that though nominally a boys' school, it is attended by five young girls. This is a strong proof of a real desire on the part of some parents that their daughters as well as their sons should have imparted to them the benefits of education.

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#### MISSION IN FORMOSA.

The English Presbyterian Church has at last succeeded in establishing a mission in the Island of Formosa. Mr. Douglas accompanied Dr. Maxwell there last year, and attempted to settle in Taiwanfoo, the capital, which has a population equal to Edinburgh. The opposition to open an hospital was so great—partly arising from the doctors who, it may be, thought their craft in danger—that they were glad to escape from the town in safety, and establish themselves in the small seaport of Takao. Several foreign merchants reside there, and the place is rapidly increasing in size and importance. It is also visited in large numbers by the Chinese from Tokein, and Dr. Maxwell has numerous audiences of sailors from the sea-coast near Chinchew, who listen eagerly and patiently to the reading of the Scriptures and exposition of the gospel message. With the help of native assistants, the prospects are very encouraging; but it is essential that an ordained missionary be added to the staff without delay.

The benefits of the medical work are already widely appreciated, and in June last new mission-premises were opened in the very heart of the town.

There are several men of whom there is hope that their hearts are touched, and that they are sincerely striving to walk in the way of life. The keeping of the Sabbath is found there to be the great test of men emerging from Chinese heathenism, and oftentimes a very hard test to poor working men—the temptations to the violation of it on the side of foreigners being nearly as great as on the side of their Chinese masters. Dr. Maxwell, in a letter lately received by a friend in Edinburgh, writes thus:—

“We are now in possession of a comfortable chapel and a comfortable residence in Takao. There have been for months past several applicants for baptism, whose claims await the consideration of Mr. Swanson or the brother who may be expected shortly to pay a visit to the mission in For-

mosa, a clerico-episcopal visit. Within the last two weeks two new men, new in a sense of distinct and well marked desire to confess Christ's name, have associated themselves with us; so that there are in all at present seven men who may be looked upon as applicants for admission to the church in Formosa. How many of these, however, may be deemed worthy of receiving baptism, will depend on the testimony they shall have borne, and be found bearing when the Amoy pastor arrives. We are longing much for such a visit, and it is only delayed, I believe, by the dangerous state of the weather at this time of the year. The Formosa Channel is at all times an awkward place, and in the typhoon season is a name to inspire dread. Just a fortnight ago, it engulfed, in one of those sudden sweeping storms or cyclones, a vessel and all its living freight, which had left us here two or three days before."

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

LETTER FROM REV. J. GEDDIE.—The December number of the Home and Foreign Record, of the Presbyterian Church of the Lower Provinces, contains a letter from Rev. J. Geddie, dated "Sydney N. S. W., 16th August." Mr. Geddie mentions that great interest was excited in Australia in behalf of the New Hebrides, and that the Churches there are likely to become eminently missionary Churches. There were no less than eleven missionaries in Sydney for a few weeks. Mr. Geddie was to sail, early after the date of this letter, in the "John Williams"

LETTER FROM REV. W. McCULLAGH.—The Rev. W. McCullagh writes under date 27th August. He states that during the two preceding months an epidemic had visited Aneiteum, which had carried off at least 200 of the population. The Islands had been visited by "The Brisk," one of Her Majesty's Steamers. All was peaceable. In company with the commander and officers of the steamer, Mr. McCullagh had visited the volcano in the Island of Tanna.

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#### SOUTH SEA MISSIONS—SAMOA.

In the December number of the Missionary Magazine of the London Missionary Society, we have several cheering tokens of the progress of the Gospel in Samoa. The missionary collections of several of the churches are given, and they might put to the blush many far richer churches in more forward lands. It is proposed to send eight more Samoan teachers to extend the newly opened mission to the N.N.W. This mission field is becoming the parent of many other missions, viz.: the Loyalty Islands, the New Hebrides, Savage Island, Tokelan, and now the "Ellice," and "Marshall" groups.

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### General Religious Intelligence.

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#### RITUALISM AND POPERY IN THE ENGLISH CHURCH.

It is sad and painful to hear of the extent to which ritualism and popery are spreading in the English Church. It is stated that there are now in England many churches in which public worship is conducted in such a way that a spectator could scarcely tell whether the worship was popish or not. A letter has lately been addressed to the Bishop of Lon-



don, by an earnest member of the Church of England, on the worship as conducted in the Church of St. Albans, Holborn, London. After describing the worship, which appears to be thoroughly popish, and the preaching, which was of the same character, the preacher declaring "In a few moments you will be brought into the presence of the Lord, in the holy sacrament of the Eucharist; you will see Him in His own flesh and blood,"—the writer says to the Bishop, "At present, my lord, he would be a reckless man who should venture to assert that the Church of England is, in any intelligible sense of the term, the bulwark of Protestantism. It is the nursery of Romanism, and it has supplied that apostate system with some of its noblest sons, both clerical and lay. Of no other church in Britain can this be said. I have written this letter in sorrow, not in anger, knowing well that I am but giving utterance to the convictions of thousands who have loved the services of the Church of England, who received its baptism and confirmation, who were married within its pale, and had hoped to be its steadfast and loving adherents."

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#### THE LATE WAR IN GERMANY.

The Rev. Dr. Cairns, of Berwick, Scotland, in touching on the religious bearings of the late war, at a missionary meeting, said—"The religious results to Germany are likely to be immense and incalculable. For the first time since the Reformation, its public policy falls into Protestant hands. It is not desirable that Protestantism should be supported by the sword; but it is an incalculable blessing that the sword should protect perfect religious equality; and this great result under Prussian ascendancy in Germany is secured, not only in the Prussian territories and those confederated with them, amounting to twenty-eight millions, but also more than ever among the eight millions of the Southern Confederation, and by a natural consequence the nine millions of Germans left under Austria, as well as the non-German Austrian peoples. Austria must now develop religious liberty among her own subjects; and the result of the war has thus been to consecrate religious freedom from the Adriatic to the Baltic, and from the confines of Switzerland to those of Turkey. The last bulwark of intolerance and Papal despotism in central Europe has fallen. The might and mastery of Romanism as a coercive tyrannical system, long anchored by the iron or leaden gripe of Austria, is at last unmoored, and floats down the Danube a mighty wreck into the Baltic Sea. What Gustavus Adolphus and Bernard of Saxe-Weimar could not achieve in the seventeenth century, is gained in the nineteenth, and the work is not less divine that a Frederick the Great and the two Napoleons have been employed to prepare it and help it forward. One feels as if a great iceberg had been suddenly dissolved, or the Apocalyptic mill-stone cast into the sea. To the upholders of anti-Christian thralldom, it is almost the hour of supreme anguish; to its countless martyrs and victims, that of triumph and of hope. Another great result of the war is the close alliance likely to arise between Italy and Protestant Germany. It is a wonderful providence that God should first employ a Papal and then a Protestant Power to accomplish the liberation of Italy from the Papal yoke. The fact that the Protestant Power comes last, with the generous and cordial style of its support, is eminently fitted to throw the future of Italy into his hands, and to alienate that country more and more from Papal connections. The reaction of Italian liberation on the German party in this alliance I cannot but hope will be favourable; and yet more of the German side on the Italian. With all the drawbacks of its rationalism in too many quarters, German Protestantism is a mighty and a salutary power, and it may now unite with England and America in conferring upon Italy a nobler freedom than has been won for her by the sword of Guibaldi, or the world-shaking victories on the Elbe. I will not touch on the bearing of the war on the ultimate religious unity of Germany, though I expect this, so far as Protestant Germany is concerned, ere long to follow its political consolidation, but will only add a word on its re-

sults upon the evangelisation of Italy. The temporal power of the Papacy, as if by just retribution, struck at decisively by Italian hands, is evidently doomed. Not even France can save it; and how vast the effect will be on its spiritual pretensions no one can tell. Some may have thought it possible to separate the two, and regarded the adherents of the Papacy as blind to their own interests in not attempting it. But after all they may be wiser in their generation, and therefore we may regard the blow now dealt as all the more charged with fatal issues. No doubt it may be long before the spiritual Popedom expire; but it becomes virtually a new religion; and the old blood may not run in the new veins with copiousness enough to keep it very long alive. If it lose any of its old territory—such as Italy, or France, or Austria (and this amongst the collisions and jealousies of these Powers is quite possible)—its pretensions to Catholicity will become more and more untenable; and any great spiritual apostasy, following on its temporal losses, would give a shock to its credit not easy to be repaired. For this reason, as for others, we have the mightiest arguments to carry forward the work of evangelisation in Italy, now so gloriously free; and in a time of great and fundamental shaking, we may expect God to pour out His Spirit more widely than ever before.”

#### ITEMS OF GENERAL RELIGIOUS INTELLIGENCE.

**BISHOP COLENZO.**—A decision has been given in regard to the payment of the salary of Dr. Colenso, in favour of the Bishop. The decision is regarded by many as proceeding on grounds opposed to the views of the Privy Council.

**THE UNION QUESTION.**—This subject still continues to engross a large share of the time and attention of the Presbyteries of Scotland and in England. It is evident that by far the most of the members are in favour of union, but different points are coming up which may occasion discussion and delay. In England the principal question is as to the extent of the union,—whether the united church shall be for Britain, or for Scotland and England separately, the United Presbyterian Church being, in general, opposed to a separation from their brethren in Scotland, while the English Presbyterian Church and the Free Church are generally in favour of union in Scotland and England separately. A large meeting of the ministers and elders of the two churches was recently held in London, for the purpose of exchanging sentiments on the subject of union.

**SECESSIONS TO ROME.**—During the last three months no less than five clergymen in full Anglican orders, and all belonging to the ultra High Church School, have been formally received unto the Romish Church.

**DR. LEE ON CONFESSIONS OF FAITH.**—In his opening lecture at Edinburgh, Dr. Lee delivered a characteristic address on theological education, strongly condemnatory of articles and formulas, and urging their abolition. Until this is done, the Professor holds that “The christian minister must continue to hold a false subordinate, and in a great degree, an influential position.”

**THE POPE.**—It is stated that there is an understanding with the King of Italy as to the retention of Rome by the Pope. It is, however, very doubtful whether the Romans themselves will be satisfied to be still under the temporal power of the Pope, while the rest of Italy is under Victor Emmanuel.

**DROWNING OF THE BISHOP OF CALCUTTA.**—Dr. Cotton, Bishop of Calcutta, was accidentally drowned in the Ganges, while proceeding on board a steamer at Kooshtea. Dr. Cotton was highly esteemed not only by those of his own church, but by others.

**CASE OF REV. WALTER SMITH OF GLASGOW.**—For some time past the

case of the Rev. W. Smith has been before the Presbytery of Glasgow. He is charged with having, in certain sermons, set forth views opposed to those of the Confession of Faith, on the subject of the decalogue, and the authority of the Old Testament. The Presbytery of Glasgow, by a majority, adopted a report, which specifies and condemns the views referred to. Against this finding a number of members, including some of the Theological Professors, have appealed to the Synod. The case may likely come before the Supreme Court.

THE SOUTHERN PRESBYTERIAN CHURCH IN THE UNITED STATES.—The General Assembly of the Southern Church in the United States met a short time ago at Memphis. Various measures were adopted for the carrying on of their ecclesiastical work. A number of resolutions were adopted with reference to the coloured population, which however deprecate the idea of separation between the white and coloured population in regard to church organization, and make no arrangements for churches for the freedmen. The *Presbyterian* has an article condemnatory of the course of the Assembly, which, it observes, has been guilty of a notable blunder.

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### Home Ecclesiastical Intelligence.

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MONTREAL, ST. JOSEPH STREET.—The Rev. A. Young, of English River, has accepted the call of the congregation of St. Joseph Street Church, Montreal.

FARNHAM, C. E.—The Rev. W. Scott, has declined the call of the congregation of Farnham.

CALLS.—The congregation of *Berlin*, have united in a call to the Rev. Mr. Cummings; The congregation of *Mitchell*, to the Rev. J. W. Mitchell; the congregation of *Allan Settlement, Madoc*, to Rev. W. Reeve.

PUSLINCH EAST.—The Rev. K. McDonald of East Puslinch was lately waited upon by a deputation of his congregation, who presented him with an address expressive of their appreciation of his services, and a purse containing about \$140.

CLINTON.—The people of Clinton during the past summer having purchased a suitable site, built a commodious manse, which the Pastor and his family entered on the last day of November. On the following evening a number of the congregation and other friends visited the manse, bringing with them a large number of useful and valuable articles for the family. The congregation of Clinton have always been distinguished for their liberality and punctuality in the matter of stipend.

NAPANEE.—On the evening of the last Wednesday in November a pleasant soiree was held at Napanee. Dr. Holden occupied the chair, and the principal speakers were Prof. Mowat of Queen's college; Rev. A. Wilson, Kingston; and the Rev. J. McMechan, Picton. The speeches were appropriate and interesting, and the proceedings, including the music, were of a very pleasing kind.

In the course of the evening it was mentioned that there was, on the Presbyterian Church, a debt of sixteen hundred dollars not provided for, and it was suggested by one of the speakers that this would be a good time to try to pay it off. A subscription was started, and we are happy to say that in a short time nine hundred and twenty-three dollars were subscribed, and since that evening two hundred and seventy-three dollars were added.

The sale of tickets amounted to about sixty-seven dollars, so the financial proceeds may be stated at twelve hundred and sixty-three dollars.

We heartily congratulate Mr. Scott and our friends at Napanee on the success thus realized.

**WALKERTON AND THE MISSIONARY SCHEMES OF THE CHURCH.**—As it may be interesting to our backwood congregations to know what others are doing, we give the results of the above church, under the Rev. R. C. Moffat, for the last four years. During these years an excellent manse has been built, the church debt has been paid off, and now the payment of an addition is in progress. The following plans have been tried during the past nine years: First, collections on Sabbath according to Synod's appointments, but this plan depends on too many contingencies to be greatly successful; second, quarterly gatherings by collectors, but this involves too much labour in widely scattered fields; third, a Mission box placed monthly at the church door, but this was sometimes forgotten; fourth, envelopes placed on the first Sabbath of each month in the pews. By the envelopes every man has the option of giving monthly, quarterly or yearly.

The collection for 1866 would have been considerably more, but it was resolved that the February one should be given instead of a soiree, and a very respectable one was the result.

1863 By Missionary Box .....	\$20 54
1864 By Envelopes.....	55 83
1865 do .....	64 13
1866 do .....	74 66

But while our people increase in liberality, let them increasingly remember the divine word, "My son give me thine heart."

**WALLACEBURGH.**—An appeal has recently been made to the congregations in the bounds of the Presbytery of London in behalf of the Church at Wallaceburgh. Wallaceburgh is one of the oldest settlements of the West, but, from a variety of causes, Presbyterianism has not made the progress that might have been expected. A church was built some years ago, but it was burdened with debt, for which two members of the congregation were held responsible. The appeal, which is from the pen of the Rev. F. Kemp, sets forth strongly all the facts of the case. We trust that a hearty response will be the result, and that a fresh impulse will be given to the cause in Wallaceburgh.

**ST. MARYS.**—Rev. R. Hall.—The congregation of St. Mary's, in consideration of their high respect for the Rev. R. Hall, and of the many important services rendered by him to the congregation, particularly during their vacancy, recently presented him with a pocket-book containing \$113. The gift was accompanied with an address, to which Mr. Hall made an appropriate reply.

**BAY STREET, TORONTO.**—The annual soiree of the congregation was held on the evening of Wednesday, 19th inst. Dr. Jennings presided, and was surrounded by most of the ministers of the city, and other brethren. All were delighted to see the pastor so much improved in health since his return from Europe. In the course of the evening, Mr. W. Burns, student who had officiated for Dr. Jennings in his absence, was presented with a valuable gold watch and chain, as a token of the feelings of affection and respect entertained for him by the congregation.

**COOKE'S CHURCH, TORONTO.**—This Church, after being painted and renovated, was re-opened for public worship on Sabbath 9th ult., when sermons were preached by the Rev. Dr. Ormiston and Rev. Dr. R. F. Burns. The collections on the Sabbath, with the proceeds of a soiree on the Monday evening amounted to nearly \$300. The alterations and improvements in the church amounted to nearly \$1000.

ROCKY SAUGEEN.—The ladies of the congregation at Rocky Saugeen have presented the congregation with a set of communion vessels and tokens, also with pulpit Bibles, Gaelic and English.

PRESBYTERY OF GUELPH—GERMAN MISSION.—We rejoice to hear of the success of the work undertaken by the Presbytery of Guelph among the German population. The Rev. H. Leutzinger has been invited to minister to a large and respectable congregation in Berlin, and is to be ordained by the Presbytery, that he may be the better fitted for labouring efficiently and successfully in his interesting field.

ST. ANN'S, GAINSBORO.—A pleasant social meeting of the congregation was held at the manse at St. Ann's, on the 22nd ult., for the purpose of manifesting respect to the excellent minister, Rev. J. Malcolm, and giving some substantial expressions of their respect and attachment, in the shape of money and various articles to add to the comfort of the new and commodious manse. The Rev. Dr. Burns, of St. Catharines, Squire Secord, Captain Upper and the pastor of the congregation, delivered appropriate addresses. The evening was spent in a very pleasant manner, and the whole proceedings showed the happy feelings existing between pastor and people.

PEMBROKE.—On the 7th ult. a soiree was held in the Presbyterian church, Pembroke, for the purpose of raising funds to assist in defraying the necessary expenses connected with the enlargement of the church. The Rev. W. Aitken, of Smith's Falls, the pastor of the congregation, the Rev. J. McEwen, with some friends of other churches, delivered appropriate addresses. The sum of upwards of \$60 was realized.

PERTH.—We noticed in our last number the ordination of the Rev. W. M. Roger, as Pastor of the congregation in Perth. The Rev. Messrs. Moore, of Ottawa, Aitken, of Smith's Falls, McKenzie, of Almonte, Fraser, of White Lake, with Rev. J. M. Roger, of Peterboro, father of the young pastor, and Rev. W. Bain, of St. Andrew's Church, Perth, were present, and took part in the proceedings. A social meeting of the congregation took place in the evening, the proceedings of which were highly interesting. Mr. Roger enters on his work with the best wishes of his congregation.

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### THE STATE OF RELIGION.

*To the Editor of the Record :*

SIR.—Allow me to avail myself of your pages to intimate that a copy of the following circular, addressed to each Minister of the Church, whose name stands upon the last Synod roll, was mailed in Guelph on 1st. December last. Should any of these fail to reach its destination, the Convener of the Committee on the State of Religion would respectfully request either that use be made of this reprint, or that he be applied to for a fresh copy. He would feel obliged to Clerks of Presbyteries if they would furnish him with the address of an Elder, in each vacant congregation, as he possesses no means of knowing this, and the Committee are desirous that the replies should be as full as possible,—that not a single congregation should be omitted. May he repeat the request that these replies be forwarded by 1st February next, and suggest to Presbytery Clerks that they call the attention to it at some meeting of Presbytery, either shortly before or shortly after the date named ?

I am, dear Sir,  
Yours truly,

ROBERT TORRANCE.

REV. DEAR SIR :—The Committee on the State of Religion, appointed by the Synod of the Canada Presbyterian Church, at their meeting in June last, have instructed me to send you the following questions, with the request that you submit them to your Kirk Session at an early day, and return me their answers to the same by 1st Feb., 1867, signed by yourself as Moderator, and by your Session Clerk.

1. Do the members and adherents of the congregation regularly attend the stated ordinances of Divine Worship?

2. Have you anything interesting to report regarding the gathering in of the careless, and the edification of believers, during the past year?

3. Are there any hopeful indications in connection with Prayer Meetings, Bible Class, and Sabbath School in your congregation?

4. Is your congregation divided into districts for the convenience of the Elders in visiting, and are the Elders faithful in discharging this department of their duty?

5. What is the state of Family Religion, as ascertained through the official labours of the Pastor and Elders?

6. Are there any forms of vice specially apparent and prevalent in the neighbourhood?

7. Have you any remarks to offer on the state of religion generally in your locality.

I remain, Rev. dear Sir,  
Yours truly,  
ROBERT TORRANCE.

GUELPH, December, 1866

#### PROCEEDINGS OF PRESBYTERIES.

PRESBYTERY OF STRATFORD.—This Presbytery met at Stratford on the 27th November. A call from the congregation of Biddulph and Fish Creek, signed by 99 members and 62 adherents, to Mr Allan Findlay, was sustained and presented to Mr Findlay and accepted by him.

Mr. David Beattie's resignation of the pastoral charge of the congregation of Mornington was accepted, and Mr. James Boyd was appointed Moderator *ad interim* of the Church Session, and to preach to the congregation on the 2nd inst., and declare the church vacant. The congregation of Knox's Church, Mitchell, having petitioned for the moderation of a call to a minister, Mr. John Fotheringham was appointed to preach at Mitchell on the 11th December and to moderate in a call. Mr. Thomas Lowry accepted a call from the congregation of Wellington Street, Brantford, the Presbytery agreed to his translation and appointed Moderator *ad interim* of the Church Session.

Mr. Robert Renwick to preach at West's Corners and Gambie settlement and to declare the church vacant on the 23rd inst. Mr. Renwick was also ap-

The Presbytery adjourned to meet at Stratford on the *third* Tuesday of January, at 11 o'clock, a.m.

WILLIAM DOAK, *Presbytery Clerk.*

#### THE LATE REV. JAMES BAIKIE.

We have to record the removal, since our last issue, of a young labourer in the Lord's vineyard, who, after scarcely a year's work, has been called to his rest and his reward. We refer to the Rev. James Baikie, minister of the West Church, Toronto. Mr. Baikie was a native of Wick, in the north of Scotland, but came with his family to this country, while still at an early age. His mind was early stored with religious truth, and his heart appears to have been early impressed with a love of the truth, and of Him who is pre-eminently THE TRUTH. He, at a comparatively early age, contemplated entering the ministry, but for some years the state of his health forbade his giving himself to study. He was

engaged as a teacher in several places—for some time at Preston, and afterwards at Galt, where he held the honourable and useful position of Head Master of the Central School. As a teacher, Mr. Baikie was very highly esteemed both by pupils and their parents. His own mind was well cultivated, and he was methodical, industrious, and energetic. While at Galt, he enjoyed the privilege of attending the ministry of the late Dr. Bayne, a privilege which he highly valued, and which no doubt was the means of confirming and maturing his religious and spiritual character.

His health having improved, he resolved to carry out his early-formed purpose of studying for the ministry, and accordingly entered Knox College in October, 1862. Having passed through the Theological curriculum, with credit to himself and satisfaction to his Professors, he was licensed by the Presbytery of Toronto to preach the gospel in the summer of 1865, and shortly afterwards received and accepted a very cordial call from the congregation of West Church, Toronto. He was settled as the first minister of that congregation on the 12th September, 1865. Immediately after his induction he began to cultivate, with the conscientiousness and assiduity characteristic of him, the new field committed to his care; and it soon became apparent that his labours were not in vain. The congregation, somewhat discouraged by disappointments previously experienced, soon increased, families were visited, a bible-class formed, and not a few were added to the membership of the church. Everything pointed to a long ministry of usefulness and happiness. He was highly esteemed as a Preacher. The people were contemplating the enlargement of the church. All the arrangements were made for a social meeting of the congregation, to celebrate the anniversary of his settlement among them. But God was pleased to cut short the work of his servant, and to break the tie between minister and people. In the month of September, shortly after returning from a visit to friends at Galt, and elsewhere, he began to suffer from dropsy. Everything was done that skill and kindness could do; but, although he was for most of the time cheerful and hopeful, there was no decided alleviation of his disease. He occasionally suffered severely, but was enabled patiently and believingly to look to the Saviour. He died on the evening of Sabbath, 9th Dec., and on the following Wednesday his remains were removed to Galt for burial, followed to the Railway station by the brethren in Toronto, the professors of Knox College, the students, and a large number of the congregation, and other friends. Appropriate sermons were preached on the following Sabbath, in the West Church, by Rev. Dr. Burns, and Rev. J. M. King. Mr. Baikie, who died at the early age of 37, left a widow (daughter of M. C. Lutz, Esquire, Galt) and one young daughter, who have lost in him a most affectionate husband and father. May God's promises be fulfilled in regard to them. May He be a husband to the widow, and a father to the fatherless.

Our brother's death speaks loudly to us all—to the old and to the young. "The judge standeth at the door." At such an hour as we think not, the Son of Man may come. Before we have well begun to carry out our plans, the call may come, "Give an account of thy stewardship." May we be all found earnestly and devotedly serving God in our day and generation.

We deeply sympathize with the congregation deprived so unexpectedly of an able, active, and affectionate pastor. We trust that they may experience the special care and oversight of the Chief Shepherd, and that, in His good time, they are long be blessed with another faithful servant of God, to break unto them the bread of life.

## Correspondence.

## THINGS TO BE CONSIDERED.

MR. EDITOR.—Bear with me for a little in drawing the attention of the Church to the three following subjects greatly affecting its welfare :—

1. Whilst the late Sabbath School Convention, held at Montreal, pleased me in some respects, I felt that the resultant religious training would be of a frothy description. It then occurred to me that one held by our Church, occasionally, would be very beneficial. Or, were a day set apart by the Synod, annually, for discussing subjects affecting the religious training of our young people, it would, perhaps, produce more abundant fruit than any other for the welfare of the Church and the glory of God. Would not this be carrying out, in its highest sense, our Lord's command and reproof : " Suffer little children to come unto Me, and forbid them not, for such is the Kingdom of Heaven ? "

2. The practice of clerical begging, over the country, for church-building, or wiping debt away, I look upon as tending to diminish the giving power of our people. It is detrimental to the liberality of the congregations themselves ; it destroys the sense of duty to aid the weak, in the willing and the wealthy beyond them. I cannot understand how anyone can bring himself down to do it. I have often worked with my own hands—and I reckon that no disgrace—but I would never put myself in the power of anyone, to give me the cold shoulder, or hand over a small sum as a charity, or as an apology to get rid of an unwelcome visitor. Let the Synod discourage this as much as possible. On the other hand, when any deserving case occurs, let it place its imprimatur thereon, and the struggling congregation would be easily and instantly relieved. Were the wealth of our church properly farmed, it would yield a harvest sufficient to build all the churches and mansees required, as the cases arose ; and our beloved Zion would soon cast its shadows athwart the whole of this extensive land.

3. Our church ought to be, and is not sufficiently, aggressive. It is losing ground, yearly, in new fields, because it does not follow up its people with sufficient energy. It wants both the men and the means to do so ; but I am sure these would be forthcoming were it fully alive to this duty. Some other churches often succeed where they have scarcely a foot-hold to commence on, and ours hangs back when the people are not sufficiently numerous or wealthy to support the gospel among themselves. Let me draw your attention to my own wide field, in which I take the deepest interest. It calls loudly on the church, " Come in and help us ; " and I believe it is not an exceptional case. I would keep eternal silence on the subject could I travel on angel's wings—did I possess a kind of ubiquity—or had I sufficient means to send in labourers to reap down the harvest. By God's blessing, in little more than nine years, in a field nearly lost to the church, the Sabbath scholars have increased from nine to 300 ; church membership has been more than tripled, 4 churches have been built, one of them now being enlarged for the third time, and last spring I handed over to the Presbytery a portion of my charge, with a church free of debt, to form a second congregation, with the promise of assisting it to support a minister for 3 years. I asked and obtained, from time to time, 5 students and preachers, in whose favour I remitted, annually, \$160 of my salary. I have yearly called on my people to contribute for building purposes, and as regularly cancelled their indebtedness to me on this account. I give one tenth of my income from all sources for the cause of Christ ; and, were I to reckon the deficit, it would amount to one third. Had I been strict in demanding my own salary in full, no second charge



would ever have been formed, or perhaps church built ; but, by doing so, the number of families and the giving power of the people have been doubled to the church. The churches are not finished, one not even plastered yet, and the sufferings through which I have passed, from long journeys, wretched places of worship, and heat and cold, few can form any conception of. But I would sooner endure than beg.

Besides my charge proper, I formed a station on the borders of Hungerford, that the Kirk has appropriated, because we could not get supply for it ; 2 in Huntingdon, ten miles south, representing 30 families, and 3 in Marmora, 20 miles west, representing about the same number. My Elder and Catechist, Mr. Campbell, has laboured very acceptably in these stations for years, and his labours have not been sufficiently appreciated or remunerated. The giving power of this field is from \$80 to \$100 yearly. On the Hastings Road, 30 miles north, there are 2 stations, representing over 20 families, and their giving power is \$100 yearly. 20 miles north of these, there might be other 2 stations formed, as there are over 30 Presbyterian families in that region. At our last meeting of Presbytery, I presented a petition from Flinton, 22 north-east, praying for the preaching of the gospel, with 25 names appended to it. My regular pastoral visitations necessitate my travelling 500 miles ; and, when I go out to preach among our neglected brethren, it is no uncommon thing to travel 250 miles, over the roughest roads, in a fortnight, preach 6 or 8 times, and do my regular work besides, including every duty from the minister to the beadle ; and all this has been done without fee or reward of any kind. My health has greatly suffered from such unremitting trials. I ask no sympathy, I ask no remuneration, but I ask the church to step in and take possession. The Allan settlement needs a pastor ; Hastings Road an ordained missionary ; Marmora Road a catechist ; and Kaladar Road the same, that the work may be anything like overtaken. The people are impoverished and degraded, and can do little for the support of the gospel for years. The country is not well suited for agriculture. Educated men, well acquainted with the Bible, and capable of grappling with hydra-headed error and vice, are required. Now, could not some of our wealthier churches, or merchants, take up the matter ? Here is ample scope for their liberality, and where it could be bestowed to permanent advantage. The church's cords would be greatly lengthened, and her stakes strengthened by this means ; and its numbers and giving power greatly augmented. And I might yet rejoice in seeing a new Presbytery embracing these back regions. "The Lord hasten it in his time."

#### D. WISHART.

In a subsequent letter received from Mr. Wishart he refers to the gold discovery in Madoc, and the rush of population likely to take place. Most of the gold seekers may be non-churchgoers, still the gospel ought to be offered to them. Mr. Wishart says : "There can be no doubt that gold will be found in the Marmora Road, west of us, and in the Kaladar Road, east of us. There should, therefore, at least be a catechist for Marmora, and Mr. Campbell would do there, another would be necessary for the Kaladar Road. And an ordained missionary for the Hastings Road, because the last will have the principal rush. The two last the church would require to provide, and the last would need to be a man of some force of character. St. Paul's church in Madoc, 6 miles N. W., is in the centre of the present discovery. I may require to confine my attention wholly to the village next summer. In that case I would form another charge at once of St. Paul's. So you see both money and men will be needed for this region.

## A FEW PLAIN WORDS ON PLAIN PREACHING.

The writer of the following communication has been known to us for considerably more than a quarter of a century. We believe him to be as devoted a member and office-bearer, as we have within the bounds of the church. The following reasons induce us to publish his communication. (1) We believe him to be actuated by no personal motive, but by a sincere desire to do good : (2) It is right that ministers should sometimes hear the honest thoughts and feelings of hearers : (3) The views of the writer, although somewhat quaintly and perhaps strongly expressed, are worthy of being pondered by all who are called upon to preach the gospel of the Lord Jesus Christ.—EDITOR.

*To the Editor of the Record :*

I wish to address a word to the Presbyterian ministers of Canada, not to the whole of them, *far from it*, but to all those that make a boast of their multiplicity of words and speak so fast, that it is hard to understand what they say. This is very unprofitable, and unedifying to poor souls on our way to eternity, and not knowing how soon we must enter. Sometimes they speak too high, and sometimes too low, so that we can make nothing of it, but only hear the sound, and you know if the pipe or harp make no distinction in the sounds, how shall it be known what is piped or harped. You know, also, that the people's preparation for war depends upon the sound of the trumpet, for if the trumpet give an uncertain sound, who shall prepare himself for the battle? So likewise you, except you utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak unto the air. Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. Paul had rather speak five words in order to teach others, than ten thousand words in an unknown tongue, 1st Cor. xiv. 6. You cannot blame us for not dancing to your piping, when we do not understand the tune, Mat. xi. 7.

I wish I may be wrong in what I am going to say, but I fear that some do not care whether we understand or not. If they will repeat a certain amount of words, and that fluently, they will be called *smart* preachers. In that case they have their reward, only from some, *but not* from the most serious, for they are not nourished, nor edified; and very few brought to light through such teaching. Some too, I am sorry to say, do only run on the surface of the ground, instead of digging deep, which is more likely to meet the precious metal, and that is what this poor and sleepy generation stand in need of, to find the hungry, and rouse up the careless and unconverted, to fall in love with the prize, the one thing needful.

I compare some preachers to a foolish, ignorant, and careless hunter, that goes out to the field with his gun, and begins to fire away, and fire away without ceasing, paying no regard to the result, or whether he killed any game or not, but making a boast of the number of shots he has discharged in such a short time. Whereas, on the other hand, the good and wise hunter considers his ammunition too precious to lavish it away so carelessly as that. He looks anxiously after every shot for the fruit of his labour, and is sorry for every shot that will be fired in vain. Then the consequence will be, he will come home, bringing his weighty spoils with him, when the other is coming home empty. May the Lord grant to fit and prepare labourers for his own harvest, and enable them, as He did his apostles of old, to preach the gospel to every creature. We have great need of such men in our day, to let us know our lost and miserable state by nature and practice,—how we lost the image and favour of God in the first Adam, and then direct and recommend us to

the second Adam, who is able and willing to save to the uttermost, all those (not the righteous, but the lost) that will come to God through him : that is, in through the gate at the head of the way, not by any by-path, nor any green, or crooked lane of our own choosing, for we can never enter the celestial city that way. That it may please the Lord to pour down the spirit of grace and supplication, on both ministers and hearers, to enable them to perform their respective duties to the glory of God, and the good of poor souls, and to be the means in the hand of the Spirit, to bring sinners from darkness unto light, and from the power of Satan unto God, is the prayer of your unworthy servant.

JOHN MUNRO.

Grafton, 20th November, 1866.

P.S.—Any one that will take this to himself, is the very one I address. But, I may be wrong in this, for it is often the case that the most guilty is the most stubborn to believe and see his fault and error. But the object of this is to insist that the preachers of the Gospel endeavour to make their discourses as *plain as possible, short and fruitful*, for we are by nature deaf as an adder, blind as a mole, and our understanding as dark as pitch ; therefore, it would be well that you would stir up the gift that is in you, and look to Him for the blessing, and make yourselves (like Paul) all things to all men in order to be the means of saving some.

#### THE PRESBYTERIAN BOARD OF PUBLICATION AT PHILADELPHIA.

*To the Editor of the Record.*

DEAR SIR,—With your kind leave I wish again to call attention to these valuable publications, which, besides all their other merits, are specially fitted to give Presbyterians an abundant acquaintance with the Gospel truths which they profess, and concerning which they should be able to offer good reasons for their belief. An examination of the Catalogue, particularly the descriptive series, a volume of 32 pages, will fully show this. The books are arranged in three divisions; 1st. The *Ministerial Library*, books highly useful to Ministers, 80 volumes, besides a good many serviceable to Ministers. The 2nd division, or *Congregational Library*, books very suitable for a Library which should be in every Congregation, of these there are 300 volumes. 3rd. The *Sabbath School Library*, of which there are 420 vols, all select books, marked by chaste composition, interesting narrative, and decided religious teaching. From these purchases can be made, from a few to the whole. There is a variety of other requisites for Sabbath Schools. Catechisms, Question books, hymns, music, &c ; and the *Sabbath School Visitor*, a monthly paper, not surpassed by any thing of the kind. The terms for supplying it will be found on the cover of the Record.

On the whole there are 800 volumes, besides 252 valuable tracts, many of them treatises, which fill twelve volumes. An eminent minister of Scotland to whom I had sent a catalogue of the publications, in writing to me lately, says, "it were much to be desired that we had such a rich collection of Presbyterian literature." We in Canada have it in our own power, on liberal terms, to avail ourselves of this collection. I can testify that the Board at Philadelphia has acted very generously towards us as Christian brethren, and they are well entitled to some substantial return from us. At any rate our ministers, congregations, and Sabbath Schools should patronize their publications, and in doing so the real gain is on our side.

I may beg to add that according to the present prices of books, those of the Board will be found to be comparatively cheap, when reduced, as is done, from American prices to Canadian value, without leaving any margin for profit, and, moreover, all the necessary expenses of colportage are sunk. The great object is to diffuse that scriptural knowledge, without which it is not well with the soul. To ministers in purchasing for themselves and their families, the books are cheap indeed, as a discount of 20 per cent. is taken off, thus making the cost of them not far from one half of the catalogue prices. Whatever orders

may come to me I will be happy to fill as speedily as possible. Catalogues will be cheerfully sent to all applying for them, and the descriptive catalogue in a volume will be mailed to any minister, on remitting to me 14 cents for the postage. Also single books can be transmitted through the Post office, postage 1 cent per oz.

The above statement is respectfully submitted to ministers, Sabbath School Superintendents, Teachers, &c.

LONDON, C.W. }  
December 1st, 1866. }

ANDREW KENNEDY,  
*Agent for the Board in Canada.*

## Corner for the Young.

### A TRUE STORY OF NEW ZEALAND.

The following story was related by a seaman to the Rev. John S. C. Abbott of America :—

Many years ago, when New Zealand was a land of uninterrupted heathenism, the ship in which I was a common sailor dropped anchor at a cautious distance from the shore, in one of the harbours of that island. We had been months upon the ocean without seeing any land. And when the sublime mountains and luxuriant valleys of that magnificent isle rose from the wide waste of waters before us, it was difficult to realize that we were not approaching some region of fairy enchantment. We soon, however, found that we were still in this world of sin and woe, for it so happened that there was a terrible fight between two war parties of the natives raging at the very hour in which we entered the lovely bay. From the deck of our ship we witnessed with awe the whole revolting scene—the fierce assault, the bloody carnage, the infuriated shrieks, the demoniac attitudes of those maddened savages, as they fell upon each other with a degree of fury which seemed worse than human. Often we saw the heavy club of the New Zealand savage fall upon the head of his antagonist, and as he fell lifeless to the ground, his head was beaten by reiterated blows till exhaustion satiated fury. This awful scene of savage life, as beheld from the deck of our ship, impressed even us unthinking sailors with emotions of deepest melancholy.

In consequence of the war, or some other cause, no canoe from the shore approached our ship. As we were entirely destitute of wood, the captain sent a boat's crew, with many cautions as to safety, to the opposite side of the harbour to collect some fuel. I was sent with this party. We landed upon a beautiful beach, upon which a heavy surf was rolling. The savage scene we had just witnessed so filled us with terror, that we were every moment apprehensive that a party of cannibals would fall upon us and destroy us. After gathering wood for some time we returned to the boat, and found to our dismay that the surf rolling in upon the beach had so increased, that it was impossible to launch the boat. The sun was just setting behind angry clouds which betokened a rising storm. The crested waves were rolling in more and more heavily from the ocean. A dark night was coming on; and savage warriors, their hands actually dripping with blood, were everywhere around. We were all silent. No one was willing to speak of his fears, and yet no one could conceal them.

Before we left the ship, the captain had informed us that an English missionary had erected his hut about two miles from the place where we were to land. The captain had visited him about two years before in his solitary home, and it was then very uncertain whether he would be able to continue in his post of danger. We immediately resolved to endeavour to find the missionary, and to seek such protection as he could afford us for the night.

Increasing masses of clouds rolled up and spread over the sky; and as we groped our way through the deep and tangled forest, darkness, like that of Egypt, enveloped us. After wandering about, we hardly knew where, for some time, we heard the loud shouts of savages either in conflict or revelry. Cautiously we approached the sounds, till we beheld a large party gathered around their fires, with the hideous trophies of their recent battle, and exulting over their recent victory. We thought it wise to keep as far from them as possible,

and again turned from the light of their fire into the dark forest, where we could hardly see an arm's length before us. We at length came upon a little path, and slowly following it, stumbling in the darkness over rocks and roots of trees, we came in view of the twinkling light of a lamp. I, with another one of the party, was sent forward to reconnoitre. We soon found that the light proceeded from a hut, but whether from the night-fire of a savage New Zealander, or from the light of the Christian missionary, we knew not; and few can imagine the anxiety with which we cautiously moved along to ascertain how the fact might be. Our hopes were greatly revived by the sight of a glazed window. And when through that window we saw a man in the garb of civilised life, with his wife and one child, kneeling in their evening prayers, our joy knew no bounds. Waiting a few moments till the prayer was closed, we entered the door, and though the surprise of the inmates was very great in seeing two white sailors enter their dwelling we were most hospitably received. The missionary immediately lighted his lantern, and proceeding with us, led the rest of our party to his humble abode. We all slept upon his floor for the night. Weary, however, as I was, I found but little rest. I thought of my quiet New England home, from which I had been absent but a few months. I thought of my mother, and her anxiety for her sailor-boy in this his first voyage. The scene was indeed a novel one to me. The swelling winds of the tempestuous night, the wild scenes of man and nature all around us, the vivid image of the bloody conflict, with the remembrance of its hideous and fiend-like outcries, all united so to impress my spirit, that I found but little repose. My companions, however, perhaps more accustomed to danger, and perhaps less addicted to thought, were soon soundly asleep.

Early in the morning a party of warriors came to the missionary's hut in search of us, having somehow ascertained that a boat's crew were on the shore. The missionary and his wife, both in countenance and manner, manifested the deepest anxiety for our safety. The savages were imperious and rude, and it seemed to me then, that nothing but the restraining power of God preserved this family uninjured, in the midst of such cruel and treacherous men. While they had been somewhat subdued in spirit by the kindness, the meekness, and the utter helplessness of the missionary's family, they considered us sailors fair game for plunder and abuse. By the most earnest solicitations on the part of the missionary they were induced to spare us. The missionary accompanied us to our boat, and we had for our retinue a troop of rioting and carousing savages, brandishing their heavy war clubs over our heads to convince us that we were in their power. A walk of two miles conducted us to the beach. It was a fearful walk, and the watchful anxiety of our friend proved that he considered our danger to be great. When we arrived at the beach, some of the natives manifested great reluctance to let us go. Some took hold of our boat to draw it farther upon the land, while they seemed to be earnestly arguing with the rest upon the folly of permitting our escape. At length, however, they yielded to the remonstrances of the missionary, and aided us in launching our boat through the now subsiding surf.

As we rowed from the shore, and I looked back upon that devoted man standing upon the beach in the midst of these rude savages, and thought of his return to his solitary home, and of the days, weeks, and months he must there pass in thankless labours, I thought that his lot was, in a worldly point of view, one of the hardest I had ever known; and I wondered that any man could be so hard-hearted as to speak in terms of reproach, and point the finger of scorn towards the Christian missionary.

In my last voyage, about two years ago, I again entered this same harbour. It is now called the Bay of Islands, and is one of the most beautiful places in natural scenery on the surface of the globe. I could hardly credit my eyes as I looked out upon a handsome and thrifty town, with many dwellings indicative of wealth and elegance. There were churches of tasteful architecture, and school children with their slates and books. And there were to be seen New Zealand families dwelling in cheerful parlours, sanctified by morning prayers and evening hymns. The untiring labours of the missionary had, through God's blessing, created a new world; and the emotions of deep compassion with which

I had regarded him, when we left him on the beach alone with the savages were transformed into sentiments of admiration, and almost envy, in view of his achievements. All other labours seemed trivial compared with his. And then I felt, and still feel that if any man can lie down with joy upon a dying bed, it is he who can look back upon a life successfully devoted to raising a savage people to the comforts, refinements, and virtues of a Christian life.—*Tract Magazine*.

### Notices of Publications.

*The Church of Rome the Enemy of the Holy Virgin and of Jesus Christ.*  
Stratford. 1866.

This is a translation from the French, of a pamphlet, by the Rev. Mr. Chiniquy, of St. Anne, Illinois, published in Chicago in 1863

The translation, which is by Miss McPherson, of Stratford, seems to be well and carefully executed, and to respect very faithfully the obligations which we are accustomed to impose upon translators. We trust that Miss McPherson will be encouraged by her success in the present case, in any greater and more protracted literary labours in which she may be called to engage.

The object of Mr. Chiniquy's pamphlet is to shew that the Church of Rome, and not the Protestant Church, is the real enemy of the "Holy Virgin," as well as of the Saviour himself. The Church of Rome not only wishes to give the Virgin a position which she would decline to take, but from which she would have shrunk back with horror—a position which she could not take without the greatest impiety.

Mr. Chiniquy, in a very interesting and lively exposition of certain sections of Scripture, shews the Romanist that *the Saviour Himself* possessed, in an infinite degree, those qualities of tenderness and compassion which the Virgin has been made to represent, and on account of which her in excess has been so greatly valued. Convince the Romanist of this and the roots of his bad and seductive system, as Mr. C. believes, are entirely cut. This argument—the principle of which will be found in Robertson, of Brighton, though we believe Mr. C. is not indebted to any one for it—is earnestly and very beautifully developed.

The pamphlet concludes by giving specimens from a book much read by Roman Catholics—"The glories of Mary"—of the "fearful blasphemies of the Church of Rome in regard to the Holy Virgin and Jesus Christ." It is worse than chaff on which the poor Romanist is asked to feed—it is poison.

How devoutly thankful should we be for the glorious reformation from popery; how faithfully should we, as the children of the reformation, maintain the principles which have been vindicated for us and given us to preserve; and how earnestly should we seek to deliver those who are still in darkness and in servitude, from a system which *must fall* before the gospel of Christ can have achieved its complete triumph.

*Critical and Experimental Commentary. Vol. III. Job—Isaiah* By Rev. A. R. Fausset, A. M.

Glasgow: W. Collins, Sons & Co., Hamilton: D. McLellan.

After a considerable interval we have received another volume of this excellent Commentary, which is in course of publication by Rev. R. Jamieson, D.D. Glasgow, Rev. A. R. Fausset, A. M. York, and Rev. D. Brown, D.D. Aberdeen. From a careful examination of it, it appears to be quite equal to the other volumes published. One great aim of the writer is to make the Word of God its own interpreter. At the same time he has freely availed himself of all helps within his reach. The volume on the Pentateuch is the next in the series that will be issued, and the publisher states that it will be ready for delivery in a short time. We believe, that when completed, this Commentary will be one of the most useful which the English reader can possess.

*The Biblical Repertory and Princeton Review. Edited by the Rev. C. Hodge, D.D., for October 1866.*

The October number of this admirable Review contains a number of able and excellent articles. The following are their titles: 1. The Preaching for the Times; 2. The Trinity or Redemption; 3. The Monophysite Churches of the East; 4. Forsyth's Life of Cicero; 5. The Missionary Enterprise, in its bearing on the cause of science and learning; 6. Ecce Homo; 7. Dr. Williams' New Translation of the Hebrew Prophets.

The articles are all good. We observe that the writer of the article does not take such a favourable view as some have done of the work reviewed—*Ecce Homo*. He speaks of it, and we think truly, as "one more of the multiferm attempts of sceptical ingenuity to make out a Christ, without any 'doctrine of Christ;' a Christianity without any doctrine of Christianity."

*Discourse on the Devil, by the Rev. David Black.—Montreal, John C. Becket.*

The existence and agency of the great enemy of souls is perhaps less thought of by christians of the present than of former times. They certainly engage less attention than are given to them in the Sacred Scriptures. We therefore welcome the appearance of this well written and exhaustive discourse, in which are collected from Scripture the leading facts concerning the devil, and names applied to him, his works, his wiles, the destruction of his works by Christ, and his final doom. The practical uses of the whole doctrine respecting Satan are set forth in the concluding portion of the discourse, which we cordially commend to our readers.

We have received from Mr. McLellan, Bookseller, Hamilton, a number of publications by Messrs. Carter & Bros., New York and the Publication Board of the Presbyterian Church, O. S., Philadelphia. These shall receive attention in our next issue.

#### RECEIPTS FOR THE RECORD, UP TO 20TH DECEMBER.

Rev. J. D., Alma, \$13.50; Mr. McL., Abingdon; Miss F. W., St. Thomas; G. W. Manilla; Rev. W. F., Woodstock, \$8.00; J. G., Brampton; H. B., \$1.00, Longwood; Rev. N. McK., F. McK., Wardsville; J. M., Keene, \$6.00; H. McQ., Blythe, \$4.50; per G. W., Brucefield, \$2.00; Rev. J. I., Mille Isles, \$1.00; Rev. W. C., Ridgetown, \$4.00; R. G., Tyrconnel, \$2.00; Mrs. R., Streetsville, \$1.00; Rev., J. G., St. Vincent; Dr. T., Oshawa; Mrs. McL., Whitby; J. M., Brooklin; J. D., Ottawa, \$20.00; Mrs. R., J. A., Duunville; J. W., Elora, \$11.00; A. D., Niles-town; K. U., Chatham, \$2.00; John K., J. K. Seaforth; J. McG., W. McG., Egmondville; Miss B., Welland; J. P., Alliston; A. S., Loudesburgh, \$1.10; Rev. G. B., Wroxeter; J. H., Dereham, \$1.00; H. McD., Owen Sound; G. A. P., Oakwood, \$0.82; G. B., Hammettsholm; T. T., Braughton, \$2.00; A. F., St. Sylvester, \$1.00; Rev. J. A. T., Ern, \$7.50; J. McD., Crieff, \$3.00; S. C., Mrs. C., Harpurhay; F. McK., Birkhall, \$8.00; Mrs. A., Dartford, \$4.00; Rev. H. C., Manilla, \$3.50; W. M., Brooklin, \$1.50; D. H., Peterboro, \$22.00; Rev. W. L., Kars; Dr. A., Osgoode; R. M., Falkirk; J. M., D. C., Aileen Craig; D. McC., Nairn; R. H., Onondaga, \$1.00; T. McL., Normanton; Rev. W. R. S., Strathburn, \$4.00; D. C., Pine River; D. R., A. R., Quebec; J. B., N. Georgetown; J. O., Valleyfield; H. S., Mrs. W., St. Louis de Gonzague; A. S., D. M., J. F., J. A., Wyoming; Rev. J. M., Waddington, \$2.50; Rev. J. H., Bluevale, \$6.00; J. M., Bluevale, \$2.50; Mrs. McD., Toronto; J. T., Brooklin, \$1.20; D. S., Galt; G. M., Toronto; D. K., Acton; H. McK., Bradford, \$1.00; A. C., A. L., Mono; R. B., Napanee, \$1.00; D. M., Mrs. R., Freulton; J. N., Westover; M. McF., Strabane; A. McD., D. McK., Mongenais; Dr. C., G. L. M., Lachute; Dr. C., Paris, \$2.00; Mr. M., Wroxeter; Rev. W. McK., Almonte, \$4.00; H. F., Paris, \$5.00; Rev. J. McC., St. Thomas, \$1.00; Rev. W. L., Perrytown, \$1.50; R. D., Stratford, \$9.00; A. H., Logierait, \$0.50; Dr. O., Hamilton, \$1.00; D. McC., Jarrett's Corners, \$1.60; J. McK., Na-sagaweya; J. B., Toronto; R. B., Bradford; Rev. W. M., Garafaxa, \$6.00; Rev. J. L., Ancaster, \$7.43; Dr. H., Belleville, \$4.50; W. D., Dumbarton; A. W., Toronto; W. H., L'Amouroux; G. B., Gormley's; W. S., Camlachie, \$1.65; J. S., W. S., Whitby;

A. B., Balsam; W. O., Mrs. F., Wilton; Rev. J. M., St. Ann, \$1.00; Rev. R. B., \$2.00; Rev. A. McL., Blythe; Rev. R. C. M., Walkerton, \$5.00; W. E., Farquhar, \$7.10; Rev. J. C., Inverness, \$8.00; A. S., West McGilivray; W. G., Amicus; H. C., Ailsa Craig; D. J., Falkirk; G. H., R. McL., W. McL., W. S., Innerkip, in all, \$2.75; H. F., W. F., Dundee; Rev. R. H., St. George, \$3.50; A. M., Millbank; Mrs. G., Morningdale, \$1.50; Rev. J. T. N., Dour, \$5.00; Rev. R. L., St. Helen's, \$6.15; Rev. T. W., Lefroy, \$1.00; J. S., Bowmanville, \$1.00; W. S., J. C., Cartwright, \$1.10; Mr. G., Strathroy; Rev. J. M., Ronaldsray, \$2.00; J. P., Kingston; J. H., Blytheswood, \$1.00; W. E. J., Grafton, \$10.75; A. B., Bradford, \$2.00; D. McK., Monkland; C. McK., Athol; J. D., J. L., W. L., A. E., J. McG., W. C., Milton; W. N. H., Stratford; J. D., St. Louis de Gonzague, \$1.00; J. L., Orono, \$8.10; Rev. J. P., Kirkwall, \$11.25; Rev. A. W. W., Ridgeway, \$1.00; Rev. Dr. B., Prescott, \$1.00; Rev. G. C., Craighurst, \$3.40; Rev. J. B., Lyn, \$4.50; Rev. J. B., Claremont, \$9.75; M. G., St. Janvier; Rev. A. A., St. Eustache; Rev. W. D., Avonton; J. B., J. D., McDonald's Corners; R. McN., Islay, \$1.00; S. E., Carnegie, \$3.00; Miss W., Colville; H. J. McD., Knox Coll.; Mr. D., Edmonton; W. H. B., Toronto, \$1.00; Rev. R. S., Oakville; W. McF., Nobleton; W. A., J. S., H. B., Mrs. R., Humber P.O.; J. B., Warwick.

## MONEYS RECEIVED UP TO 20TH DECEMBER.

## COLLEGE FUND.

Wardsville .....	\$24 67	N. Easthope (less dis.) .....	7 70
Brucefield .....	65 25	Warrensville Sab. S. (for Indians) .....	8 00
Montreal, Knox's .....	50 00	Fergus, Melville Church .....	40 00
Melville Church, Fergus .....	25 00	Bowmanton .....	8 00
Bowmanton .....	14 00	Alnwick .....	8 00
Alnwick .....	12 00		
Aspen Church, Downie .....	17 50		
Donation .....	5 00		

## SYNOD FUND.

St. Andrews .....	\$4 48		
Dunwich, Chalmers' .....	5 00		
Belleville .....	10 00		
Fergus, Melville Church .....	20 00		
Bowmanton .....	3 00		
Alnwick .....	3 00		
Walkerton .....	4 00		
Warrensville .....	8 00		
Lyn .....	5 00		
St. Catharines .....	10 89		
Lakefield .....	2 34		
N. Smith .....	2 34		
Warsaw .....	1 73		
Woodstock, Erskine Church .....	4 00		
Wardsville .....	5 52		
Thornbury .....	0 70		
Streetsville .....	9 10		
Elora, Mr. Duff's .....	12 00		
N. Easthope (less dis.) .....	13 44		
Alliston .....	2 00		
Town Line .....	3 04		
Angus .....	2 68		
Carluke .....	1 84		
Burns' Church .....	2 04		
Sarnia .....	12 00		
Egmondville .....	17 50		

## FOREIGN MISSION.

Streetsville .....	\$24 90		
Chatham, Mr. McColl's .....	85 00		

## HOME MISSION.

English Settlement (less dis.) .....	\$15 88
Brantford, Zion Church .....	40 00
N. Easthope (less dis.) .....	13 44
Baltimore .....	24 00
Coldsprings .....	45 43
Paris, Dumfries Street .....	40 00
Fergus, Melville Church .....	50 00
Bowmanton .....	18 30
Alnwick .....	15 70
Ayr, Stanley Street Sab. S. ....	8 00

## FRENCH CANADIAN MISSION.

Medonte, &c. ....	\$3 00
Lakefield .....	5 55
N. Smith .....	2 42
Warsaw .....	2 20
Ayr, Knox's .....	19 32
English Settlement (less dis.) .....	8 76
Manilla .....	3 34
Vroomanton .....	1 39
Cannington .....	0 90
Streetsville .....	5 70
Kiucardine, Knox's .....	33 24
Fergus, Melville Church .....	40 00
Bowmanton .....	4 00
Walkerton .....	8 00
Weston, Sab. S. ....	4 00
Lakeshore .....	6 00
Inverness .....	15 35
St. Helen's .....	5 90
Lachute, Henry's Church .....	15 00
Beamsville .....	3 00
Clinton .....	1 54
Muir Settlement .....	2 29
Rev. J. Murray .....	2 06



WIDOWS' FUND.			
Manilla.....	\$ 3 44	Sarnia.....	28 62
Cannington.....	1 36	Mt. Pleasant.....	3 80
Vroomantou.....	0 75	Hibbert.....	7 48
West Brant.....	2 32	Storrington.....	2 16
Inverness.....	9 73	Pittsburgh.....	0 59
Warrensville.....	11 00	Thames Road and Kirkton..	16 00
King.....	6 40	Egmondville.....	7 50
St. Helen's.....	7 00	Thamesford.....	11 00
Lachute, Henry's Church.....	12 00	N. Gower and Gloucester.....	4 00
Wick.....	6 00	St. Andrew's.....	7 00
Greenbank.....	2 70	Indiana.....	4 00
Alma.....	6 00	Fullarton (A. and I. M. Fund)..	6 50
Cumnock.....	4 00	Avorbank (A. and I. M. Fund)..	3 50
Melrose and Lonsdale.....	8 00	Belleville.....	25 25
Medonte, &c.....	6 60	Thorold.....	5 00
Chatham, Wellington Street.....	8 00	Quebec.....	50 00
Lyn.....	5 00	Percy.....	7 00
St. Eustache.....	2 00	Ancaster Village.....	6 45
Grand Friere.....	3 00	Ancaster East.....	4 65
Donation (A. and I. M. Fund)...	5 00	Ancaster West.....	3 16
St. Catharines.....	18 28	Fergus, Melville Church.....	20 00
Prescott.....	7 00	Fergus (A. and I. M. Fund)....	20 00
Spencerville.....	3 50	Bowmantou.....	3 00
Ayr, Knox's.....	19 32	Alnwick.....	5 00
Woodstock, Erskine Church.....	8 00	Walkerton (A. and I. M. Fund)..	8 00
Wardsville.....	6 02	Walkerton.....	10 00
Dumblane.....	3 20	With rates from:—	
Brucefield.....	8 25	Rev. W. McWilliams, Rev. D. McKen-	
Kenyon.....	7 00	zie, Rev. J. Dick, Rev. R. Bunnie, Rev.	
Meaford.....	2 54	Dr. Ormiston, Rev. J. Lees, Rev. R.	
Griersville.....	2 16	Hamilton, Rev. R. Wallace, Rev. W. R.	
Thornbury.....	1 30	Sutherland, Rev. J. Morrison, Rev. J.	
Dunnville.....	4 65	Thom, Rev. J. Gauld, Rev. T.	
N. Cayuga.....	1 00	Alexander, Rev. H. Campbell, Rev. D.	
Elora (Mr. Duff's).....	7 00	Paterson, Rev. J. Whyte, Rev. J. Scott	
Caledon.....	3 00	(London), Rev. J. Logie, Rev. J. Adams,	
N. Easthope (less dis.).....	13 44	Rev. R. Leask, Rev. H. Gordon, Rev. T.	
Angus.....	5 43	Wightman, Rev. J. Eadie, Dr. Boyd, Rev.	
Carlake.....	3 00	A. Allan, Rev. R. F. Burns, D.D., Rev.	
Burns' Church.....	1 30	R. Scott, Rev. J. Morrison (Proton), Rev.	
		A. W. Waddell.	

CONTENTS.

The Old Year and the New.....	65	The late War in Germany.....	80
"Bringing".....	66	Items of General Religious Intelli-	
The Missionary Enterprise.....	69	gence.....	81
MISSIONARY INTELLIGENCE.		HOME ECCLESIASTICAL INTELLIGENCE.	
Letter from Rev. D. Duff.....	70	Calls, &c.....	82
Letter from Rev. A. Matheson.....	71	The State of Religion.....	84
Rev. James Nisbet.....	72	Proceedings of Presbyteries.....	85
Bruce and Wellington Mines.....	73	The late Rev. James Baikie.....	85
Missions of Free Church.....	75	CORRESPONDENCE.	
Missions of Irish Presbyterian Ch..	77	Things to be Considered.....	87
Missions in Formosa.....	78	A few Plain Words on Plain	
Missions of the Presbyterian Church		Preaching.....	89
of the Lower Provinces.....	79	The Presbyterian Board of Publica-	
South Sea Missions—Samoa.....	79	tion at Philadelphia.....	90
GENERAL RELIGIOUS INTELLIGENCE.		CORNER FOR THE YOUNG.....	91
Ritualism and Popery in the En-		NOTICES OF PUBLICATIONS.....	93
glish Church.....	79	Receipts for the Record.....	94