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THE HOME AND FOREIGN RECORD

OF

THE CANADA PRESBYTERIAN CHURCH.

No. 7.

MAY, 1864.

VOL. III.

OFFICIAL NOTICES.

MEETING OF SYNOD OF THE CANADA PRESBYTERIAN CHURCH.

The Fourth Session of the Synod of the Canada Presbyterian Church will be opened in the city of Toronto, and within Cooke's Church there, on Tuesday, the 14th of June next, at 7 o'clock, p.m.

The attention of Presbytery Clerks and of others is earnestly invited to the following Standing Orders and Notices :—

Certified Rolls of Presbyteries, together with Reports of Ordinations, Inductions, Licensure, Deaths, Demissions, and Depositions, within their respective bounds, shall be sent by their respective Clerks, so as to be in the hands of the Clerk of Synod, at least eight days before the Synod meets.

(The above Rolls, and Reports should be sent to the Rev. W. Frazer, Bond Head.)

There shall be a Standing Committee on Business, consisting of the Clerks of the Synod and of Presbyteries, who shall arrange all such business as may be requisite prior to the first diet of the Annual meeting of Synod : and such Committee, together with a Minister and Elder from each Presbytery, appointed by the Presbytery itself, shall constitute the Committee of Bills and Overtures ; but in the event of no such appointments being made, such representatives shall be appointed by the Synod. The Synod Clerks shall be joint Conveners of the said Committee.

(The Business Committee will meet in the vestry of Cooke's Church, Toronto, on Tuesday, 14th June, at 12 o'clock, noon.)

All papers for the Synod, or notification of the same, shall be transmitted to the Convener of the Committee on Business at least eight days before the meeting of Synod ; and all such papers will pass through the Committee on Bills and Overtures before presentation to Synod.

(These should be sent to the Rev. W. Reid, Knox College, Toronto.)

The Conveners of standing Committees shall give in their Reports to the Committee on Bills and Overtures, not later than the second Sederunt of the meeting of Synod.

WILLIAM REID A.M. } Joint Clerks of Synod, and Con-
WILLIAM FRAZER, } veners of Business Committees.

EDUCATION IN NUNNERIES.

Should Protestant parents send their daughters to be educated in Nunneries? Surely not, if they have any regard for the real welfare of their children. The writer remembers to have met, on the street of a city in Canada, a train of young females marching, two by two, to attend Popish services in a Popish Cathedral. Among the foremost in the train he saw a young lady belonging to the Presbyterian Church, whom her friends had sent to be educated in a nunnery. Nor was it an unusual thing to see her attend the Romish Church. Now the Romish services are essentially idolatrous—for a wafer is adored, and the Virgin worshipped. This young lady, therefore, was dealt with just as if a young Jewess, in the days of Ahab, had been sent to be instructed in a family who took her habitually to the temple of Baal. The writer is acquainted with another young person belonging to a Protestant Church, who was sent to be educated in a nunnery. She greatly regretted it afterward. She spoke highly of the kindness of the nuns, but was shocked when she found that every morning she had to attend the idolatrous services of Rome, and was glad to be rescued, as a bird from the snare of the fowler. Another young person is known to the writer, who was sent to the same establishment, and who was soon led by the course of treatment adopted by the nuns to renounce the Protestant faith, and submit to Romish baptism. Numerous such cases are known to have occurred in Canada and elsewhere. Why then should Protestant parents expose their daughters to sin and temptation by sending them, either as day scholars, or as boarders, to nunneries or convents? It is a poor excuse to say that the education is cheap. No measures of cheapness can justify the exposure of young impressible minds to temptation. Nor is it a good reason to allege that the education is good; for it is surely impossible that the faculties of the mind can be well developed by the advocates of a system, to the very existence of which, it is essential that the reasoning powers should be restrained, and the right of forming an independent judgment denied. Much is often said of the kindness of the nuns; and let it be granted that their kindness is very great indeed. But does not even this serve to fascinate the minds of the young, and make it easier to instil the deadly poison of error? It would be safer for our daughters to be brought up in contact with the essential cruelties, than with the occasional and affected kindness of Rome. But some may say:—"If we refuse to send our daughters to nunneries, how can we expect Romanists to send their children to Protestant schools? If we were only a little more liberal towards them, might they not be a little more liberal towards us?" We reply, that we must not do evil that good may come. Besides no good can be expected from such a course. If Romanists find us countenancing their teaching, they will conclude that we do not think Romanism wrong, and thus they will be confirmed in their errors. As to our families the greatest evils are incurred. It is like causing our children to pass through the fire in the valley of the Son of Hinnom. In that fire they may perish. Most earnestly, therefore, do we raise our protest against the practice of Protestant parents sending their daughters to be educated in nunneries or convents. Better keep them at home. But this need not be done. There is no such want of good Protestant schools for the education of young ladies, as to render this a necessity. These are numerous

already, and still increasing, and should alone receive the countenance of Christian parents.

QUESTIONS TO CHURCH MEMBERS ON THE DUTY OF SUPPORTING THE MINISTRY OF THE WORD.

Christian duty is the same all the world over, and the considerations which may be presented to Christians in one country with a view to prompt and incite them to duty, may be equally applicable to Christians in other lands. The duty of supporting the ministry of the Word is one which lies on all who are connected with the Christian Church. It is a duty, however, which, in almost all churches, needs to be frequently and forcibly urged on the attention of professing Christians. The attention of our brethren in Ireland is specially directed to this point. They have a 'Committee on Ministerial Support,' whose special duty it is to correspond with congregations and office-bearers, with the view to raise the standard of individual and congregational liberality. They have lately issued in the Herald, an address which we subjoin, in the belief that it may do good on this side of the Atlantic:—

"DEAR BRETHREN,—Will you bear with us in asking your attention to a few questions on this important subject? It has been committed to us by our Assembly to deal with you respecting it. And we have been specially instructed by the committee who share this trust with us, to address a few words to you explanatory of our views of your duty and responsibility. We put them in the form of questions, that they may be more easily expressed and understood."

1. *Have you considered the subject?* It is surely a duty to do so. God has spoken upon it in His Word, and it involves many interests affecting the glory of God, the maintenance of religion, and the good of mankind. It must, therefore, be criminal to neglect it. Have you, then, thought upon it? Have you consulted the Divine Word respecting it? Have you prayed that you may know the will of God, and do it? It is to be feared that there are many who have done none of these things. They have not laid the subject to heart. They have not sought Divine teaching upon it. They have no settled conviction of what is their duty; and, therefore, we must ask them to ponder the solemn testimony—"Whatsoever is not of faith is sin."

2. *Have you considered your responsibility to your minister?* This is very great. You have called him to be your teacher. This you account to be one of your high privileges. You have the man of your own choice. In your call you promised to give him an adequate support while engaged in the work of ministering to your instruction. Have you fulfilled that promise? Have you kept the faith so solemnly plighted to him? We have known instances of young men who have been thus called to the ministry who had no means of livelihood besides those which their people were to furnish, and who yet have been left for months without receiving any compensation for their labours at a time when it was most needful. Of all the people none seemed to consider how the minister was to live. No one asked him where or how he found food, or clothing, or lodging. Until he was compelled to break silence and complain of neglect, at the peril of his usefulness, none seemed to think or care for him. Let all such remember the word of the Lord—"Pay that which thou hast vowed. Better it is that thou shouldst not vow, than that thou shouldst vow and not pay."

3. *Have you considered the claims of your minister?* Look at his position. How has he attained to it? His parents early dedicated him to this work. Their prayers were heard, and their training acknowledged, and his heart was inclined towards it. He spent his youth in preparatory instruction for it. He passed through a long, laborious, and expensive collegiate course. He was subjected to the trials of his presbytery; and, after satisfying its members with his attainments, literary, theological, and religious, he was licensed to be a

preacher of the Gospel of Christ. You then called him to be your minister, and he accepted your call. By your call he occupies his present position. And what is expected of him in it. You expect he will give himself wholly to his work, and avoid worldly avocations. You feel that he must derive all his income from his spiritual calling, and not dishonour it by worldly employments. You expect that his public services will show him to be a man of prayer, and meditation, and study. As the workman must be supplied with the implements necessary for his trade, so the minister must have his books, that he may keep pace with the knowledge, and literature, and attainments of the times. If he falls behind them, his ministry will be defective, and he will expose himself and it to contempt. You expect he will bear his part in all the benevolent and religious enterprises of the place in which he lives. He must be a subscriber to every society that is to benefit the world, physically, morally, socially, and religiously. His hand must ever be ready to give to him that needeth. You have put him in the position that lays all this obligation upon him. Have you furnished him with means to discharge it? Rather than do so, have you been willing that, compelled to hide himself from claims which he could not meet, he should bear the reputation of a mean, illiberal, and selfish man, who did not take his place in the church or in society? Are his short-comings the results of your neglect? He cannot meet the responsibilities of his position. You have not put it in his power to do so. And you constrain us to quote for your consideration what is written of the unreasonable expectations of another generation—"There is no straw given unto thy servants; and they say to us, Make brick: and the children of Israel were in an evil case, after it was said, Ye shall not diminish ought from your bricks of your daily task."

4. *Have you considered how deeply your own interests are involved in the maintenance of your minister?* The husbandman feeds his cattle, that they may serve his purposes. The cow is driven to a fat pasture that his children may be nourished by the abundance of her milk. His horse is cared for that he may plough his fields and bear his harvests home. Herein he is wise and righteous in his generation. But is there not reason for the complaint of our Divine Lord—"The children of this world are in their generation wiser than the children of light?" Your minister bears that name, to import that he lives to do you service. If you are wise you will so maintain him as to put and keep him in a condition to do the work assigned to him. See to it that he is furnished with leisure to study for your instruction. See to it that he is in possession of the helps necessary to the acquisition, and consequently, to the impartation of knowledge. See to it that he is not left to be harassed with the temptations and perplexities of poverty. See to it that his mind is kept free for the profitable handling of the high and holy themes by which you are to be edified. Alas! there is reason for our urgency. Oh! think of a minister coming to his pulpit with a mind harassed with worldly cares, and it is plain he is not in a condition to feed his flock. They must starve, because he has not been able to gather food to nourish them. And compare this ministry with that of another who has been left at ease to prepare himself for his blessed work, and who, with undisturbed mind, can break the bread of life to those who are hungering and thirsting after righteousness. Thus cometh to pass the saying that is written—"I will give you pastors, according to mine heart, that shall feed you with knowledge and understanding."

5. *Have you considered what God has said on this subject in His blessed Word?* Not to dwell on the abundant provisions He was pleased to make for His servants, under the ancient economy, let us call to your remembrance what is the record of the New Testament. "Let him that is taught in the Word communicate unto him that teacheth in all good things." "Let the elders that rule well be counted worthy of double honour, especially they that labour in word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn; the labourer is worthy of his reward." "Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth

not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?" "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" "Do ye not know that they which minister about holy thing live of the things of the Temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they who preach the Gospel should live of the Gospel." These and many more like unto them, are the true sayings of God. We ask, then, are these the views which you entertain? Is it thus the Church in our day understands the relation between the pastor and his flock? Is this the way in which our congregations are acting by their ministers? We ask boldly, have we reason to say in this matter "we have the mind of Christ?" Let the conscience of every church member dictate the reply. Many, we know, are scriptural and right-minded in their views; but it is equally certain many are not so. Let any one read over the statistical returns of our Assembly's congregations, and lay these down beside the Scriptures we have quoted, and then give his verdict on the question—Is the Church doing its duty in the support of the ministry of the Word? "To the law and to the testimony, if they speak not according to this Word, it is because there is no light in them."

Signed on behalf of the Committee on Ministerial Support.

JAMES MORGAN."

THE PULPIT AND THE PRESS.

In a Debating Society this subject recently discussed was, "Whether the influence of the Pulpit or the Press was the greater." There is much to be said on the side of the Press. In some respects its influence is *wider*. Many read the newspaper, and other things, who never come within reach of the preacher's voice. There are few who do not read, but there are many who do not hear. And, besides, readers have the choice of the most talented productions of this or former ages; whilst the hearer may have no other choice than to stay at home, or to hear discourses of the most humble pretensions. The productions of the Press can easily be conveyed wherever there is a desire and a demand for them. But, Alas! the living voice of the pulpit orator is confined to the audience he addresses, and those at a distance can only on rare occasions hear his thunder, or be melted by his pathos and his fire. A Macaulay could simultaneously address millions, while the living voice of a Chalmers could only reach as many as the church could hold. The Press has another advantage over the Pulpit, viz., that it issues that which can *interest every man*. In our daily papers, and in our larger publications, every man's taste is met and ministered unto, whether that taste incline to the serious or the comic; whether it is for, politics, or science, or art, the Press can gratify its cravings. But the Pulpit does not pretend, or aim, to gratify every man's tastes. Many of them it condemns. It is clear, therefore, that the Press issuing that which every man likes, must carry very great power, and, like a two-edged sword, has a side for evil as well as for good.

But, on the other hand, the Pulpit has immense advantages over the Press. There is the living voice of the preacher, his loving heart, his speaking eye, his earnest life. He lives among the people, and is the minister of God and goodness to them all the week. They know and love him, for he has sympathized with them in all their sorrows, knelt and prayed beside their bed when they were sick, and been present when their dear ones died, and mingled his tears with theirs. And when the man who has joined them in marriage with the object of their youthful choice; who has baptised their tender infants in the name of the Father, and of the Son, and of the Holy Ghost; who has rejoiced and sorrowed along with them; who has lured them to brighter worlds and led the way—comes forth on the Sabbath with the message of God, and enforces what he says with, "thus saith the Lord," when he unfolds the Gospel of Jesus and tells them of the grace that sought them, the blood that bought them, the bleeding

head and pierced side which proved his love, this representative and ambassador for Christ carries a power over the hearts and consciences of men with which nothing can compare. The paper or the book is cold and tame after the fervour, the feeling, and the fire; after the singing of psalms, the outpouring of hearts in one prayer, and the terrors and the tenderness which issued from the chair of truth.

Wise and good men will neither disparage the influence and importance of the Press nor of the Pulpit. The Lord hath need of the Press, and the Church hath need of it, as well as the world. The Press has rendered, and is still rendering, the most valuable services to Christianity. By means of it the Bible is being translated into every tongue, and put into the hands of every man. And by means of it, scholars extend their light and their labours over the world, instruct our ignorance, combat our errors, charm us in our hours of ease, and cheer us in the night of sorrow. The Press can never supplant, but it should support, the Pulpit, and the friends of truth have ever been the foremost to use it; and, by the power with which it arms us, they have sought to extend the conquests of the Saviour, and plead the cause of humanity. There is no speech nor language where its voice is not heard. Its line is gone out through all the earth, and its words to the end of the world.

But to return to *the Pulpit*. There are complaints in certain quarters that is falling behind the age. It can never do this while it truly and powerfully proclaims that message of love which is for all ages. Whilst science is advancing and new discoveries are being made from year to year, the Gospel of Christ was fully and finally revealed by God 1800 years ago, and we dare not add to, or take away from, the words of the Holy Book which contains it. To the philosophers who listened to Paul, on Mar's Hill, it was a "new doctrine." But to the Church of Christ it is no longer new. New things cannot be true in theology. The Gospel is so *precious* we must not take from it, and so *complete* we cannot add to it.

The Athenian spirit is sometimes condemned, but the truth is, it is the spirit of every man and woman. We all like to tell, or to hear some new thing. The love of variety is deep and strong in man. And the God who has worked this into our very being, has furnished abundant materials to gratify it in nature. No two landscapes are alike, no two sunsets, no two faces. What variety in the fishes of the sea, the fowls of the air, the flowers of the field, and the stars of heaven! And as there is such a variety in God's world, there is a variety in God's Word. And the minister who is master of that variety, and who illustrates divine truth after the manner of the ancient prophets, the blessed Jesus, and the most popular and powerful preachers of all ages, must always interest. The momentous importance of the message commends itself to the consciences of men, even the worldliest and the worst; and when the Preacher shows that he dare say, "We believe, and therefore speak," his holy boldness, his heartfelt earnestness, his zeal for Christ, and love for souls, will give him an eloquence which the schools could never teach and never match. And the noblest triumphs of oratory will be his, in consciences reached and roused, in hearts melted, and souls saved; and the world will say, "These are the servants of the Most High God, which show unto us the way of salvation."

It may boldly be asserted that there never was a time when there was more talent in the pulpits of Scotland than there is now. Yet it may be granted that some preachers are more talented than telling; their discourses are addressed more to the intellect than to the heart; they are more doctrinal than practical and persuasive. Some seem more concerned to make us theologians than to make us Christians. Some give us an epitome of truth in every sermon, and, whatever the text is, the main topics handled are the same. This is preaching made easy, and made uninteresting at the same time. See how Christ and his Apostles varied their discourses, threw their whole heart and soul into their discourses, fetched in whatever was fairest and loveliest from the heavens and from the earth to set forth the truth; they uttered lofty thoughts in language fit and

forcible, lived as if for that hour in which they spoke, and, as the willow bends before the wind, so were they themselves moved by the truths they taught. The good minister is his own best hearer, himself swayed, softened, and subdued by the message he proclaims. The Apostle said, "We are a spectacle unto the world." This is true of the minister still. Not only does that world listen with its ears, to his discourse, but with its eyes it looks upon the man, and expects to see him in the discourse expressed and illustrated. It expects him to feel what he would have others feel, and refuses to weep till he has set it the example. Now the man whose whole mind is in his sermon, who glows with burning zeal to preach Christ crucified, to open blind eyes, to melt hard hearts, to save lost souls,—the man who employs all the powers he is master of, who lives for this, and who for this truth could die,—the power of that man, and the charm of his preaching, can never die, and never decline.—*Christian Apologist.*

MISSIONS IN THE MIDDLE AGES.

Among the most remarkable missionaries of the early portion of the Middle Ages were the Celtic races of Britain. How the Gospel reached these races is a question involved in mystery. That it came to them from a tolerably pure source, long before it had been tainted by the worldly power of Rome, is proved by their primitive worship, and by the long controversy which they maintained with the authorities of the Roman Church. They were among the best missionaries of their period, and contrasted with those commissioned by the court of Rome, in the absence of that pomp and circumstance by which the latter in many instances sought to overawe the heathen mind, and by the refusal of all compromise with heathen customs or prejudices. Among the most distinguished of them was St. Patrick, the so-called apostle of Ireland. The place of his birth has been disputed, but the weight of evidence appears to be in favour of Kirkpatrick, generally termed Kilpatrick, between the castle of Dumbarton and the city of Glasgow. The year of his birth was about 387. He was born of Christian parents, and both his father and grand-father held office in the Church. The tradition is, that in his early life he was carried off as a slave to Ireland in one of those wild marauding expeditions so common in those days, and for centuries afterwards. He was removed to Antrim, and there had to endure many hardships, tending his master's flocks, wandering over the bleak mountains, often drenched with rain, or numbed by the wintry cold. The good seed had been sown in his youth, and his sufferings now tended only to deepen its root and strengthen its growth, as he found his consolation in the truths of religion. He made himself acquainted with the language of the people, and learned their habits and modes of life. After six years he escaped, and returned to his father's house. He endured a second short captivity, but returned home again. Instead of being incensed against his captors and oppressors, he longed to be made the means of their conversion to the Christian faith. Meditating on this desire, he was visited by a dream, in which one appeared inviting him to go over to the help of Ireland. He soon after went, accompanied by a few friends of kindred spirit, and encountered many perils, being often in danger even of his life; but persevered, attracted some of the chiefs by his gentleness of manner, his striking appearance, and his dignity of bearing; and having thus removed obstacles, began with unceasing diligence to instruct the people, preaching the Word, collecting assemblies in the open air, to which he read the Scriptures and explained their contents, and proclaiming Jesus Christ as the Redeemer of men. He was careful to search out a native ministry, and to establish seminaries and schools for their proper instruction. As his influence advanced, he became the bold denouncer of those lawless marauding expeditions, from which he had himself suffered. He at length died at a good old age, having raised up a complete ecclesiastical machinery, and left the greater part of Ireland attached to the Christian faith.

The most prominent of the Celtic missionaries, in the age succeeding that of St. Patrick, was Columba, born among the wildest of the Donegal mountains, at Gartain, in the year 521. He belonged to one of the royal families of Ireland. He founded various monasteries, but these were very different in their character from the monastic institutions of a later period. The description of the celebrated one on the island of Iona, in Scotland, which became the centre of his operations, shows the simplicity and self-denial which he maintained. "It included a chapel, a dwelling-house for the abbot and monks, another for the entertainment of strangers, a refectory and kitchen; and outside the trench a rampart, a byre for the cows, a barn and store-house for the grain, and other outbuildings. All these were constructed of timber, or wattles." His appearance is thus described:—"Tall of stature, of a vigorous and athletic frame, of a ruddy and joyous countenance, which, as Adamnan (his biographer) has it, made all who saw him glad, he attracted the hearts of all. He was celebrated also for the powers of his voice, which could be heard, according to his biographers, at an amazing distance, and for a practical turn, which enabled him to render aid when required in any emergency. He could bail the boat, grind the corn in the quern, or hand-mill, administer medicine to the sick, and superintend the labours of the farm." Thus with the spirit and characteristics of the true missionary, and establishing himself in his island fortress, he sent forth his agents through the Western Highlands of Scotland, and eventually across the whole country, and became the means of converting the barbarous tribes of the Picts to Christianity. After a life of constant labour, and many perils, in crossing, in the frail vessels of the period, the stormy seas which roll in between the west of Scotland and the north of Ireland, he died, honoured and beloved, in his seventy-seventh year. Between the periods of St. Patrick and St. Columba the superstitious and monastic elements had made considerable progress, even in the British, or Celtic Church, and we may trace in the work of the latter many of those corruptions which afterwards destroyed the kernel of that living faith which undoubtedly inspired the mind of this devoted evangelist.

About the time of Columba's death, St. Augustine, commissioned by Pope Gregory the Great to seek the conversion of the Anglo-Saxons, landed on the Isle of Thanet—then a real island—and sent messengers to Ethelbert, King of Kent, to announce that they had come from Rome, that they were the bearers of joyful tidings, and could promise him "glory in heaven and a never-ending kingdom with the living and true God." The way had been partly prepared by Ethelbert having married a Christian princess. The king came to visit the monk and his followers—to hear, by word of mouth, what message they had to bear. In the reception given him we see the departure from primitive simplicity and admixture of that worldly element which at length undermined the life of Christendom to its foundation. Augustine "advanced in a solemn procession to meet Ethelbert, preceded by a verger carrying a silver cross: then followed one bearing aloft, on a board, painted and gilded, a representation of the Saviour. Then came the rest of the brethren and the choir, headed by Lawrence and the deacon Peter, who chanted a solemn litany for their own, as also for the eternal welfare of the people among whom they had come. The missionary explained the meaning of the picture which was borne aloft, and told the king how the merciful One, there depicted, had left His throne in heaven, died for the sins of a guilty world, and opened the kingdom of heaven to all believers." On admission afterwards to "the rude wooden city of Canterbury, they embowed in thickets, they chanted as they went along one of the solemn litanies which they had learnt from Gregory." Notwithstanding such admixtures of that worldly pomp and ostentation, so opposed to apostolic example, there can be no doubt that Augustine and his followers were sincere, self-denying, and in many respects, enlightened bearers of the Christian message. Augustine himself spoke with great eloquence of the character and the history of our Lord, and of the wondrous works wrought by His hand. "They gave themselves up," Bede tells us, "to prayer and fasting, and recommended the Word by their

own self-devotion and pure and chaste living." They succeeded partially in their mission, and in less than a century, through the labours of themselves and their successors, and of missionaries from Iona, the whole Anglo-Saxon race, had professed the faith of Christ.

As the centuries advance, the history of the conversion of the many European tribes lying outside the Christian pale becomes more and more mixed with monkish legends, leaving, however, a substratum of truth indicative of the great self-denial with which, one after another, men of God were raised up in the then deeply corrupted Church for the enterprise of converting the heathen. One of these legends, the locality of which was in Friesland, describes the deliverance of two boys dedicated as human sacrifices, by which a strong impression was made upon the people. "A stake was erected on the sea-shore to which the boys were fastened, and they were left to the mercy of the rising tide, in a spot where two seas met. As the tide crept nearer, the elder of the two children tried, by supporting the other on his shoulders, to save him for a time from his too certain doom. Amidst the vast crowd that had flocked to the shore to witness the cruel spectacle, one heart alone was touched. The bishop went boldly into the presence of Radbod, and begged the life of the children, declaring it iniquitous that beings made in the image of God should be exposed to the sport of demons. 'If your god Christ,' Radbod replied, 'will deliver them from their present peril, you may have them for your own.' Thereupon the bishop prayed mightily to God, and, as the story runs, the waves seemed suddenly to gather into a heap and leave the spot where the children stood, so that it became as dry land. Then the bishop flung himself into the waves, and seizing one of the children in his right hand and the other in his left, conveyed them safe to land and restored them to their mothers. They were afterwards baptised, together with a considerable number of the Frisians." In this story there is probably an admixture of truth with fiction, pointing to the bishop's willingness to encounter peril, and steadfastness in exposing the superstitions of the people. The incidents may have been coloured at a later date in the quiet recesses of the monastery.

One of the most celebrated missionaries of the eighth century was St. Boniface, an Englishman of noble family, who set himself to the task of evangelising many of the still heathen portions of Germany. Thuringia was the chief scene of his labours. After ten years' work with unflinching energy, "numbers were baptised, heathen temples dissappeared, humble churches rose amid the waste forest lands overspread with oaks; monastic cells sprung up wherever salubrity of soil, and especially the presence of running water, suggested a healthy site; the land was cleared and brought under the plough; the sound of prayer and praise awoke unwonted echoes in the forest glades, and the simple lives of Boniface's little band of missionaries won the hearts of the rude but hardy tribes." Boniface invited assistance from England, and was cheered by the flocking to him of numerous labourers from his native land. His disciples spread abroad over many parts of Germany and Holland, and one of them established, about 755, a missionary college at Utrecht, where youths assembled to be trained to evangelistic work, from England, France, and different countries of central Europe.

Missions to the north of Europe, to the Scandinavian races, occupied much attention in the ninth and tenth centuries. "While every estuary and river were darkening under the dark sails of the Northmen's barks, men were found bold enough to penetrate into the dreary regions whence they issued forth, to seek them out amidst their pine forests and ice-bound lakes, and implant the first germs of Christian civilization in the last retreats of the old Teutonic faith." The methods, however, by which in many cases Christianity was introduced into these gloomy northern regions were characteristic of the spirit of times, and showed how little the stalwart kings and chieftans understood of the religion they had embraced, and which they forced upon their subjects. In 963 the sons of Eric assumed the supreme authority in Norway, and having been bap-

tised in England, thought it their duty to pull down the heathen temples, and forbid sacrifices in all places where they had the power. A little later, Olaf, famed for his piracies, touching at the Scilly Islands, was persuaded by an old hermit to be baptised, soon after which, and in ignorance of this event, he was chosen king unanimously by a general "Thing" (parliament) held at Drontheim. As soon as he had strengthened himself on the throne, he resolved on the extermination of heathenism. He began by destroying the heathen idols and temples, and made public proclamation to the people of Norway that Christianity was henceforth to be the national faith. He went from one kingdom to another, summoned the parliaments, and compelled them to accept the Christian faith. When in one of these he had ended his speech, a member stood up, but "when he would begin to speak, such a cough seized him, and such a difficulty of breathing, that he could not bring out a word, and was obliged to sit down again." Another and another tried with like results, and it came to this,—that all agreed to what the king proposed; and all were baptised before the "Thing" was dissolved. In another district he offered the alternative, "either to accept Christianity or to fight." Thus proceeding from one part to another, he forced all whom he encountered into a nominal adhesion. His motives may have been partly fanatical and partly political. At a period when Christianity was becoming so corrupt as about the year 1000, the change from heathenism was not so great after all. Soon schools and monasteries arose, and civilization made rapid progress. The way had been preparing for Olaf by the gradual intermixture of these races with those to the south who were further advanced in civilization.

The Slavonic races were brought within the Christian pale about the same period as Norway, but by means better suited to the genius of Christianity. In the eleventh and twelfth centuries, Poland and Pomerania were rescued from heathenism. Not till the twelfth or thirteenth centuries did Christianity penetrate into large sections of the east of what is now the kingdom of Prussia; and the last territory of Teutonic heathenism in Lithuania was unreclaimed till the beginning of the fifteenth century—not very long before the time of the Reformation.

Thus for upwards of 1000 years, embraced within the period usually termed the "Middle Ages," there was an active aggressive work going on, in which for a long period Britain took a most prominent part, and by which all Europe was delivered from the observances of heathenism. This work was conducted with more or less zeal, self-denial, and devotion; and, especially in the earlier periods, possessed champions, of whom, though we may lament many of their errors, and regret that they did not confine themselves more to the simplicity of the Gospel, and did not follow more strictly early Christian example, the Church of Christ has no reason to be ashamed. There is, especially in their faith and courage and devotedness, much that is worthy of imitation. As the corruptions of the Church increased, the work became more superficial, and depended more upon the arm of flesh for its prosecution; and the Church, lowering its standard, and binding round with the thin covering of an ignorant profession the evil practises which it ought to have uprooted, itself became infected, and suffered consequent deterioration. Whilst, however, acting with a higher knowledge of Christian truth and requirements, we must not let this period, with its many heroic examples of missionary zeal, escape our attention, or lose its effect in stimulating to like faith.

A notice of Missions of the Middle Ages would be imperfect without a reference to the missions of purer churches, which continued amidst the general declension to burn as lights in a dark place, and which were directed towards the members of the Church of Rome herself. These missions, centering in the Alpine fastnesses of the Waldenses, and conducted with no lordly pomp, or show

of earthly power, but in the apostolic method, by the simple preaching and teaching of the message of salvation, permeated through a large portion of Europe, and aroused many from the slumbers of a corrupt faith. In the very darkest ages of the Church, there was not a town or village, from London to Turin where friends of the pure Gospel were not to be found, to give refuge and comfort to the sympathising traveller. These missions had a most powerful influence in preserving a faithful seed in all countries of Europe. Like an electric chain, they bound together those who mourned in common the corruptions of the time, and who, if they had stood alone, might have been overwhelmed by the flood of superstition. To them is, at least in some part, due the appearance of such men as Wycliffe, and John Huss, and Jerome of Prague, who, by their writings and preaching, kept alive the fire of a living godliness, which, long smouldering beneath, burst forth at the Reformation, to deliver many of the nations from the thralldom of Rome, and to spread abroad the light and the liberty of a purer Christianity.—*Christian Work.*

Missionary Intelligence.

HOME MISSIONARY OPERATIONS.

Domestic missions must be regarded as the great work of the Canada Presbyterian Church, not indeed to the exclusion of all interest in, and of all sympathy with, foreign missions. But the extent of our field, the peculiar character of the population, and the rapid influx of new settlers, all combine to point out Home Missions as the work to which we should bend our chief energies. We believe the church is becoming more and more alive to this. At the late meeting of the Synod's Home Mission Committee, several Presbyteries were applying for student-missionaries for new fields. The Presbytery of Toronto have sent missionaries to two entirely new fields, viz., Mulmur and Melancthon, and Penetanguishene and the Severn, besides another to Muskoka, where a beginning has already been made. We hope from time to time to communicate to our readers some intelligence from these new and interesting fields. The Presbytery of Ontario are making provision for their new territory, and the Presbytery of Cobourg have again sent labourers to Minden and the settlements adjoining, in regard to which localities communications have appeared in our pages from Rev. W. Laing and the Rev. P. Duncan, after missionary tours made to these regions.

We rejoice to see the work advancing, although it might have been extended with greater rapidity, under more systematic arrangements. We rejoice, too, to see missionary work advancing, not only in country districts, but also in some of our cities, especially in Montreal, the great commercial capital of Canada. We have before us the Report of the Board of City Missions, and of the Sabbath-school Association in Montreal, and we congratulate our friends in Montreal on the systematic and vigorous way in which they are carrying on their work. They have a board of City Missions composed of the pastors of the city churches, and a large number of office-bearers and members, with various sub-committees on finance, missionary agency, day-schools, &c. As the result of their efforts they have a mission church on St. Joseph street, with an organized congregation and Sabbath and day-schools. There is another station at Mile End, where there are evening services on the Sabbath, and a Sabbath and day-school. The expenditure during the past year has been \$2,740, which has been raised as follows, viz., from Cote Street Church, \$1,000; Lagachetiere St. \$600; St. Gabriel Street, \$400; St. Joseph Street, \$495; Mile End, \$47 10. This united Missionary effort will do good to the churches themselves as well as to the localities selected as fields of labour. We should like to see the system copied in other cities. Why should there not be a union of the several congre-

gations in Toronto for the same object? No doubt the work of church extension has been carried on there. In the course of the last eight or ten years, three new churches have been erected. But still there are localities where missionary effort might soon establish self-sustaining congregations. The effect would benefit the Congregations themselves, and would end, no doubt, largely to develop their christian sympathies and liberality. In Toronto, as in Montreal, here is a Sabbath School Association. We trust soon to hear of the organization of a Missionary Association in the capital of Canada West.

THE FRENCH CANADIAN MISSIONARY SOCIETY.

Although the French Canadian Missionary Society is one resting on a broad Catholic basis, still it is one in which we are heartily interested, and to which, as a Church, we annually contribute. It is but natural that the members of the Church, therefore, should feel a desire to know the progress and position of this interesting and important mission. We have just received the report for 1863, and now take the opportunity of laying before our readers some particulars connected with the work of the Society, which has been pursuing its work of usefulness for a quarter of a century.

THE SCHOOLS AT POINTE-AUX-TREMBLES.

The Rev. Mr. Vernon acted as Principal during the year. The whole number of inmates is 100, viz., 56 boys and 44 girls. These come from different parts of the country. While there have been only 56 boys in the school there were no fewer than 120 applications, the funds, however, only warranting the admission of 56. Madame Richard, who acted as Superintendent of the girl's school, having gone with her husband to the mission field at Mascouche, both schools have been placed in the meantime under the superintendence of Mr. Vernon, Madam Amaron undertaking the superintendence of the household department and the general supervision of the pupils. Mr. Vernon reports, with reference to the girl's school:—

“This last year has been one of extraordinary success in your School, not on account of any speciality of administration or instruction, but because of a religious revival with which we have been favoured, for the grace of God has triumphed over our weakness. To him alone would we ascribe all the praise. His spirit has breathed on the two schools, leading to fervent prayer. God has heard the united supplications of the friends of the mission, the Missionaries, and the pupils themselves, and has blessed your school in bringing to the knowledge of himself, no less than eleven of the young girls, eight of whom have made a public profession of their faith, and been admitted into the fellowship of the Church.

“Madame Richard, with true maternal solicitude for the young converts, reminds you of the dangers and difficulties which lie before these converts, and begs that you will often remember them in your prayers. The trials which they, in many cases, have to undergo, are very great, of which the following is an instance: A young girl who is now at Pointe-aux-Trembles, was drawn thither from her Roman Catholic home, by the persuasion of a brother who had been for two years at the Mission College. Her father hearing of it, wrote them a very harsh letter, renouncing them for ever. A married sister on learning their father's severity, wrote to the young girl, offering her a comfortable home, if she would only leave the Swiss School; but she preferred going to service for the Summer, that she might earn suitable clothing and return to Pointe-aux-Trembles in the Fall. One cannot come in contact with these young converts, without feeling that there is something in the clearness and reality of their faith, which strongly reminds one of the faith of the primitive Christians, ‘they have *seen* and believed.’”

COLPORTEAGE.

The staff of colporteurs consists of two ordained pastors, seven evangelists

and five colporteurs. The labours of all have been abundant and productive of much good. The Rev. Mr. Duclos continues to labour in Montreal as ordained missionary and pastor. The numbers who wait on his ministrations are increasing from time to time, and a pleasing religious interest is apparent among them. Roman Catholics come occasionally to his services and converse with him privately on the interests of religion. A place of worship has been erected at a cost of about \$15,000, of which the sum of \$10,000 has been already obtained. In connection with the church there will be a day school for French children, besides a library and reading room. Mr. VanBuren labours as evangelist in the city. Both he and Mr. Duclos report many encouraging incidents. Mr. Duclos says with reference to the meetings for worship :—

“ Our meetings have been generally well attended during the whole year ; with a marked increase. Besides the regular worship we have a Bible Class, attended chiefly by the young, to which some fathers and mothers come. We have organized during the winter season a regular singing class, attended by twenty to thirty, mostly young people, for the improvement of that delightful part of Divine worship. Two families belonging formerly to the Church at Industry have come to Montreal, and united with us. We have, however, to notice the death of our brother Page, who was to the last moment an example of resignation and a monument of God’s grace. We are happy to state that the whole number of the congregation is 119 ; 38 children, 81 adults, of whom 34 are regular members of the Church, making an increase over last year of 16 members of the congregation. Most of them are earning their daily bread by hard work, and some are poor.”

The stations occupied by the missionaries of the Society are Mascouche ; Industry Village, where Mr. Ami labours efficiently, aided by Mr. Vessott ; Grenville, where there is an organized church, at present under the charge of Mr. F. Rondeau ; Belle Riviere, under the care of Mr. Matthieu ; St. Eustache ; Buckingham ; and the Eastern Townships, where Mr. Solandt labours efficiently as a colporteur. Gaspe, also, has been occupied for a time, but the missionary who was there has found it necessary to return to Europe.

ORGANIZED CHURCHES.

There are now altogether six organized churches, or congregations, meeting by delegation once a year in Synod. The constitution of these churches has been submitted to the Presbyterian and Congregational Churches interested in the mission, and approved by them. A French Protestant Church has thus been formed in Canada, which will hold amicable relations with other Protestant Churches in the land, and be the nucleus, it is hoped, of a large and influential community.

FINANCES.

The receipts of the year have been \$10,598, making, with the balance from last year, \$11,143, of this sum Canada contributed \$7,359 (Montreal raising \$2,216, Great Britain \$3,195, and the United States \$44. The income, we trust, will largely increase from year to year.

Most of our readers are no doubt aware that the Rev. J. T. Byrne, formerly of Whitby, is travelling agent in Canada in behalf of the Society. We trust he will have abundant success.

GENERAL INDICATIONS OF ENCOURAGEMENT.

Education is advancing. Schools have increased in Lower Canada from 2,352 in 1853, to 3,501 in 1862 ; and pupils for the same period have increased from 108,234 to 188,635, being an increase of 80,351 in nine years. The quality of the education imparted is advancing in a like ratio. While in 1853 there were only 27,367 pupils who could read well, there were in 1862, 77,108, showing an increase of 49,741. This indicates a tide of advancing intelligence, and a growing desire among the people for education unknown in former years.

We have no longer to deplore that state of dense ignorance and utter stagnation which once existed among the French people of this Province. Such signs are hopeful and give promise that a way is opening for the entrance of truth into the minds and hearts of the people, and that facilities are on the increase for the operations of the colporteur and the evangelist. This is, however, a state of things which calls for greater vigilance and exertion on our part, for we may be sure that unless we give the light of the Gospel to the people, the Church of Rome will, by her artful adaptations to the varying phases of human nature, seek to mould the new culture of the age into such a form as will perhaps rivet more than ever her tyranny on the minds of the people. The liberty of the Gospel is the only counteractive to the tyranny of Rome.

There can be no doubt that the French people are now more open to receive the Gospel than they were some years ago. Many of them are asserting the right of thinking for themselves on matters of religion, and are perusing the Bible, notwithstanding the prohibitions of the priests. The Journals of the missionaries afford many instances corroborative of this dawning freedom of opinion. The priests themselves see it, and do everything in their power to suppress it. Still the people will think and read, and debate and inquire; and they will listen, with some interest, to the kind and persuasive words of the colporteur. These indications of awakening religious thought are, we believe, the results of the combined influences of education, the circulation of God's Word, the schools at Pointe-aux-Trembles, and the evangelistic labours of the missionaries and of the other societies. Let us hope and pray that this quickening of mind will ripen into still more earnest feelings, until, by the power of the Holy Spirit, it leads to the inquiry "what must we do to be saved?"

MISSIONS OF FREE CHURCH OF SCOTLAND.

The Monthly Record for March contains a large amount of interesting intelligence with reference to the progress of the work in India and other places. We subjoin some extracts.

INDAPORE. There is a Rural Mission at Indapore under the charge of Rev. Narayan Sheshadri, a native missionary. He has been called to receive into the church Madhawa Ras Ragaram, originally a Hindoo. After testing his character, the missionary and his fellow-labourers were led to the conviction that he was really turned unto God from his idols. The missionary states that on the occasion of the baptism there were a number of Mahars present, who were astonished to see that no cup of Swine's blood was given to Madhawa Rao to drink, as they had all along believed was done. The new convert belonged to a class of Brahmans, called Shakts, or the worshippers of the Devi goddess. Many of their rites are impure and debasing. In the meantime Madhawa Rao earns his own livelihood as a colporteur and evangelist. He is a fluent speaker and has a good knowledge of the Scriptures. In the course of two months, he has visited fifty three villages, and addressed nearly 2000 souls.

VISIT TO A GIRLS' SCHOOL IN POONA.—A visitor to the Girl's School at Poona gives the following interesting account of the scene.

There were about 40 children present. At the lower end of the long verandah room two rows of little creatures sat on mats which were spread on the floor with wooden slates before them thickly covered with brick-dust, on which they traced the Marathi alphabet. This was the class of beginners. Next came a less numerous class, who also sat cross legged on the floor, with the first Marathi reading-book in their hands; while at the upper end, on benches, sat the more advanced scholars busily engaged in reading the Marathi New Testament.

This school has the advantage of being located in the house of one of the native Christians, Mr. R——— B———, who closely and diligently superintends it, and gives the children religious instruction. His excellent wife is

equally interested and diligent, teaching the girls to sew and knit, which they greatly like; and now there was a large parcel of spencers and other pieces of dress ready to display, all made by their own hands.

Mr. R—— conducted the examination, and we were greatly pleased with the intelligent answers given by the bigger girls when questioned on New Testament history, and also on geography and arithmetic. The little ones were eager to tell their stories of Joseph, and Moses, and Samuel, which Mr. R—— had taught them orally; but all were especially delighted when they were permitted to sing some of their little songs and hymns from the "Pooshpamala," or "Garland of Flowers,"—a little book of Christian verse in Marathi metres, written expressly for this and other schools. I may remark that this is by no means an unimportant part of the instruction. Native women accompany a good many of their household occupations with singing. They sing their children to sleep; and while two sit grinding the meal for the day, they accompany the monotonous sound of the mill with an equally monotonous chant. It is of great consequence to substitute for the foolish and often impure words of these native songs those expressive of Christian truth and morality; and we know that in some of the homes of the children our hymns are sung, not only by themselves, but also by their mothers and other female relatives. A number of these were now attracted to the school to see what was going on, and crowded round the doors and windows eager to listen as the questioning proceeded. It was pleasing to see that they seemed more gratified than frightened, even when the truths of our religion were freely expounded and pressed on the attention of the children, so that such visits are of importance beyond the sphere of the mere school itself. We thankfully remind our friends that there are five such day-schools as I have now described in the city and bazaar of Poona all enjoying the most careful supervision of our devoted and indefatigable missionary, Mr. Gardner."

DECAY OF IDOL TEMPLES IN INDIA.—Since the final dis severance of the idol temples from government support, a very marked effect has been taking place, which every observer is aware of, and which the natives themselves deplore. The temples in many places are falling into ruins, the idol services are neglected or poorly attended. Many of the votaries of Hinduism are confessing that the system is dying. We trust that while Hinduism is thus decaying, Christianity will rise in its ruins.

CONSTANTINOPLE.—JEWISH MISSIONS.—Mr. Tomony the missionary at Constantinople gives a review of his operations for the past year. Circumstances compelled his removal from Haaskeioy to Galata. With reference to the prospects at Galata he says:—

"The second Sabbath after our removal to Galata, the Jews began to fill our place of worship; and this continues, except when bad weather at this season—heavy snow and rain—hinders many from attending.

"We opened an evening class in our house, which is remarkably well attended. We have on the Wednesday evenings, Bible-meetings with them, giving an exposition of a Messianic passage. And Friday evenings we have a prayer-meeting with the members of the mission. Two or three of the congregation that live near us join us, and for their sake the exercises become towards the close more like a fellowship meeting. The schools are well attended; more than *one hundred and fifty* Jewish children attend the two schools. The last Sabbath of the year we closed with the Lord's Supper. One joined us who abstained for five years; and all felt greatly refreshed.

We addressed the children, and closed with prayer. New Year's evening we invited the members of the mission and the members of the congregation, and spent a very pleasant and agreeable evening together. We had religious exercises for more than an hour and a-half, and one of our old converts closed with a beautiful and peculiarly solemn prayer. We are thus wafted upon the year 1864. May the good Lord keep us, and establish the work of our hands."

MISSIONS OF THE UNITED PRESBYTERIAN CHURCH.

OLD CALABAR.—The March Record informs us that the Rev. Mr. Goldie had baptized an elderly woman at Creek Town, and that at Duke Town the Rev. W. Anderson had received into the communion of the church a young man from Accra, who had been resident in Calabar for several years. A school had been begun at a country place called Eseko, being the first school established apart from a station.

INDIA.—The last *Record* contains a continuation of the Rev. Mr. Shoolbred's account of his visit to the Mugra. In the conclusion of his communication he sums up his impressions as follows :—

“In one word, what were the impressions left by this second itineracy, and a closer acquaintance with the Mairs? Let me say generally, that my first impressions of the country and people have in all essential respects been confirmed. The country is highly picturesque, rising now and again to the borders of the sublime, and a monument of what can be done by enlightened British skill. The people are simple, hospitable, open to hear and receive the truth, and ready to welcome its messengers. As I think I have already mentioned oftener than once, I have been told by the Puteils, ‘Only give the word, and we will cast away all our gods of stone and worship with the Sircar (English Government);’ and in some villages I was assured that none of the people continued to worship their idols,—all had cast them away, as the fruit of my first year's itineracy. But while this is true, and other hopeful signs are abroad, it would be vain to shut our eyes on the fact that the secret societies already referred to are widely diffused through the Mugra, and have taken a hold on the people which it may require long years of laborious and prayerful effort to relax. From the station about to be established in Todgurh, however, from the daily influence of men of faith and prayer living in the midst of the Mairs, from the influence which I trust will ere long go forth powerfully from the Mair regiment who are the pioneers of Mugra civilization and opinion, and whose first-fruits we have already gathered in, I cherish under God the strongest hopes, that ere long a change even more entire and lasting will pass upon the moral and spiritual condition of the people, than that which the skill and energy of Colonel Dixon has wrought in their outer life. Let the Church at home continue to hold up our hands by liberal contribution, and earnest persevering prayer, and even those who are now in the field may live to see the day when their most sanguine hopes are more than realised.”

Later accounts state that in connection both with the African Missions and those in India, there have been of late tokens of success, and that several have been gathered into the Christian fold. We subjoin some extracts from the April *Record*.

CAFFRARIA—EMGWALI.—TWENTY MEMBERS ADDED TO THE CHURCH.

It is with special pleasure that we lay before the Church the following extracts from letters of the Rev. Messrs. Soga and Chalmers, dated 4th January, conveying the delightful intelligence that twenty persons, seventeen of whom are converts from heathenism, have been added to the Church. This event, which has gladdened the hearts of our missionaries, cannot fail to excite feelings of gratitude and joy in the minds of our readers. The Rev. Mr. Soga says :—

Since the founding of this station we have had no Sabbath-day like that of yesterday, upon which our quarterly communion fell to be celebrated. In the number, the Christian attainments, and the good promise for the future, of the persons admitted into church fellowship on this day, the Lord gave us to see that although we long for greater manifestations of his saving power among us, yet his work is not standing still. How delightful it is to missionaries to know that their labours are not in vain in the Lord—that Christ is not only preached, but that souls are saved! Yes, *souls saved*. There are not a few of those solemn sable countenances, who sat with us around the table of the Lord for the

first time yesterday, concerning whom we firmly believe, that they are the children of God through faith in Christ Jesus.

There were no less than twenty persons received into the fellowship of the Church of Christ in this station on this interesting occasion. Nine of these persons are from the Emgwali, five from the Bolo, and six from the Hottentot location.

And after giving the names, Mr. Soga goes on to say—Of these twenty persons, two were baptized in infancy; one was a relapsed member of the church. The old woman, Cibbi, must be upwards of seventy; she came, poor old body, supporting her tottering steps on a companion staff, which she laid under her feet when she and her friends sat ranged on the front pews—or rather seats—of our capacious church. Cubbukka, from my favourite out-station at Bolo, cannot be much less than seventy. Her family, as professing godliness, is now complete. Chalmers and I am never weary of speaking of our genuine friend Thomas, her oldest son; he led the way for two of his brothers, for his wife, his two sons—fine young men—a nephew, and a sister-in-law. Now old Cubbukka brings up the rear; and in her old age, she, like her sister companion Cibbi, takes up the pilgrim-staff to follow the more excellent way. James, her clever son, next brother to Thomas, held out long against the truth; the preaching of the gospel, however, went on at the Bolo, until not long ago he surrendered himself to the Lord Jesus as a perishing sinner. We rejoiced over him. His profession has since stood the fiery trial of very painful affliction, which threatened the loss of his eyes. We thought the tempter would overcome our new convert, and trembled for him; but, to our consolation and joy, he from the very first took the right view of his affliction, viz., that of being a trial of his sincerity. He is now getting better, and I was told the other day it is with difficulty he can be dissuaded from coming to the Emgwali with the company that come to Mount Zion on the Lord's day. Two of Cubbukka's sons came not long ago from Fort Beaufort with a certificate of membership from a Wesleyan minister there. They have both since proved themselves worthy christian men. This surely of this family is a remarkable thing, the work of God.

Bill Joseph, from the Hottentot location, is an interesting blind boy, who leads our signing on Sabbaths. He has a quick and retentive memory, with a fine, tasteful ear, and a sweet melodious voice. His father, a good old man, said, when I was speaking to him about Bill, that he was a good boy, and believed him to be in the right way. These are the more remarkable characters among that interesting array, which it was my happy privilege to admit into the fellowship of the church yesterday. The scene, when it came to giving the right hand of fellowship was very interesting and touching. Mr. Chalmers and I happened to be standing together under the pulpit at the time, contemplating the interesting sight of more than a hundred members—white and black—about to sit down side by side in a little, round the communion table, hailing others as Christian brethren and sisters. There were not a few who, when hand joined hand, could not restrain their tears. These were old friends and companions, now bound together by the happier tie of Christian love and friendship. In the case of two women, who wept right out when they held their hands locked in each other's for a little, they had been companions in heathenism—had met in other and stranger scenes in heathen practices. The dispersion by famine came—it separated them far and wide. The return of the dispersion came, and they found themselves at the Emgwali station; and now this day they meet on the Emgwali church, as sisters in the Lord Jesus. I felt and saw, that both in the case of brother Chalmers and myself, it was hardly possible to stand such a trial of feelings. This addition to the church makes the number of members of the church 164.

MISSIONS OF IRISH CHURCH.

The following account of the spiritual history of Narotam, the most recent

of the converts from among the Hindus, is full of interest, and may be regarded as the type of a large class, showing the fruit of the many mission schools now established in India.

"A little more than six years ago, a boy named Narotam, of the Vanyo, or merchant caste of Hindus, was a scholar in one of the Mission vernacular schools of this city. He was observed to be among the readiest in answering questions on the portions of Scripture read in the school, and on the catechism which the boys commit to memory. He also attended, with the other boys and teachers, the morning service in the Mission Church on the Lord's-day. These means of grace were blessed to him. He became convinced that he was a lost sinner, and that the Lord Jesus Christ is the only Saviour. He turned from idols to serve the living God and to wait for his Son from heaven.

THE FRUIT GROWING.

The change in Narotam's views soon became manifest in his father's house. His heart burned within him, and he would not remain silent. He began to read the tracts and portions of the Word of God, which had so deeply impressed his own mind, to his sisters and neighbours, and to speak about sin and the Saviour in a way they had never heard of before. He had learned, also, that God is a Spirit, and they who worship Him must worship Him in spirit and in truth; and hence he refused to bow before the images which he had hitherto been in the habit of worshipping. He was altogether a changed boy.

ATTEMPTS TO DESTROY THE FRUIT.

The first to perceive the danger which threatened the lad's ancient faith was an old Brahmin, who occupied a portion of the same house; and he lost no time in warning his father, and exhorting him, if he wished to preserve his only son in his caste, to remove him immediately from the Mission school, and compel him to worship the gods. The boy was accordingly taken from school. He was also forced to go to an idol temple, and ordered to worship the stone idol there set up as a god. His father threatened, and even beat him, with a view to enforce compliance; but Narotam remembered that his Father in heaven had said—"Thou shalt not bow down to them, nor serve them," and steadfastly refused to break that commandment. The poor lad was sadly distressed by this severe persecution. We would very gladly have given him protection at the Mission house, but he was too young to be permitted by law to choose his own place of residence. We could do nothing for him, therefore, but pray, and exhort him to stand fast in his faith. He was then sent to Bombay in charge of an uncle, who seems to have been too busy to persevere in looking very strictly after him, so that he had opportunity occasionally to visit our brother, the Rev. Dhanjibhai Nowrozji, whose kind and faithful words encouraged and strengthened him. While in Bombay, he made an attempt to escape from his uncle's custody, meaning to proceed to Gogo, to join the Mission there: he did not succeed. He was then sent back to Surat, and was apprenticed to a manufacturer of ornaments for turbans, with whom he wrought for more than two years. During that time he was strictly watched, lest at any time he should go to the Mission house. But he often corresponded both with me and with some of the native Christians. And sometimes, when his foolish father would send him out by night to witness the acting of obscene, filthy plays, and on other occasions, under cover of the darkness, he would visit us. And hence he came to be known among us as young Nicodemus.

THE FRUIT RIPENING.

At length Narotam attained to an age when the law allows him to have a conscience, and to choose a religion for himself. He was then employed to assist in correcting proof sheets and copying at the Mission press, with a view to enable him to carry out his convictions and to keep the Sabbath. His desire to profess Christ openly was greatly strengthened under the ministrations of the Word. But he feared his father, and requested to be allowed to go to some

other of our stations to be baptized. This course seemed to us to be objectionable; and he was exhorted to commit his way to God, and to confess his Saviour, in the place where he had been called.

THE FRUIT GATHERED.

In order to break with his caste, he visited the Christians at Shahavañi and Ahmedabad, and openly ate and drank in their company. His brother followed him to the latter place, intending to bring him back to his father; but on learning that he had openly violated the rules of his caste, he gave him up as a hopeless case. Narotam then returned to Surat, and on Sabbath, the 17th of this month, after making public profession of his faith in the doctrines of Christianity, and engaging to make the glory of God the great end of his life, he was baptized in the name of the Father, and of the Son, and of the Holy Ghost. His case affords an illustration of what is being done in our schools. Seeds of divine truth are being lodged in the minds of hundreds of the young, who, though they fail to follow out their convictions as Narotam has done, are friendly to Christianity, and irreconcilably hostile to idolatry; and the multiplication of such cases over the country cannot fail to tell powerfully on its future history in connection with Missions.

MISSIONS OF ENGLISH PRESBYTERIAN CHURCH.

CHINA.—The Missions of the English Presbyterian Church in China have been from the commencement blessed with a very considerable measure of success. During the last year this success has not been less than formerly. The Rev. Mr. McKenzie in a letter to the Rev. Dr. Hamilton of London, gives the following account of their position.

MY DEAR DR. HAMILTON,—We are, by the mercy of God, spared to enter on another year of mission work in this heathen land. And at such a time it is surely very fitting to call to mind the Lord's great goodness to us, and to his people in Tie-Chin, during the bygone year; and to praise him for what he hath wrought. His long-suffering has abounded towards us, and his grace has been magnified in our midst by the ingathering of the heathen to his Son, and by the strength and consolation granted to his people. True, it is still but the "day of small things;" the light is but beginning to dawn, the heaven has but begun to work: and alas that I should have to say so! cause of reproach to the name of Christ and of grief and shame to his people, has been given by some of those who profess his name. Yet, notwithstanding these things, notwithstanding that but a few tens of the teeming population of this region have as yet turned to the Lord, notwithstanding that some of his professed disciples have grievously fallen and backslidden, yet we cannot but feel that this is a time to thank God and take courage, and rejoice in the hope that the good work which the Lord has begun, will go on, and that his kingdom is making, and will continue to make, progress in this part of China.

The number of *adults* received by baptism during the past year is eighteen, of *infants* four; thus, the whole increase of membership during the year 1863, amounts to twenty-two.

Of the adults sixteen were baptised at Yam-tsau, and two at the new neighbouring station of Ch'in Ch'ung; the four children were baptised at Yam-tsau.

The total of church members now amounts to between 50 and 60, 45 of these being adults. Of these, the greater number are at Yam-tsau, the remainder being at Swatow, and Tat-hau-pow, and the new station at Ch'in Ch'ung.

While you will rejoice with us that the Lord is showing us his mercy and causing his name to be known among the heathen by calling one after another to the life of discipleship, and by enabling his disciples to witness for him, you will also join with us in mourning before him, that so many of those who have professed his name have fallen into open sin, and thereby injured themselves,

and the cause which they and we are bound to have so much at heart. I feel that there is cause for shame and humiliation in the sad fact, that at our last communion here (held on the first Sabbath of the New Year), no fewer than seven of the members were debarred from the Lord's Table. Of these, three have fallen into the sin of idolatry, i.e., they have taken part in the idol feasts of the heathen around, not by openly partaking of these, but by contributing to them the share of food demanded. This demand is made of many of the converts, and, being made under the threat of persecution, it proves a test of their faith and endurance : alas ! that the three alluded to were found so sadly wanting in the day of trial. The remaining four have been absenting themselves from worship and disregarding the Lord's Day. For these weak and erring ones, let me entreat the prayers of the Church at home. Indeed, for all we may well ask you to pray, for such are the trials the little flock of Christ's sheep meet with among the wolves by whom they are surrounded, that but for Divine grace it were simply impossible that any of them could follow him : and that "roaring lion, the devil," is never far from us, but, with cruel, guileful, relentless hate, seeks to ensnare and assault those whom the Great Deliverer has saved from his power. The temptations to the sin of Sabbath-breaking, and to that of more or less complicity with the idolatry of their heathen relatives and neighbours, are very great and very pressing on almost all the members here ; and some interesting stories might be told of the trial and the triumph of these beloved ones, lambs of the flock, to the praise of the exceeding grace and power of the Good Shepherd, the Captain of our salvation.

But, while we would specially desire prayer for strength and endurance under trial, so would we also for the Spirit of all grace, that those fruits of love, joy, peace, long-suffering, &c., &c., may be brought forth abundantly by us all. For truly it is where these sweet and lovely fruits most grow, that our Father in heaven is most glorified, and his Church most prosperous.

During the past year, and especially during the cooler months, both Mr. Smith and I, with the native assistants, have had many good opportunities of evangelizing and distributing books, both in and around Swatow and in the Yam-tsau quarter. During the three months I have now spent here, we have gone to about 40 villages in the country round about, some on the islands some on the mainland. Several of these had never been visited before, and in such the people were for the most part very ready to hear and to receive our books. On two occasions we made very interesting three days' visits to a new region in the direction of the district city of *Jau Ping* ; and at three several large market gatherings (strongly reminding me of the *trysts* and markets held in many places in Scotland), held at places some 5 or 6 miles apart, we had truly noble opportunities of preaching, such were the crowds that came to hear. Oh for the life-giving Spirit to "breathe upon these slain that they may live" !

Communications.

AWAKENING AT LANCASTER.

To the Editor of the Record.

REV. AND DEAR SIR.—I learn from the March number of your *Record* that you have had some private information of the good work of grace which is going on at Lancaster. I am glad to be able to say that you have not been misinformed. The Lord, in answer to prayer, has indeed visited the place with a *shower of blessing*, which has gladdened the hearts of many of God's people, and caused many a soul to *live anew in Jesus*. A short sketch of this blessed work of God, may be of some interest to your readers.

Upon a serious and prayerful, and, I may say, painful consideration of the low state of religion in this place ; it was resolved to hold the Week of Prayer-

Meetings, at the commencement of this year, in connection with our Lancaster congregation. This resolution was carried into effect. Meetings for prayer were commenced, which, at the outset, were better attended than was expected. The Pastor of the congregation addressed the people on subjects corresponding to those suggested by the Evangelical Alliance for the occasion; and prayers were offered by office-bearers and members of the Church.

Thus matters went on till Thursday, Jan. 7th, when evident tokens of the Spirit's presence were manifested. The minister, seeing many of his hearers impressed with the truth, intimated his willingness to wait after the meeting in the church, and converse with individuals anxious about their salvation. The result was, three individuals availed themselves of the opportunity; two of them were members in full communion. The following evening other anxious persons joined them, and thus the good work went on, gaining more and more interest, and making deeper and deeper impressions, until it drew the attention of the inhabitants of the place, and became the conversation almost in every family. People came out to see and hear in masses, many of whom were not in a church for years before. Many of those who came, when they 'had seen the grace of God were glad,' others were amazed and doubted, some mocked, and others believed. The church became so intensely crowded that the door and windows had to be thrown open as if it were mid-summer; and so eager were the people to hear the Word, that when no entrance could be had into the house of God, they would wait outside, about the windows and door for hours in the frost and snow.

Anxious inquirers also increased in numbers; so much so, that both minister and elders, and other godly people were strained to their utmost in their efforts to converse with them. *One*, and sometimes *two*, o'clock of the morning would arrive before a few words of truth could be addressed to each anxious individual. But though the meetings were held to such late hours, for the space of two months; yet to the praise of God be it recorded, those actively engaged were not exhausted. The pastor was able to attend and address each meeting, after spending a portion of the day in conversing with inquirers who came to him for his counsels, or visiting some families in distress of mind in the surrounding neighbourhood. To him the promise was indeed fulfilled, "As thy day is, so shall thy strength be."

Dalhousie Mills has also enjoyed a portion of the blessing. On the arrival of Mr. Grant, a student from Knox College, whose services are of much value, it was resolved to wait and plead with God in our Church there, for the outpouring of the Spirit on that place. Nor did we wait long. We 'being found in the way,' the Lord visited us. On the very first meeting, tokens were given of the presence of his Spirit. Meetings similar to those at Lancaster were held, till the roads became impassable, but the result was very cheering. Many have been led to cry out 'what must we do to be saved,' and many give hopeful evidences of 'having found Him of whom Moses in the law, and the prophets did write.'

But I must conclude, my sketch is longer than I intended it to be. As the result of this season of grace in both congregations, I may state that a very large number of people, comprising old and young, have according to their own profession, obtained peace in believing; people of God have been wonderfully revived; parents that never bent their knees before their families in prayer have now altars for the God of Jacob in their houses; local, or district meetings for prayer have been got up by the people themselves, their number I cannot at present tell, pupils in some day-schools spent their hour of play in the woods, pouring out their hearts together in prayer to God, and reading His blessed Word, and others of them spend an hour together in the school-house, in the same spiritual exercises, after their thoughtless companions are dismissed. Individuals long at variance with one another have made up their differences, and the Bible is read, and the preaching of the Word is attended to in a way never witnessed before in this place. Such then, dear

most hearty tokens of honour, of gratitude, and of affection. In acknowledging an address from the Bethune Society, a society whose object is to bring into friendly intercourse the learned classes both of Europeans and of natives, he concluded with the following eloquent remarks which may be regarded as his parting farewell to India :—

“ Let the Supreme Government of these realms prove faithful to the God of Providence, by dealing out perfect righteousness and judgement to the multitudes over whom it has, in a way so marvellous and unprecedented, been constituted the protector and the guardian ; and the God of Providence will smile propitious on its efforts, and render its administration a source and surety of abounding prosperity to itself—a guarantee of reviving hope to the millions of the present generation—a fount of reversionary bliss to future myriads, who, as they rise up in long succession, may joyously hail the continued waving of the British sceptre as the surest pledge of the continued enjoyment of their dearest rights and noblest privileges. And when the time comes, as come it must, for Great Britain to lay down the most potent sceptre ever wielded over these Indian realms, my prayer, as heretofore expressed, has ever been, that she may be enabled to take up the language, not of boastfulness, but of gratitude, to the God of Providence, for the successful discharge of her delegated trust, and say,—“ I found India one wide and universal scene of anarchy and misrule—I left it one peaceful and consolidated empire ; I found its people ground down by the most frightful oppression, its industry paralyzed, and person and property exposed to the assaults of lawless violence and the invasion of every ruffian plunderer—I left its people exempt from the multitudinous exactions of covetousness and wrong, its industry revived and augmented in productiveness a hundred-fold, person and property secure, from the improvement of individual, domestic and social, moral, and the uniform administration of equitable law ; I found India lying prostrate beneath the yoke of blinding ignorance and bratifying superstition—I left her joyfully recovered from the double yoke, revived by the kindling beams of fairest science, and the revelations of heaven's own illumining truth ; I found India the chosen habitation of the most horrid cruelties that ever polluted the earth, or disgraced the family of man—I left her as the most favoured domain and dwelling place of righteousness, benevolence, and peace.”

“ Be these thy trophies, Queen of many Isles !
 On these high heaven shall shed indulgent smiles.
 First by thy guardian voice to India led,
 Shall truth divine her tearless victories spread ;
 Wide and more wide the heaven-born light shall stream,
 New realms from thee shall catch the blissful theme ;
 Unwonted warmth the softened savage feel,
 Strange chiefs admire, and turban'd warriors kneel ;
 The prostrate East submit her jewell'd pride,
 And swarthy kings adore the Crucified.
 Yes, it shall come ! Ev'n now my eyes behold,
 In distant view, the wish'd-for age unfold ;
 Lo, o'er the shadowy days that roll between,
 A wandering gleam foretells th' ascending scene !
 Oh, doom'd victorious from thy bounds to rise,
 Dejected India, lift thy downcast eyes !
 And mark the hour, whose faithful steps for thee,
 Through Time's pressed ranks, bring on the Jubilee !”

The bright and glorious era for India and the world I have long seen in the vision of faith. The vividly-realized hope of it has often sustained me amid toils and sufferings, calumny and reproach, disappointment and reverse. And the assured prospect of its ultimate realization helps now to shoot some gleams of light athwart the darkness of my horizon, and, so far, to blunt the keen edge of grief and sadness, when about to bid a final adieu to these long-loved Indian

shores. Some of you may live to witness not merely its blissful dawn, but its meridian effulgence; to me that privilege will not be vouchsafed. My days are already in "the sere and yellow leaf;" the fresh flush of vernal budding has long since exhausted itself; the sap and vigour of summer's outbursting fullness have well-nigh gone,—leaving me dry and brittle, like a withered herb or flower at the close of autumn; the hoar frost of old age,—age prematurely old,—grim wintry old age is fast settling down upon me. But whether, under the ordination of the High and Holy One who inhabiteth eternity, my days be few or many; whether my old age be one of decrepitude or of privileged usefulness,—my best and latest thoughts will still be of India. Wherever I wander, wherever I roam—wherever I labour, wherever I rest,—my heart will be still in India. So long as I am in this tabernacle of clay I shall never cease, if permitted by a gracious Providence, to labour for the good of India; my latest breath will be spent in imploring blessings on India and its people. And when at last this frail mortal body is consigned to the silent tomb,—while I myself think that the only befitting epitaph for my tombstone would be, "Here lies Alexander Duff, by nature and practice a sinful, guilty creature, but saved by grace, through faith in the blood and righteousness of his Lord and Saviour Jesus Christ," were it by others thought desirable that any addition should be made to this sentence, I would reckon it my highest earthly honour, should I be deemed worthy of appropriating the grandly generous words, already suggested by the exuberant kindness of one of my oldest native friends, in some such form as follows:—"By profession a missionary; by his life and labours the true and constant friend of India." Pardon my weakness; nature is overcome; the gush of feeling is beyond control; amid tears of sadness I must now bid you all a solemn farewell."

ITEMS OF GENERAL RELIGIOUS INTELLIGENCE.

SAFETY OF DR. LIVINGSTONE.—Many of our readers will already have the intelligence that Dr. Livingstone is still safe. Although his present mission has not been successful, we trust that at a future time his efforts may be more successful.

MISSIONARIES IN PEKING.—It has been stated that missionaries are excluded from the city of Peking. But this is not the case. There are now ten missionaries in Peking, carrying on the work as they have ability. These missionaries are connected with six different Missionary Societies. The Rev. W. C. Burns is for the present in Peking.

HEALTH OF REV. DR. GUTHRIE.—We regret to learn that the health of Dr. Guthrie is in so unsatisfactory a state, that it is considered doubtful whether he will be again able for pulpit duty. It is proposed to call a minister as assistant and successor. The charge is a collegiate one, the Rev. Dr. Hanna being the other pastor.

DEATH OF THE EARL OF ABERDEEN.—Recent intelligence has been received of the death of the late Earl of Aberdeen. He was long in delicate health, but was known as a decided Christian, and a promoter of all good objects. It is singular that many journals have confounded the late nobleman with his father, the Earl who at one time was Premier of England, and whose name was connected with Scottish Ecclesiastical affairs at the time of the Disruption.

THE ENGLISH PRESBYTERIAN CHURCH.—The *English Presbyterian Messenger* has an article on the statistics of Presbyterianism in England. The last census shows that there are 169,000 Scotchmen in England, of these no more than 30,000 are supposed to be connected with the Presbyterian Churches. The worshippers in the Churches connected with the three bodies of Presbyterians, representing Scottish Presbyterianism, are represented as under 60,000. It is proposed to raise in connection with the English Presbyterian Church, the

sum of £25,006 for Church building and debt liquidation. Of this, the sum of £20,000 has been already promised.

Home Ecclesiastical Intelligence.

LOBO.—The Rev. Adam McKay of Teeswater has received a call from the Congregation of Lobo.

KINCARDINE.—We understand that the appeal of the Presbytery of Huron in the matter of the call to the Rev. John McTavish has been fallen from.

STRATHROY AND ADELAIDE.—These congregations have presented a call to the Rev. John Davidson.

REV. DR. O. MISTON.—The Rev. Dr. Ormiston lately received a most pressing call from Victoria, Vancouver's Island, which, however, he felt it his duty to decline.

WEST ORO.—We understand that the congregation of West Oro are applying to the Presbytery for moderation in a call, with a view of obtaining the services of the Rev. J. Ferguson, formerly of Lobo.

BEVERLY.—A deputation of the ladies of the Congregation of Beverly waited on the pastor, the Rev. John Porteous, on the evening of the 9th of April, and presented him with a purse of about seventy dollars as a token of their esteem.

DEATH OF THE REV. A. J. McAULAY.—We regretly record the death of the Rev. A. J. McAulay of Nassagaweya. Mr. McAulay was for eight years pastor of the congregation in Nassagaweya, and was held in great esteem by the people of his charge. His health had been in a declining state for several months.

RIVERSDALE.—On the 25th ult. a few of the managers of the Riversdale congregation waited on their pastor, the Rev. A. G. Forbes, and in the name of the congregation, presented him with fifty dollars as an expression of their esteem for him, and appreciation of his labours.

FRENCH CANADIAN MISSIONARY SOCIETY.—The Treasurer of the French Canadian Missionary Society begs to acknowledge \$83 contributed by the congregation of the Rev. L. McPherson, Williams; also \$3 05 from the congregation at Chateauguay. These sums were accidentally omitted in the report for 1863.

GRAFTON AND VERONVILLE.—The following are the contributions by these congregations; Grafton—College, \$15; Home Missions, \$14; Foreign Missions, \$5; Widows Fund, \$4; Synod Fund, \$4 10; French Canadian Mission, \$7; Vernonville—College, \$9 35; Home Mission, \$7; Foreign Missions, \$4; Widows Fund, \$4; Synod Fund, \$4; French Canadian Mission, \$4.

SMITH'S FALLS.—The annual missionary meeting of the Smith's Falls congregation was held in Union church on 23rd Feb., the pastor, Rev. W. Aitken, in the chair. Addresses were delivered by Rev. J. Duncan, Rev. J. McKinnon, and Rev. W. McKenzie. The collection amounted to a little over \$40. The new church was about as well filled as the much smaller old one used to be.

REV. D. DUFF.—The Rev. D. Duff was ordained as a missionary to British Columbia at a meeting of the Presbytery of London on the 19th ult. The services were of an impressive and interesting character. The Rev. D. McKenzie preached and presided, the Rev. J. Skinner, the Rev. Mr. Proudfoot with Rev. Dr. Burns and the Rev. R. F. Burns took part in the services. Mr. Duff will, in a short time set out on his voyage to his distant field of labour.

REV. PROF. YOUNG.—The Rev. G. P. Young has been appointed by the Board of Public Instruction, Inspector of Grammar Schools. We believe there will be one feeling of deep regret at the loss which Knox College is likely to sustain by the resignation of Professor Young. We trust that the Church will be wisely directed in any arrangements that may be thus rendered necessary with reference to the College.

COBOURG.—The Congregation of Cobourg at their Annual Missionary Meeting make the following apportionment of their funds:—Knox College \$76.34;

Home Mission Fund of Presbytery \$50,00; ditto of Synod \$10,00; Widows' Fund \$15,00; Foreign Mission Fund \$30,00; Synod Fund \$15,00.

The *Juvenile* contributions were allocated as follows:—Red River Mission \$15,00; New Church at Minden \$10,00; Missions at Bobcaygeon Road \$10,50; half year support of pupil at Pointe aux Trembles \$15,00.

REV. W. JOHNSTON, OF BELFAST.—The Rev. W. Johnston, of Belfast, who has been spending some time in visiting the churches in New Brunswick, has just passed through the Province, visiting some of our congregations on his way. Mr. Johnston has been suffering severely from Laryngitis, the result of his incessant labours and exposure in New Brunswick. We regret that his time, and various circumstances have not allowed him to see more of the Province and of the Church; but we trust that his visit, short as it has been, will tend to draw closer the bonds of ministerial and christian communion between his church and our own.

KNOX COLLEGE—CLOSE OF THE SESSION.—The closing lecture of the session of 1863-64 was delivered by the Rev. Principal Willis on Wednesday 6th April. There was a large attendance of ministers and students, as also of other friends of the institution. The lecturer was supported on the right by the Moderator of the Synod and the Rev. Dr. Burns, and on the left by Prof. Young. After prayer by Dr. Burns, the Rev. Principal chose for his subject "The Gospel Call," and expounded the various views involved in that most important theme, in his usual interesting and energetic manner. He showed how inconsistent, either with reason or revelation, any other view of the atonement must ever be, than that which provides effectual security for pardon and salvation. He reverted to the interpretations by which various authors and sects in Europe and America have sought to elevate the will of man, at the expense of sovereign grace. The lecturer was listened to with much attention. The Principal mentioned at the close of the lecture, that the number in attendance this year was fifty-five, and that nine had finished their course of study, and would now leave the college as candidates for license.

The following gentlemen obtained Scholarships or Bursaries during the last session.

Prince of Wales Prize.....	Mr. A. B. Simpson.
John Knox Bursary, (founded by Hon. E. Buchanan),..	Mr. Jas. Baikie.
George Buchanan Bursary " " " ..	Mr. F. W. Farries.
1st Gaelic Bursary.....	Mr. D. Davidson.
2nd " " ..	Mr. Hugh Currie.
Prize for Public Reading (founded by Mrs. Gibb, of	
Woodfield, Quebec.....	Mr. John McColl.
The Henry Esson Bursary was held by Mr. John Aull.	

LAGAUCHETIERE STREET, MONTREAL.—We regret to hear of the serious indisposition of the respected pastor of this church, the Rev. Dr. W. Taylor. He is now somewhat better, but not able to attend to the active duties of the congregation. In the meantime his people have, with much consideration, agreed to give him \$1,000 as a retiring allowance, and to give a stipend of not less than \$1,600 to a colleague. It has further been agreed to build a new church in a more suitable locality, for which purpose the sum of about \$20,000 has been already subscribed. For the past year the ordinary income of the congregation has been \$2,301 95, and the amount raised for missionary purposes \$1,367 98, besides about \$100 raised by the Sabbath-school for missionary purposes. Judging by the annual report, of which we have received a copy, we look on the Lagauchetiere street congregation as admirably organized in all its departments. We trust that their present efforts may be successful, and that the respected pastor may be long spared to see the gathering of fruit from his own labour in past years.

PRESBYTERY OF KINGSTON.—This Presbytery met in Brock st. Church on Tuesday and Wednesday, 12th and 13th April.

A memorial, accompanied by a promising subscription list from Glenvale (formerly Ballynahinch,) and Harrowsmith, was laid before the Presbytery. The object of the memorialists was to solicit the aid of the Presbytery in helping them to the speedy settlement of a pastor. The Presbytery expressed high satisfaction with the effort that had been made to provide for the maintenance of Divine ordinances, and approving of the object of the memorialists, and in order that advantage may

be taken of favourable circumstances that may occur, Mr. Wilson was authorized to moderate in a call, when requested by the managers of the congregations.

Communications were received from the Colonial Committee of Free Church, Scotland, in reference to the lamented death of their Convener, the late Dr. John Bonar. Messrs. Gordon and McLaren were requested to draft a minute expression of the Presbytery's sense of loss sustained in the death of Dr. Bonar, and which might also serve as a fraternal and sympathetic response to the Colonial Committee. A minute was accordingly prepared to the satisfaction of the Presbytery, and a copy of it was ordered to be transmitted to Edinburgh.

Dr. Marr, Secretary of the Kingston Sabbath Reformation Society, was introduced, and addressed the Presbytery: after which it was resolved to record cordial approval of the Society in its efforts to stay the desecration, and to promote the better observance of the Lord's day, and to give all aid and encouragement to this good work.

Mr. Caven, student of Divinity made application to be taken on trials for license. Mr. Caven having been hindered from attendance in person, was directed to appear before the next meeting of Presbytery.

Mr. Wilson introduced Mr. John Murdoch, an estimable young member of his congregation, proposing to commence studies with a view to the Gospel ministry. The Presbytery after conversation with Mr. Murdoch on his religious knowledge and experience, and his motives for taking this step, cordially approved his intention, and invited him to appear before them from time to time for examination and counsel.

The Presbytery, after the examination of Mr. Wm. Reeve, student under their care, resolved to bring his case with all its circumstances to the notice of Synod, in order to obtain instructions in reference to their further procedure, having in view the licensing of Mr. Reeve to preach the Gospel with the sanction of the higher court.

The Home Mission Committee reported on the state and requirements of the various stations. The treasurer, Mr. Wilson, submitted also the financial report for the past year. Both reports were approved, the thanks of the Presbytery were given to Mr. Wilson for his diligence and assiduity as Convener and Treasurer, and the Committee was reappointed and instructed to use their best discretion in the arrangements and management of the Home Mission business as formerly.

The Presbytery, after mature consideration of the matters remitted by the Synod, resolved:—

1. To disapprove of the proposed amendment of the "7th clause, Act anent Union of Churches."
2. To approve generally, some modifications of details being suggested, of the "Draft Act for the Constitution of a General Assembly, etc."
3. To approve of the "Overture on Standing Orders."
4. And to postpone the consideration of the question about "The Right of Voting etc," *sine die*.

The Session records of Chalmers' Church, and Brock st. Church, Kingston, and of Belleville and Storrington, were given in, and attested as correctly kept. Remaining Session Records were ordered to be produced at the next meeting.

Mr. Donald McKenzie, minister at Zorra, was nominated as a fit and proper person to fill the office of Moderator at the ensuing meeting of Synod.

Mr. A. Wilson, minister, and Mr. Stinson, elder, were nominated to be members of the Synod's Committee on Bills and Overtures. P. GRAY, Clerk.

PRESBYTERY OF HAMILTON.—This Presbytery met in Central Church, Hamilton, on the 12th day of April.

The Presbytery adopted appropriate notices of the death of Rev. James Findlay, minister of Waterdown and Wellington Square, of the Rev. Mr. McAulay of Nassagaweya, a member of the late Presbytery of Hamilton of the Presbyterian Church of Canada, and of Dr. John Bonar, for many years convener of the Colonial Committee of the Free Church of Scotland.

The Presbytery agreed to apply to the Synod for leave to admit to the Church, the Rev. Leonard McGlashan, of the N.S. Presbyterian Church, and accepted the Rev. Alexander McGlashan's resignation of the charge of the congregations of both Pelham and St. Ann's.

The Presbytery adopted the overture on printing certain papers intended to be brought before the Synod, with the exception of the last clause, relating to the case of parties unable to bear the expense; and rejected the overture on certain standing

orders, except the 3rd section respecting the previous question, which they approved.

The Rev. Dr. Ormiston received a call from the first Presbyterian Church, Vancouver, Island, offering \$2,500 of stipend, together with a free Manse. The Presbytery, with much satisfaction, received the Revd. Doctor's declination of the call.

The Rev. Donald McKenzie of Zorra was unanimously nominated as next moderator of Synod.

The next meeting of Presbytery is appointed to be held in St. Catharines on the 3rd Tuesday of May, at 2 o'clock, p.m.

JOHN PORTEOUS, Presbytery Clerk.

PRESBYTERY OF GREY.—A special meeting of this Presbytery was held at Mount Forest, April 12th, for the purpose of taking up Mr. McLean's resignation of his charge, given in on the ground of ill health. After the usual steps, in the course of which the congregation expressed their great attachment to Mr. McLean, and their sympathy with him in his affliction, the resignation was accepted of, and the Presbytery unanimously resolved to insert in their RECORD the following minute:

Mr. McLean having now, in the providence of God, ceased to be a member of this court, we, his brethren of the Presbytery, cannot part with him without placing on record an expression of the sentiments with which he is regarded by us.

We desire, therefore, to take this occasion of expressing our esteem and affection for Mr. McLain, our high sense of his talents and requirements, and of the zeal and faithfulness with which, through the grace of God, he gave himself, while strength lasted, to the work of the ministry, as well as of the wisdom he showed as a member of this court.

In taking leave of our brother, which we do with sorrow,—endeavouring however to submit ourselves unto God, and remembering that He doth all things well,—we would only further express our sympathy with him and with his family in their affliction, together with hope that God may yet restore him to health, and, however this may be ordered, that the grace of God may be made sufficient for him, and that he may know ever more and more that all things work together for good to them that love God."

WILLIAM PARK, Presbytery Clerk.

HOME MISSION COMMITTEE.

The Home Mission Committee met in Knox's College, on Wednesday, 6th April. The principal business before the committee was the distribution of missionaries for the summer. After the roll of missionaries had been made up, and the claims of the several Presbyteries had been submitted, the following distribution was made:—

- To Presbytery of Montreal—Rev. J. Hume, for six months; Mr. A. Thompson, student, for six months; Mr. G. McLennan, for three months; Mr. Burton, for the last half of the summer term.
- " " Ottawa—Mr. Young and Mr. Fraser, students.
- " " Brockville—Rev. W. Bennet; Mr. Burton, for three months; Rev. G. Jamieson, for last three months.
- " " Kingston—Mr. Caven, student.
- " " Cobourg—Messrs. W. M. Roger and P. Wright.
- " " Ontario—Rev. D. Anderson, for three months; Mr. W. H. Simpson, for three months; Mr. K. McDonald, for six months; Rev. H. Gracey, for last three months; Mr. J. F. Forbes, do.
- " " Toronto—Messrs. Warden and Sutherland, for six months; Rev. J. Tait, for three months; Rev. J. Davidson and Mr. W. H. Simpson, for second half of term.
- " " Guelph—Mr. J. Hubbert; Rev. J. Scott; Rev. J. Martin; Mr. Bauld, three months; Rev. D. Anderson, Rev. W. Lundy, Mr. G. McLennan, for second half of term.
- " " Hamilton—Rev. E. Graham, Messrs. J. McColl, and A. Finlay, for three months, Messrs. Knowles and Arch. McLean, for second half of term.

- To Presbytery of Paris—Mr. A. Simpson, three months; Rev. J. Howie, after First June.
- “ “ London—D. Davidson, for six months; Rev. G. Grant, Mr. Knowles, for three months; Rev. J. Tait, Mr. A. Findlay, for second half of term.
- “ “ Stratford—Mr. R. N. Grant, for six months; Rev. H. Gracey, for three months; Rev. G. Grant, for second half of term.
- “ “ Huron—Mr. Hastie, six months; Rev. W. Lundy, Rev. E. McLean, Mr. Arch. McLean, three months; Rev. W. Lochead, Mr. J. McColl, for second half of term.
- “ “ Grey—Messrs. J. Ferguson and A. McLennan, for six months; Rev. J. Davidson, Rev. W. Lochead, for three months; Rev. H. Campbell, after June; Rev. J. Scott, Rev. J. Morrison, Mr. A. McNaughton, for second half of term.

On application made, the sum of fifty dollars was granted from the Central fund to the Presbytery of Grey. For the consideration and disposal of other claims, the following sub-committee was appointed:—Messrs. Reid, J. M. King, W. Gregg, and J. Dick.

KNOX COLLEGE.

SUBJECTS FOR EXAMINATION FOR SESSION 1864-5.

I. FOR ENTRANTS IN LITERARY COURSE.

Latin.—Cæsar, 'De Bello Gallico,' 1st Book; Virgil's *Eclog.*, 1st and 4th.
Greek.—Grammar, and Gospel according to John.
English.—English Grammar.

II. FOR STUDENTS ENTERING SECOND YEAR.

Latin.—Æneid, Book 2nd.
Greek.—Xenophon's *Anabasis*, Books 1st and 2nd.
Mathematics.—Euclid, Books 1, 2, 3, and 4; Algebra to Quadratic Equations.
English.—Latham's *Hand Book*; or Morell's *English Grammar*.

III. FOR STUDENTS ENTERING THIRD YEAR.

Latin.—Horace, First fifteen Odes of Book 1st; Cicero, 'De Amicitia.'
Greek.—Homer, *Iliad*, Book 6th, 1-200th line; Acts of the Apostles; Ep. to Philippians.
Philosophy.—Whatley's *Logic*; Reid's *Essays*, to the end of the Doctrine of Perception.

IV. FOR STUDENTS ENTERING FIRST YEAR OF THEOLOGICAL COURSE.

Latin.—Horace, 'Ars Poetica.'
Greek.—Ep. to Romans, and 1st Ep. to Corinthians.
Philosophy.—Wayland's *Moral Theology*.
Hebrew.—Grammar, and Genesis 1-10 chaps; Psalms 1-10.

V. FOR STUDENTS ENTERING SECOND YEAR OF THEOLOGICAL COURSE.

Latin.—Sallust's *Catiline*.
Greek.—Ep. to Hebrews; Winer's *Grammar of New Testament*, Part 3rd, chap. 1, Article, and 4 verb.
Hebrew.—Psalms, 1-30.
Exegetical Theology.—Matthew, chaps. 13th, 20th, 22nd, 25th; Luke 19th; and John, chaps. 10th and 20th.
Evidences.—Butler's *Analogy*, and Alexander's 'Christ and Christianity.'
Natural Theology.—Paley.
Church History.—Mosheim, to Council of Nice; Cunningham, vol 1st, First nine chaps.

VI. FOR STUDENTS ENTERING LAST YEAR OF COURSE.

Latin.—Augustine, 'De Gratia,' (Collect.)
Greek.—Ep. to Hebrews.
Hebrew.—Psalms, 30-50; Isaiah, 40-50.
Exegetical Theology.—As for students of former year.
Church History.—Mosheim, 16th century; Cunningham, chaps. 11th, 25th and 27th.
Systematic Theology.—Dick, 3rd vol., (or lecture 45 to 65); Hill, Books 3rd and 4th.

BURSARIES—SUBJECTS FOR COMPETITION.

JOHN KNOX BURSARY, \$40.—Subject of Essay, "The reality and necessity of the incarnation of our Lord." Open to students entering, next session, any class in the Theological Department.

GEORGE BUCHANAN BURSARY, \$40.—Subjects for Examination: Horace, "Ars Poetica;" also, 1st Epistle of 1st Book, (Horace); Homer, (Iliad) 3rd Book; Translation from English into Latin. Open to students entering, next year, any class in Literary Department.

FIRST GAELIC BURSARY, \$20.—Subject for examination: "The personality and divinity of the Holy Spirit." Open to all students in Theological Department next session.

SECOND GAELIC BURSARY, \$20.—For best examination in Gaelic Reading and Grammar. Open to all students in any of the classes in the Literary Department.

N.B.—The Essays must be in the hands of the College Secretary, (sent through Toronto Post Office, with sealed envelopes,) on or before Friday, 7th October.

MONEYS RECEIVED UP TO 20TH APRIL.

FOREIGN MISSION.			
Saltfleet and Binbrook.....	\$12 73	Innerkip.....	3 00
Bayfield.....	10 00	Wardville.....	8 20
Bowmanville and Enniskillen..	16 85	Woodstock, (Erskiue).....	9 30
" Sabbath-school... ..	12 00	Wroxeter.....	10 00
King (Rev. J. Adams).....	14 00	Woodville.....	16 00
Caledon and Orangeville.....	5 75	" S. S. (for Red River)..	8 09
Chatham (Rev. W. Walker's)..	7 15	Oneida and Seneca.....	13 00
Cobourg.....	30 00	Chinguacousy.....	13 10
" S. S. (Red River) ..	15 00	Grafton, 5.00; Vernonville, 4.00	9 00
Mrs. Dalziel, Vaughan.....	25 00	Dunnville, adl.....	1 57
Smith's Fall.....	14 40	Duff's Church, Dunwich.....	4 00
Lagauchetiere St., Montreal... ..	100 00	St. Gabriel St., Montreal.....	17 00
" S. S. (Red River). 35 00		Indian Lands.....	6 00
Executors of late S. Stewart,		SYNOD FUND.	
Hamilton.....	30 56	Cobourg.....	15 60
Scarboro.....	20 40	Grafton, 4 10; Vernonville, 4..	8 10
Woodville.....	27 00	Rocky Saugeen, 2 30; Priceville,	
Ainleyville.....	5 25	1 40; Artemesia and Hol-	
Waddington.....	23 50	land, 1 29.....	4 99
Cooke's Church, Toronto.....	29 00	Kincardine, West Church.....	2 00
Melrose, Bible class.....	5 00	St. Gabriel Street, Montreal... ..	15 00
Brockville.....	14 00	Belleville.....	10 00
King, 7 85; Laskey, 4 20.....	12 05	Indian Lands.....	6 00
St. Andrews.....	14 00	WIDOWS' FUND, ETC.	
" S. S. collected.....	2 58	Bowmanville and Enniskillen..	20 42
" " Miss McPhee's		Cobourg.....	15 00
class.....	2 05	Executors of late S. Stewart,	
" " Miss Hubbard's		Hamilton.....	3 82
class.....	5 48	Waddington.....	43 00
Elkfrid.....	13 78	Brockville.....	14 00
Paris, River street.....	10 00	Brantford (Zion Church, for aged	
Broughton.....	4 50	and infirm ministers' fund)..	8 00
Oakville.....	8 73	Belleville (J. Ponton, Esq.)....	10 00
N. Plympton.....	5 00	Markham.....	8 45
Buxton.....	3 00	North Bruce.....	3 00
Essa, 1st.....	58 00	Grafton, 4 00; Vernonville, 4 00	8 00
Dalhousie Mills.....	6 00	Rocky Saugeen, 2 48, Price-	
Lake shore, (Rev. R. Dewar's). 4 50		ville, 2 00; Artemesia and	
		Holland, 1 52.....	6 00

St. Gabriel St., Montreal.....	12 00	Harwich.....	6 00
Indian Lands.....	8 00	Moore.....	6 00
With rates from Rev. J. Laing; Rev. J. Adams; Rev. D. Anderson; Rev. J. Morrison; Rev. D. Inglis; Rev. A. D. McDonald; Rev. J. McKinnon; Rev. J. Gillespie; Rev. D. H. McVicar; Rev. John Anderson.		McKillop.....	4 00
PRESBYTERIAN CANADIAN MISSION.		Paris, Dumfries street.....	18 00
Bayfield.....	6 50	Quebec.....	208 00
Executors of S. Stewart, Ham.	15 28	Ingersoll (Knox's).....	35 00
King (Rev. J. Milligan's).....	7 85	Eramose.....	10 00
Mosa.....	2 00	Richmond Hill.....	20 90
Paris, River St.....	7 00	Port Colborne.....	4 00
Dunbarton and Canton.....	18 00	Belleville ad'l (J. Ponton, Esq.)	10 00
Beaverton.....	12 62	Oakville.....	16 21
Knox's Church, Toronto, S.S.....	30 88	St. Vincent, 4 00; Sydenham, 3 37; Euphrasia, 1 28....	8 65
Woodstock, Erskine Ch.....	5 00	Buxton.....	7 00
Wroxeter.....	5 00	Orillia, ad'l (A. J. Alport, Esq.)	10 00
Markham.....	6 54	Beaverton.....	27 50
Grafton, 7; Vernonville, 4....	11 00	Osgoode.....	32 00
BUXTON MISSION.		Dalhousie Mills.....	7 50
Executors of the late S. Stewart, Hamilton.....	3 82	Wick, 5 43; Greenbank, 4 00..	9 43
Knox's church, Toronto, S. S.....	30 88	Innerkip.....	6 00
MISSIONS OF FREE CHURCH—INDIA.		Durham.....	2 50
A. Duff, Blackwood & Bro.....	8 00	Mount Forest.....	21 00
KNOX COLLEGE.		Port Elgin.....	12 00
Storrington and Pittsburg....	\$8 00	Woodstock (Erskine church) ..	20 00
Bowmanville and Inniskillen...	28 85	Wroxeter.....	5 00
Mornington.....	6 75	Woodville, ad'l.....	1 91
Chatham (Rev. W. Walker's)...	8 97	Markham.....	11 19
Duff's church, Dunwich.....	6 00	Oneida.....	12 00
Cobourg.....	76 34	North Bruce.....	3 00
Smith's Falls.....	5 20	Vernonville, ad'l.....	3 35
Executors of late S. Stewart, Hamilton.....	53 49	Rocky Saugeen, 2 63; Priceville, 1 25; Artemisia and Holland, 1 60.....	5 48
West's Corners, adl.....	25	St. Gabriel street, Montreal...	46 78
Woodville.....	26 60	Indian Lands.....	20 00
Ainsleyville.....	6 75	HOME MISSION.	
Percy.....	16 50	Caledon and Orangeville.....	5 75
Hastings and Norwood.....	8 00	King, (Rev. J. Adams).....	12 00
Cayuga.....	4 00	Cobourg.....	10 00
Harrington.....	15 00	Mrs. Dalziel, Vaughan, don....	25 00
Nairn Church.....	18 70	Executors of the late S. Stewart	30 56
Beamsville, 5 43; Grimsby, 10 65; Muir's, 1 92.....	18 00	Waddington.....	23 50
Bristol.....	26 00	Nairn Church.....	1 30
Stratford.....	40 00	King, 7 85; Laskey, 4 20....	12 05
Beverly.....	7 00	Leeds.....	4 00
Collingwood, 4 50; Nottawa 4 50	9 00	Paris, River St.....	15 00
Brockville.....	18 05	Black River.....	3 50
Flos.....	12 00	Essa, 1st.....	29 00
Westminster.....	20 10	Lake Shore, Rev. R. Dewar's...	13 50
Fingal.....	16 00	Innerkip.....	4 00
Belmont.....	11 00	Thames Road.....	2 75
Yarmouth.....	4 00	Knox's Church, Toronto.....	37 00
Adelaide West, 8; do East 5...	13 00	Woodstock, Erskine Ch.....	10 00
		Markham.....	16 40
		Chinguacousy.....	13 10
		SCHOOL AT EILDONAN, RED RIVER.	
		Fullarton, 3 15; Avcnbank, 4 15	7 30
		St. Andrews S.S.....	1 70

Cote street, Montreal S. S.	123 24
Caledonia S. S. (Rev. J. Black's)	10 00
S. S. at Petite Cote, Montreal . . .	7 00
FREE CHURCH MISSIONS TO THE JEWS.	
Belleville (J. Ponton, Esq.)	10 00
Knox's Ch., Toronto, S. S. proceeds of a penny bazaar— for India	21 75

STUDENT'S MISSIONARY SOCIETY.	
Per J. Ferguson	3 70
" Miss McClanerty, Mitchell	17 00
' COLLEGE BUILDING.	
Rocky Saugeen, 2 86; Priceville, 2 45; Artemisia and Hol- land, 0 87.	
	6 18

RECEIPTS FOR RECORD UP TO 20TH APRIL.

Dr. C., G. L. M., Lachute; J. W., Jas. W., Thornhill; J. H., Danforth; J. A., Elmira, Illinois; Rev. L. C., Miss McL., Acton; Mrs. A., Botherwell, for 3; J. F., J. M. G., Knox College; J. T., Brooklin; S. B. G., Credit; P. A. McD., Oakville; Mrs. E., Belleville; D. S., Hawkesville, \$1.00; Mrs. J. W., sen., Mrs. J. W., jun., Mrs. W., Wisbeach; Rev. J. D., Brampton, \$8.00; J. T., Strathroy; J. W. R., Fingal; A. C., Ashfield, \$1.00; R. Y., Ramsgay, \$1.00; S. Y., Knox College, \$1.00; A. McK., Atherly; M. T., J. W., J. R., Jarratts Corners; J. P., Marchmont; Mr. C., Scarboro; T. D., Acton, \$1.10; Miss M., Toronto; Dr. McP., Seneca; Mr. McP., Grenville, \$1 00; A. M., H. M., J. M., B. S., Ashworth; G. G., Bristol; D. C., Walford; Mrs. C., Cheltenham, \$1.00; Per G. O., Toronto, \$21.20; Mr. A., Binbrook; W. G., A. A., Auhrim; G. J., R. S., Walters' Falls; J. S., Mrs. McK., \$1.00, Bowmanville; Rev. D. A., Farnham, \$1.00; P. McC., Nobleton; J. B., Lloydtown; W. McD., Linton; J. O., Dunbarton, \$1.00; D. R., J. M., W. A. M., St. George; J. S., Strabane, \$2.00; P.	C., Russell, \$1.00; D. C., Bentinck, \$1.00; A. F., R. B., G. H. F., G. F., J. B., W. W., G. R., J. B., J. D., R. L., T. P., A. T., W. G., J. H., H. C., A. C., A. C., Smith's Falls; Rev. Mr. B., Harpurhay, in full with postage; Rev. J. L., Rodgerville, \$3 50; J. B., R. G., D. F., J. W. M., Scarboro; J. G., Sylvan, \$1.05; R. H., Widder; M. R. D., Dingle; D. S., Kilsyth, \$1.00; Per J. D., Galt, \$6.00; J. S., King; Mr. D., Riversdale; Mr. C., Greenock; C. F., Smith's Falls; A. J. A., Alport; J. McP., \$1.50, F. McR., Skye; W. McJ., \$1 50, J. M., \$1.00, Rev. J. McL., Beaverton; T. S., Clover Hill; Capt. T., Argyle; R. B., Scarboro; Mrs. G., Gover Point, \$1.00; J. P., St. Vincent, in full; J. S., Mount Forest, \$1.00; H. McK., Seneca; J. C., Crinan; T. K., Wardsville; Rev. Mr. F., Warwick; J. A., Mr. McG., York Mills; B. B., Elmira; Rev. W. C. Y., Dingle; T. G., Wroxeter; R. M., R. M., Morrisbank; W. H., Mrs. M., W. S., Dunnville; A. C., \$2.00, J. E., \$1.00, Gananoque; A. M. McK., H. C., Alexandria; R. McK., \$2.00, Seneca; W. F., Rockwood.
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