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THE HOME & FOREIGN RECORD

OF THE
CANADA PRESBYTERIAN CHURCH.

No. 2.

DECEMBER, 1866.

VOL. VI.

HOME MISSION RETURNS.

The attention of clerks of Presbyteries and others interested is requested to the following points connected with the Home Mission operations.

At the meeting of the H. M. Committee, which was held in October last, the reports of Presbyteries were considered, and payment ordered of all claims of missionaries which had been *regularly* forwarded by Presbyteries. From some Presbyteries there were no reports, and consequently, nothing could be done by the committee for the missionaries who had laboured within their bounds during the summer. In some cases, reports were sent back to be amended, and, when amended and approved by the Presbyteries, they will be considered and disposed of.

The lists of *Mission Stations and Weak Congregations, requiring supplement*, had not been sent in revised by several Presbyteries. The lists for 1867 cannot be made out until these returns have been received, certified as approved by Presbyteries. It is to be hoped that an effort will be made to lessen the supplement in growing congregations each year, and it is also to be expected, that new congregations and stations will be added from time to time; hence the need of Presbyteries revising their lists every autumn.

In making out the lists, and in reporting the labour of missionaries, Presbyteries are earnestly requested to use the *prepared forms*. Without them the difficulty of the work is much increased, and the results are defective and unsatisfactory. Blank forms can be procured at all times from Rev. W. Reid, agent of the church, Toronto. It is hoped also, that an effort will be made to make these returns full. Thus, a complete view of the churches operations may be presented in the Synodical Report, and the advance or retrogression of stations and congregations may from time to time be apparent.

The half-yearly supplement (October 1st), has been sent to all ministers of congregations receiving aid, so far as known to the Committee through the reports of Presbyteries. If any have been over-looked the supplement will be paid as soon as reports certified by Presbyteries, with the names of the ministers and statistics required are furnished; but, until Presbyteries take action, the committee cannot pay any supplement.

As the funds are exhausted, congregations are particularly requested to remit their contributions for the Home Mission Fund at the earliest possible date, to Rev. W. Reid, Treasurer, Knox College, Toronto.—Other communications on Home Mission business may now be directed to the Convener, Rev. J. Laing, Cobourg, C.W.

OUR HOME MISSION WORK.

The Home Mission report presented to the Synod last June, is now in the hands of every minister and of many office-bearers of the church, and it is hoped that, at the missionary meetings about to be held, this important part of the church's work will have due prominence given to it. Defective as the returns of last year were, particularly in the eastern part of the church, still we have learned, that more than 132 mission stations and 41 congregations receiving aid, are embraced in our operations, and that these represent a membership of more than 4,500, and an average attendance of over 8000, and contribute over \$19,000 annually, for the support of gospel ordinances in their various localities. There cannot be a doubt that these numbers may be much increased if additional men and means are provided.

The income of the Central Fund, not taking into account the large sum expended within its bounds by the Presbytery of Montreal, was \$7099.60. With this money the indebtedness of the various Presbyteries was discharged, and the missionary operations of the church have thus far been carried on. This sum, we are convinced, can be much increased if every congregation and mission station do something, and there be a more general adoption of congregational missionary associations, or some other plan than a mere annual collection, as was recommended by last Synod.

Last year the committee were able to supplement the salary of every minister, so that it reached a *minimum* of \$400. This year they aim at making the minimum \$450, or even higher if the funds permit. We shall see how far the liberality and interest of the church will enable us to go.

Besides the mission stations proper, and weak congregations, the Synod last year instructed the committee to pay, out of the central fund "\$200, for the support of Mr. Chiniquy, and \$400 for the support of the mission schools at St. Ann's," U.S. The Buxton mission, among the coloured population, under the care of Rev. W. King, also receives \$200. And these sums have to be deducted as a first charge, before any addition can be made to the supplements in weak congregations.

We rejoice also to state that the Presbytery of Guelph has begun a mission among the German population within their bounds. Mr. Leutzinger, lately ordained, has made a good beginning in that deeply interesting field of labour, and the committee are desirous of liberally aiding that work.

The greatest obstacle which is presented to our work is the want of suitable missionaries. The supply of Probationers is quite inadequate, but the scarcity of men offering for mission work is much greater. Were it not for the earnest and efficient labours of our students in the summer months, very little could be accomplished. While, therefore, we lay the claims of our Home Mission work before the church, and ask from them liberal contributions in money, we even more earnestly press upon our people the duty of looking out and educating suitable men; and we would affectionately express the desire that ministers and others may seek out, encourage, and aid suitable men, in whose heart the Lord may have put a desire for the work of the ministry. "Pray ye the Lord of the harvest, that he will send forth labourers into his harvest."

 MINISTERIAL SUPPORT.

To the Members and Adherents of the Canada Presbyterian Church.

At the last meeting of our Synod in Hamilton, two overtures relating to

the stipends of ministers were presented, and fully discussed. The result was the adoption of the following resolutions.

1. "That Presbyteries be enjoined to visit by deputation, or otherwise, all the congregations within their bounds, which they have reason to think, are not doing their duty towards the support of their pastors, and see that an efficient system of raising funds for this purpose is brought into operation.

2. "That the Synod strongly recommend,

(1.) "That in Cities and Towns, weekly or monthly offerings be introduced, and that the contributions thus given for the salary of the minister be taken up along with the usual Sabbath collections.

(2.) "That in County districts, collectors be appointed to call upon the people, at their homes, monthly or quarterly, as may be deemed most suitable for the locality, and that great care be taken that these calls are made with punctuality.

(3.) "That in the congregations, where it is still deemed necessary to continue the system of pew rents, care be taken that they are collected regularly, and that arrears are not suffered to accumulate.

3. "That the Presbyteries be enjoined to see that missionary associations are formed in all the congregations within their bounds, except when they have good reason to believe that the present system is producing equal pecuniary results.

4. "That wherever missionary associations are formed, the Synodical collections shall not be imperative, provided a contribution be given by said association for the objects of said collections.

5. "That Presbyteries be instructed to see that contributions for all the missionary and other general schemes of the church, are taken regularly in all the mission stations within their bounds.

6. "That a small committee be appointed to prepare, for general circulation throughout the church, a statement, explaining more fully the suggestions of the above resolutions, in so far as they relate to the duties of congregations, and also containing such other information as may be deemed necessary for the practical guidance of congregations.

To Presbyteries it belongs to carry out the first, third, fourth, and fifth of these resolutions. In accordance with the last, the present circular is prepared, with special reference to the mode of contributing to the stipends of ministers by weekly, monthly, or quarterly payments.

It may be proper, at the outset, to state some facts which shew the necessity of improvement in congregational contributions. According to the Financial report presented to the Synod of 1865, *fifty seven*, or *more than one fourth* of the ministers of congregations reporting, received less than \$450 with, or \$500 without a manse as the annual stipend of each. The stipend of about twelve ministers did not exceed \$300 each. These amounts are evidently inadequate to the support of ministers and their families, and the payment of travelling expenses, not to speak of contributions to religious and charitable purposes, and a fair provision against sickness and old age. Some ministers received \$600, \$700, or \$800; but not a few of these needed to add a fourth from other sources to their amounts, to meet their ordinary expenses. Several ministers also, in towns and cities, who received upwards of \$1000, found it equally necessary to add a fourth to the amount received from their congregation, in order to live in a simply comfortable and respectable manner.

According to the Financial report presented at the last meeting of Synod,

there was an apparent improvement in the stipends of ministers, amounting on the average to \$70 or \$80 each. Still there were *forty-eight* ministers who received less than \$450 with, or \$500 without a manse, and of these, about *thirty* received less than \$400. In the mean time, the cost of living has increased to an extent, fully equal to the increase of stipends, and thus the evil of inadequate support remains unabated. It is not ministers alone who suffer from this evil. Their congregations suffer also; for it cannot be expected but that these pastors, however zealous and faithful, will be crippled in their labours by pecuniary embarrassments. There is great fear also that the continuance of the present state of things may deter young men of piety and talent from giving themselves to the work of preaching the gospel of Christ, to whose cause they may deem it more desirable to devote their efforts in other ways. On the whole it may be inferred from the facts stated, that it is desirable for the general interests of the church, that the incomes of ministers should be increased to the extent of at least one third or one fourth of the amounts they now receive.

With the exception of a few weak charges, which might be aided from the Home Mission fund, the congregations of the Canada Presbyterian church are well able, and generally well disposed, to support their pastors in a proper manner. What is needed is a good system well worked, and our people are now invited to consider the different plans suggested by the Synod, and to adopt and carry out some of them.

The plan of *Weekly Offering* is first recommended. According to this plan, each contributor is provided with little paper envelopes, or pockets, about $1\frac{1}{2}$ or 2 inches square. He receives thirteen, which serve for a quarter of a year, and which can be returned to him for future use. Into one of these, which is marked with his name, or number, or both, he puts his weekly contribution, and deposits it in the collecting plate, which is handed round the pews or placed at the church door. The name of each contributor is kept on a list, and the amount he proposes to give. During the week, the Treasurer of the congregation enters on his list, opposite the names of contributors, the various sums received in the envelopes on the Sabbath. Due notice is given when irregularities are noticed. It is expected that each member or adherent will give, not according to the number of sittings which he may need for himself and family, but in proportion to the ability God has given him. In this way, while a few may give less than is usually given for pew rent, a larger number may double or treble this amount. It is not intended that these weekly offerings should supersede the ordinary Sabbath collections, which are taken up for general current expenses.

The system of weekly offerings, thus briefly explained, has many things to recommend it. It accords with the Apostolic precept, (1 Cor. 6-2.) "Upon the first day of the week, let every one lay by him in store, as God hath prospered him." It tends to elevate the duty of giving to the support of the gospel, from the character of a mere matter of business to the dignity of a solemn transaction with God, making it an act of religious worship. It is fitted to educate Christians to habits of systematic benevolence, and thus to convert what is often felt to be a burdensome duty into a delightful privilege. It leaves it to each person to proportion his contributions to his means, encouraging the poorer to present weekly offerings of 5, 10, or 20 cents, (which can be given easily when given weekly,) and stimulating the wealthier to larger Sabbath contributions of \$1, \$2, or \$4 from their abundant resources. It helps to lessen the labour of collecting the revenues of the church, and to prevent the accumulation of

arrears. Finally it has been found successful in congregations, having in several cases more than doubled the revenues previously received when pew rents were in force.

Next to the system of weekly offerings, the plan of *Monthly Contributions* is recommended. The details of this plan are similar to those of the weekly offerings already described.

In some country districts, in which money is in circulation only, at particular seasons of the year it may be found difficult to carry out the plan either by weekly or monthly contributions. In such cases the Synod recommends that calls be made at the houses of the people, who should be invited to contribute, as according to the other systems, not in proportion to the amount of church accommodation required, but in proportion to their means. They should also be urged to give with as much regularity as possible. This implies that the calls are made with regularity. If these suggestions were faithfully attended to, deacons or managers would be enabled to meet their engagements with punctuality, arrears would be less likely to accumulate, and ministers, even although the amount of their stipend was not increased, would be placed in much more comfortable circumstances; for it is very evident that a smaller income, regularly received, is better than a larger amount irregularly paid. These remarks apply with equal force when it is found impracticable to depart from the plan of renting sittings or pews at fixed rates.

The commencement of a new year is near at hand, and as it is generally at the beginning of the year that congregational meetings are held and financial matters discussed, it is hoped that the recommendations of Synod will receive attentive consideration. No very great additional efforts are needed to remedy the evil of inadequate support. We have 41,000 communicants. An average increase of two cents a week on the part of each of these would suffice to increase the stipends of ministers to one third beyond the present rates. Such an increase might be effected with great ease, if the recommendations of Synod were adopted.

In conclusion, the attention of the members and adherents of our church is respectfully invited to the following passage from the Word of God, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things 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 which preach the gospel should live of the gospel."

WILLIAM GREGG,

Convener of Synod's Committee on the Augmentation of Stipends.
TORONTO, 19th November, 1866.

HARVEST WORK ON THE SABBATH.

Part of a Harvest Homily in the County of Grey 30th September, from the text, Job 1 : 9. "Doth Job serve God for nought?"

Every sacrifice required by religion will be unhesitatingly submitted to by every religious man; everything God's law make incumbent, though it stand in the way of advantages, which those less scrupulous may lay hold on. I shall speak, in this connection, only of the sacrifice which, to many in such a season as this, may seem to have been required by the strict ob-

servance of the law of the Sabbath. You may be aware that great numbers of those who were not restrained by their ideas of the Sabbath laws, have, this harvest, in this neighbourhood taken advantage of bright weather on Sabbath to house their crop, and not only so but that, last Lord's day they were joined by some, I hardly know who, or what numbers, who belong to Evangelical churches, and profess to hold scriptural ideas of the Sabbath law. Of course their plea is, that it was a work of necessity and mercy. We have, indeed, been familiar for weeks, with a very dark aspect of Providence. The abundant produce of the fields seemed destined to destruction; and sad tidings were borne to us of the devastation wrought by the weather in some parts of the Province. There was a depressing alternation of rain and sunshine. No sooner did hope spring up, that, at length, sufficient time would be given to gather in all the grain, than heavy clouds again obscured the sun, and soaked the earth. Thus tantalized, I cannot but sympathize with those who contemplated with sorrow the prospect of the devastation of the riches of the field from which we all are fed. I have no harsh words to use of those who may have been led into a mistake. I have no harsh words at all to use in any case, when I am not called on to be judge; and, if any christian man last Lord's day felt that he had to decide, not between saving his crop and a greater or lesser amount of gain, but between this and apparent starvation, I might leave this question between himself and his God. But the whole matter demands more reflection than I fear has been spent on it. Sympathy and feeling may outrun all reason, and shut our eyes to the most obvious facts. Where, I ask, was the terrible urgency, the terrible necessity? Harvest is about over; and where, around us, is the awful loss that was apprehended? The most precious grain has often to be as long exposed as we have just now seen it in colder climates; and God has favoured us at present by sending us cold which has made the wet and protracted harvest comparatively harmless. Injury, much injury has been done; but I have examined wheat which has been long beaten on by the chill storms, and could not discover a single sprung sheaf, not even a sprung grain. Was not God telling us clearly he was watching over us, and not to distrust him? Where was the terrible exigency? Go to our farmers, go to the oldest, and ask them how often, in a long lifetime, they can remember to have suffered serious loss of their harvest, by the weather at its ingathering; and they can speak of but very few such seasons indeed. Ask them further, whether, ever in such seasons, any advantage would be gained by breaking the Sabbath rest; whether on looking back, they can say, that any loss they have sustained could have been to any extent averted, by Sabbath work; or whether they feel sure that, in any case, the man who has had recourse to it has gained anything beyond his more scrupulous neighbour; and they are dumb, and well they may, for at the present time, what has been the fate of the Sabbath worker; simply this, to have driven his grain to his barn in a worse condition than others, while those who worshipped God on his day have the satisfaction of carrying home, rejoicingly, well seasoned sheaves. For a few hours the bottles of heaven emptied themselves; but not without giving a respite of days; and, for the rest of the week, just closed, we have had the most splendid harvest weather that ever blessed this land, the most glorious sunshine that ever lighted up the firmament. God has been loudly proclaiming, "them that honour me I will honour them." It reminds me of a tale I have heard of an agriculturist in Scotland, who, during a backward season like our own, was urged to follow the example of some fearful neighbours, and, save his crop on Sabbath. He replied, that if it was good for him, his crop would be saved; and that if it were to be lost, he could bear it; he was content; his servants

were just to go to God's house as usual ; and it is said, that, next day, the rains poured down as before, and ceased not for many days, but not one drop fell on the fields of this good man. This may be a legend. We have not to speak certainly of any such remarkable miracle ; but of this we feel assured, that the wheat saved last Sabbath, will not compete in the market with the wheat saved on Monday. Let us trust in God ; uniform consistent adherence to his law may bring an apparent loss for the moment, but may bring a double blessing in the end. But we must be prepared to take higher ground, if all this Sabbath keeping is not a vain superstition. We must willingly suffer loss, if it is demanded of us by obedience. Christianity would have been an impotent thing in the world, and the church long since sunk into a state of miserable decadence, but for men who have recognized this principle, in all circumstances, and at all times. The preservation of our Sabbath rest is worth any cost ; but of this I am satisfied, that if such a season as this be held by the community a sufficient reason for encroaching on it, encroachment will never end ; all sacred regard to it will cease ; and we may as well at once, blot the Sabbath law out of the statute book of heaven.

AWAY.

NO. II.

In last paper I had got to New York, and some, perhaps, thought that I snapped ferociously at it. It's a real satisfaction—tho' a rare one—when you can find a person, place, or thing you can praise with all the heart, as without fault or flaw. It sweetens the hard nature, and brightens the brain as by a sunshine of love, when it can be done with honest purpose ; but it is a satisfaction too, to get a good rap at anyone or anything you feel to be deserving of censure. It may be done, it is true, from a variety of motives ; for the improvement, if possible, of the object ; or for the sake, merely, of exposure ; or only to have a good growl to relieve a dissatisfied spirit. Any way, we are so constituted that satisfaction can be found in opposites ; and so the world moves on, and all the better for both the smile and the frown. It would be tiresome to travel, and be perpetually clapping your hands. An ugly swamp is a relief, as it brings out, the more, the beauties of a cultivated plain. A cross-grained man—even a christian after his kind—helps us wonderfully to love and cling to the noble and generous-hearted. And so of places, the mean or the wicked aid us much in forming a better estimate of the famous or the good. And so we go, gathering opinions and also expressing them, and are satisfied by the distribution of our justice, whether of the wreath or the rope.

Did any one ever feel puzzled with the apparently simple subject of what to do with himself :—that being left entirely to the freedom of his own will, what he was to do, or where he was to go ? He had to do, and had to go ; but what ? where ? Of all mental conditions for a sane man to be in, that is the most miserable ; to be purposeless, and seeking for a purpose, but unable to find one. Indecision brings the blue mould on both will and work ; it makes a man profitless to himself and others ; and if it be a fixed trait of character, becomes the ruin of a life time. Yet, even the ordinarily resolute have occasionally some such unhappy hours or days. The plans are plenty ; the ways are wide ; but they feel so cornered up by them that they can neither follow one nor go another. When there is only one way of it, even then there may be a perplexity as to the yea or nay, but many ways, and no great will for any, and still

must choose one, and then the meditations do spin round in lively confusion. Advisers often make the meditation-medley worse. Coaxing by them may do something ; but it leads you to take their way of it, and which frequently ends in your regret, because you did not do it by your own judgment. Rebuke, a bit of reproach, is the thing, even though it is not particularly pleasant, because it sets a man on his defence as to his perfect ability to take care of himself ; and then he makes his choice, and, as a general rule, it turns out to be the best. Rebuke, from a friend, is a wound ; but " faithful are the wounds of a friend," and, tho' we wince for a moment, are infinitely to be preferred to the deceitful kisses of an enemy, or even to the easy-going friendship that lets us alone.

Well, after persuasions had utterly failed, a couple of sharp rebukes, one on the other, from two of my best beloved, brought me with surprising speed to resolve what to do with myself. I had spent—or rather misspent—nearly two weeks in trying to find out whether I should go to the Southern States, for the balmy breath of their spring, and also see, with my own eyes how the negro emancipation was working, and mark the ravages of war ; but the unsettled condition of society, was not the best element for a sick man to move in ; yet again, my *secesh* proclivities prompted me to go ; sick, I might bother and be bothered, but if just a little better, then the very place to be and see. Or should I go to Jamaica, and enjoy the standing invitation of my friend and former guest, the now made widow of that murdered—Governor Eyre says executed rebel—man, Mr. Gordon, and personally express my sympathy in her sorrow ; and meet, besides, a number of old acquaintances ; look into the heart, if I could, of the causes of rebellion there ; view society in its true character ; see the church in its struggle with a somewhat reviving paganism around it ; get a new lease of life in one of the finest islands of the sea, and return with the swallows to enjoy summer at home ? Or should I cross the sea for Home, and then seek the sunny skies of Southern Europe ? My thoughts jumped along the triangle, now rest^d at the one corner and then the other.—But should I go at all ? Fenianism troubled me. I had been a prophet of evil from it, though then laughed at by every one ; but, nevertheless, I predicted on, and what I saw and heard in New York, convinced me, the more, that mischief was seriously meant ; and should I go and leave family and friends while terrible disasters might befall them all ? And then, myself was a great consideration. What, if in seeking health, lose more of what I had, and, in a moment, fall down never to speak or rise again ?—It is a subject for earnest hope and prayer, that we may have time and mind to know we are dying, and to be permitted to die on our own bed at home. That is a privilege well worth praying for, and he who has been afar and in sickness there, well knows its unspeakable preciousness. Next to the mercy of dying to the Lord, is the mercy granted of dying at home ; and next to the consciousness of a dying man, by faith, seeing Christ Jesus as his Saviour, is that of beholding those he loves, and who love him, around that bed on which he lies to rise no more.

I looked at the Savannah, the Jamaica, the Liverpool, the Havre ships, and as they sailed, I had half a sigh after each of them, but the sighs of an undecided man are not very deep, and the regrets are not lasting. We use means, to the best of our ability, to carry out a purpose, and if these fail what is the use of moping then ? But there are other means besides our mere judgment. He has a poor one who trusts it alone. The man " who is in darkness and has no light," or not light enough, is very specially to " trust in the Lord and lean himself upon his God." We should always take God into our council. It is the right rule and the

safe one, "in all thy ways acknowledge God and He will direct thy steps," and christian experience testifies abundantly to its truth. Acknowledge him as the guide of our steps at home, as well as of those abroad, and then we have the best security that "all our goings are ordered aright."

Is some one now saying, why, dear me, is this man never going to start? I reply, would you, too, hustle me on board ship until I'm ready? Can't you let me loiter on with these expatiations on human nature, for I rather incline to the thought that my human nature is just about the usual kind in like conditions; and so, when like meets like, we compare notes, and possibly, after all, may do each other a little good. Some of you may be sick some day soon, and you'll get a number of new experiences, and, perhaps, some of mine may be not unlike your own, and, in that case, it will be one of the ways by which we may fulfil the law of Christ, by bearing each others burdens.—I won't be hurried, for, if I am not to be allowed the privilege of prosiness and loquacity, then I'll not go on board at all. Would you desire me to "do" what I intend, as a great many travellers, as they call themselves, "do," their sight seeing, and hurry scurry over every place? It is one of the enjoyments of travelling to take it with great leisure, and on a road to meet, by field or cottage door, a worthy man or his wife, and stand and chat about their neighbourhood, and thus you learn in a humble way, but one of the best of ways; and then you jog on again, a little wiser than you were before. Now I must stand and talk whenever I take a notion for it. It is a good maxim we have got from the Latin, "Be slow to make haste," and I am giving proof of my appreciation of it.

After thinking, almost all around the compass, whether to go, I got afloat at length on a ship bound for Glasgow. A winter voyage across the Atlantic is by no means attractive, even to one who can take to the sea as comfortably as most people, but then there is no use in making it worse by commencing it in grumbling, and by forecasting misery in general. Make the most and the best of each day as it comes, and if the to-day is not what could be desired, let blessed hope look ahead for a better to-morrow. One gets along through life, both on sea and shore all the more pleasantly thereby. Enjoy, if there is good to get; submit, if *nothing better can be done*; and ever have the *strong faith to look up* and believe that, all overhead, there is God. The first day, and all went well on an even keel; but then for six days, under a nor-wester, with snow, and cold, and a raging sea, we careered thro' "ocean, with his crested mane," buried to the gunwale. We found the "roaring forties" true to their character; but a lull for a few hours, and then a sou'-easter for five days, and we lay on the other side, rolling, and thumping, and straining, and struggling, by the might of steam, to defy the tempest. I rather like a tempest, if it does not last too long, and in a good ship, with a good crew and in open sea. It gives a grand variety to a voyage; it brings out the power of the human mind and skill, that the sea in its summer sheen never illustrates nearly so well; and it leads one, even the careless, to think of Him

" Who plants his footsteps on the sea,
And rides upon the storm."

but eleven days of it became irksome,—not frightful, not frightening. It is the first day or two the fear is, with those afraid, and then they get accustomed to it. They have got on so far well, and hope to do so to the end. It was tiresome to be "cabined and confined," for on deck, slippery with ice and snow, and the thudding waves rolling over it, one could scarce-

ly get along even to "reel and stagger like a drunken man," nevertheless, it came to an end as we got behind the shelter of Tory island, and the bold rocky coast of Donegal.

Our company was a small one, but very mixed. Two Yankee captains going on a seal fishing venture to Iceland, but first to obtain their ships fitting out in Scottish ports. Good natured, rather intelligent men in their way. As a first officer for one of them, was Manual Silva, a Portuguese, and in one respect the most extraordinary man I ever met. He was swarthy, short, thick-set, pleasant-faced, and almost absolutely silent. He never read, except for two or three minutes once or twice, tho' he could read well enough. He knew the games and tricks of cards, and would sit for hours, watching all that was done, most attentively, but not eagerly; and never once had a card in his hand. He knew the games of chequers and chess, and would sit looking on steady and silent as a statue, but never put his hands to a piece; and so on with Silva, day after day, from breakfast to bed time. He was happy, and had much of it in seeing others trying to find it. One lesson he taught that, when he was not a party to what was going on, he could keep to himself his own thoughts about others, and their doings. After all, he might not be a wise man, but certainly, he acted with great propriety the part of one. Silva the silent, I wish him well. We had a couple of Spanish captains, and a Chilian brunette as the wife of one of them, and none knew a word of English; happy people, willing to make and to be made happy. We had an Israelite to help to make up our tribes and tongues, but of all the doleful, woeful, sea-sick stricken beings I ever beheld, this Son of Abraham was far the worst. He was sick, he was terribly frightened, and he was disconsolate; he got down to half a skeleton, unshaven, unwashed, and looking the very picture of unutterable misery. We had a Frenchman, who, after his sickness was over, brightened up in fine style. I knew not who or what he was, for he appeared to keep himself a profound secret, but he had a head that seemed as if you could see the brain thro' the skull, and a brain, at times, that flashed like lightning. For hours he would sleep, or appear to do it, and at once, unasked and unexpected, he would rise and pour out a stream of the most delightful song; and again he would burst forth in the most magnificent orations, in a voice of compass, pathos and power, that seemed to have command to stir on to grand deeds all the legions of Gaul; or equally, at his will, to move and melt them to be tender as weeping women. We were wont to stare at him in utter wonder and admiration, and then look at each other, as much as to say, "did you ever hear the like of that, did you ever see such an extraordinary man?" and then, to close all, he would wrap his whole features in one beautiful smile, as to say that he had given and gotten pleasure, but also that he had a proud joy in keeping his mystery, which he believed we were eager to solve. We had one Irishman, but he was dull as ditch water, and, very unlike most of the people of Erin, did not seem to claim one of his birthrights, or to use the gift that the Green Isle is believed to lavish on her sons. The inevitable Scot was there, of course—for in what place, or mixed company of travellers will you not find him. Was'nt it to Parry, on setting out in search of the North Pole, some envious Englishman said that, if he got there, he would find a Scotchman before him, sitting on the top of it, claiming the best bit of it and saying: "chap me first."—We had the dapper Scot, who is a compound of conceit, selfishness, keenness, agreeableness, and cleverness; and we had the sawny Scot, minding carefully number one, stiff, lumpish and grumpish; and we had the Scotchman, every inch of him, who had been first rubbed up in

England, and was now returning with his "pile" from the diggings, and to whom we gave the euphonious name of Cariboo, intelligent, hearty, generous, polite, and withal, exceedingly well pleased with himself and his ventures for gold. I do not think that a greater variety of manner and character can be found in any nationality than among the Scotch. In fact, it is to be questioned, if there is nearly so much. The French have the solid and the staid, and the frisking dancing master; the Germans have the stolid and the merry; the English have the bluff John Bull, and the frankly amiable John Dove; the Irish, from hall to hut, have a very ready easy politeness; the genuine citizen of "the greatest nation in all creation," is pretty much in his manner, like every other "sovereign," and in appearance, the difference is between the lath and the larder; but among the Scotch, from the very raw to the most refined, one sees all sorts of manners, and, you will get men of many grades and ranks, so entirely differing from each other, that you would never suppose they were of the same stock, or hailed from the same country. It is a striking national peculiarity, and in it lies one chief secret of their success, in their adaptedness to make the most of, and in the places and circumstances where their lot is cast. There is a sneer thrown at the "canny" Scotch, but never a sneer do they deserve, except one class—not very large, but too large for the credit of the whole—and that is the *mean* Scotch, for a mean Scot is the meanest of all men under the sun.—Such composed, pretty much, our representation of the nations of the earth, and formed our little world in the cabin of the ship. I did not, on the whole, care much for it, but it was the best I had, for the time, and therefore would not quarrel with it, but rather make the most of what it gave to add to my little stock of knowledge of men and manners. Give and Take, are two capital friends to help one along in travelling.

We read in The Book, "They that go down to the sea in ships, that do business in the great waters; these see the works of the Lord and His wonders in the deep." All can see them, all ought to see them, and many do see them. What a "work" to bind that hurricane in His fists! What a "wonder" to hold that wild rolling main in the hollow of His hand! What a "work" to build up, by His cold, those icebergs floating there like little Alps, or castellated fortifications of the olden time! What "wonders" in the leviathan that sports there; tho' no greater than in the barely microscopic animalcule, to which a drop of water is its ocean, and that in it can play as freely as does the monster in the deep! What "work" and "wonder" in that Gulf Stream that sweeps around the sea; now, dissolving the mighty berg, which, otherwise, would make sailing everywhere, full of danger, wreck and death; then, sweeping on and giving a warmer air to the British Isles; and after leaving their cold shores, running on to be heated again in the cauldron of the tropics, and to return with its blessings! Was it chance that created that mighty current, and without which scarce a navigator would venture from either shore! The Great Mind of the Great God is there. And how much more to see and search?—but it is nevertheless a fact, that the great mass who go down to the sea in ships neither see the Lord, nor His works and wonders. They trust to the ship and those who sail her. One may wonder at it, but it is true, that there is more carelessness on board ship than by the same number of the same classes on shore. Restraint is thrown off, and what shall I eat, what shall I drink, and how much of both, is often the rule of sea life. At first, to the green hand, it is serious; sickness is sad; and if a storm? then prayer meeting, if there be a minister or any one to conduct it; by all means prayer meeting! but let the storm pass away, and they have found their sea legs, and then their thoughts of God seem to be utterly gone. There is most true

and biting sarcasm in the old couplet, and it holds good pretty equally on sea and land :

“ When the devil was sick, the devil a saint would be ;
When the devil was well, then never a saint was he.

Nowhere is the real character seen so well as in a voyage—and especially in these modern times, while in spite of some terrible disasters, the comforts, safety and speed are so much increased—for many do give themselves up in a fashion that would astonish the home circles in which they moved. But let a storm come again, or the machinery be broken, or let there be fog on a dangerous coast, and then, the man, the saint on the shore, and the sinner on the sea, is the most shaking, quaking of them all. Even though a very serious thing, I have more than once been amused at seeing such in a fright, and full of religious concern—then. It's something of a satisfaction to magnify the danger, that thereby terror may take hold on them. Those kinds of—christians—deserve it all.

It was a beautiful bright day in the North Channel, and the water was waveless. What a change ! what a relief ! after those long, dreary, stormy days. “ Rocked in the cradle of the deep,” is all very well in poetry, but one may think it overdone sometimes ; and then can enjoy the wit of the rendering of the line,

“ Ocean ! with all thy faults, I love thee STILL.”

Nevertheless we should not have half enjoyed so well the lovely calm day, had the weather been the same all the time. The previous stormy period gave double zest to the present.—It is so thro' all the life. Health is a double joy after sickness ; prosperity a double blessing after adversity : and home twice sweeter after wanderings afar.—The sight of land, after no sight but the wide sea, gave, even to the rocky coast of Donegal and its cold and bare uplands, a considerable interest. The Giant's Causeway was seen with tolerable distinctness. Isla lay looming up on the north. The Mull of Cantyre raised its highland head ; and by late afternoon Ailsa Crag stood up, like a giant warder, where the three watery ways met.

Somehow, I have long thought of old Ailsa as an emblem of the Bible. I never hear of an attack on the Bible but I think of Ailsa. From every quarter the winds may howl and heave the waves in tremendous fury against the rock, as if they would sweep it from its place ; they may come thundering on into its farthest caverns, as if to tear it up by the roots : they may sweep and hiss up its lofty sides, as if they would overwhelm it for ever ; but the rock remains, with its calm top lifted to the sky, and unwet by even a drop from the rage below. And there its feathery inhabitants are full believers in its stability, and build and breed, and go and come, and eat and sleep in conscious security. By and bye the storm subsides, after it has done its worst ; the sea is hushed into a calm again, and then, the stately old rock placidly mirrors itself on the bosom of that which was lately its foe. So with the attacks on the Bible, wanton and wild often, but the Book remains unshaken ; and after the drift of assault has settled down, it reflects itself from more converted souls and enlightened minds, lovingly proclaiming the old truth, that “ the word of the Lord endureth for ever.”

Darkness set in, the coast lights began to flash—those blessed beacons to the anxious mariner—and I trusted that all was well, and slept in the hope of a speedy and safe termination to the voyage. When I awoke I found that a Scotch mist had swept down the Frith of Clyde—which had caused cautious groping by the lead—and that we were somewhere below Green-

ock in a cold, wet, dismal morning. It was a Scotch welcome home—very common indeed, but far from agreeable.

Auld Scotia ! is always represented as a kindly dame ; and, therefore, might I not, without undue conceit of myself, take the fog and the drizzle as the evidence of her weeping, for very joy, at receiving back, once more to her bosom, one of the most affectionate among all her loving children. At any rate, she wept on me all up the Clyde ; and I stood out, on open deck, to see again her beloved face, even in her tears. By mid-day—fourteen days from New York—I landed at old St. Muugo—my birth-place—and trod again its streets, feeling that I was a citizen of no mean city—and my heart was glad.

*

Missionary Intelligence.

PRESBYTERIANISM IN VICTORIA, V. I.

We take the following paragraphs from a British Columbia paper. We regret the state of things in Victoria, although we trust the events which have taken place will be over-ruled for good. An earnest application has been made to our Foreign Mission Committee to send a Minister of experience and ability to rally the people in that interesting and rising place ; but from later intelligence, it has been considered in the meantime expedient to delay action.

Rev. Mr. Somerville yesterday preached his first sermon in the new church of St. Andrew's, Broughton street. The building, which has been recently fitted up for the occasion, was filled. The text in the forenoon was from Acts xx., v. 35 : "It is more blessed to give than to receive ;" and in the evening, from Isaiah xxi and 11 : "Watchman, what of the night ?" At the end of the service the reverend gentleman read a statement explanatory of his position in leaving the church on Pandora street. He said the the more he pondered over the step he had taken, the more he was convinced of its necessity. He believed it would redound to the benefit of the Presbyterian church in this colony, and he called upon his congregation to assist him in the work in which he was engaged, namely, in building up a strong and enduring church connected with the Church of Scotland. It was necessary in establishing a church, to have unity and harmony among its members, and he believed that the good old Church of Scotland, which kept up step by step with the liberality and progress of the age, would most conduce to this result.

Rev. D. Duff, of New Westminster, preached yesterday morning in the First Presbyterian Church, Pandora street, on the text, "One soweth and another reapeth." In the evening the Rev. R. Jamieson, of Nanaimo, preached, choosing for a text, the words of St Paul to the christians of Philippi—"Only let your conversation be as becometh the gospel of Christ." The rev. gentleman addressed the congregation with special reference to their present painful circumstances, in a very earnest and impressive manner. He feelingly alluded to the first evening he himself set foot in the colony, some four and a half years ago, when he heard Rev. Mr. Hall address his flock on the text, "But our God turned the curse into a blessing," and he sincerely trusted that the misfortune or calamity which had now fallen upon the church would ultimately be overruled for their good.

THE HOME AND FOREIGN RECORD OF
INTELLIGENCE FROM REV. J. NISBET.

INTERESTING ACCOUNT OF PROCEEDINGS.

Since the last Record was published two letters have been received from the Rev. J. Nisbet, one dated 23rd July, and the other begun on 30th July and finished 3rd August. In the former letter he gives an account of a visit to White Fish Lake, a locality which offered some inducements for settlement. After seeing the place, however, it was agreed, that, although it might be made a branch station, it did not possess so many advantages as the place previously mentioned, down the river from Carleton. To this place Mr. Nisbet has now removed, as will be seen from the letter which we subjoin.

So far, the mission party have been highly favoured, and our brother has already had several opportunities of proclaiming the Gospel to the poor Indians.

It was the intention of Mr. Nisbet and Mr. Flett to proceed in the Fall to Edmonton, to visit all the Cree camps, and examine fully into the state of matters. They will be able also to see a number of Presbyterians who are in the employment of the H. B. Company.

The following is Mr. Nisbet's letter.

"N. Saskatchewan, July 30th, 1866.

Rev. R. F. Burns.

MY DEAR BROTHER.—As I have an opportunity to send to Carleton to-morrow I must write you a few lines, in the hope that the letter may still be in time for the company's carts to the settlement.

My last letter was written at our camp near Carleton, after I had returned from Big White Fish Lake. In it I stated that it was impracticable to take loaded carts to that place without making a road first, and that a small party could not undertake; still, the place is very central, and has many advantages, and should be our first branch station; indeed, I purpose taking up a claim there the first opportunity. I mentioned that we had determined to come on here without further delay.

I closed my letter at Carleton when the boys were loading the boat, and after Mr. McKay had gone off to the plains to purchase provisions from the Indian hunters, and Mr. Flett had left with the cattle to come here by land. The loading was not completed till late at night, so we did not leave Carleton till last Wednesday morning at 5 o'clock. We got the whole of our goods on the boat, but it was more of a load than is usual at this season; the consequence was, that we grounded on sand bars four times, but the delay was only trifling, requiring only all hands to get into the water and shove a little. The water might be three feet deep where the boat grounded.

ARRIVAL AT MISSION LOCATION.

After a pleasant sail (or rather row) down the river, for fourteen hours, we reached our landing place about 8 a.m. last Thursday. I soon found out the houses of our friends, where Mr. Flett had just arrived with the cattle. There I found eight tents of Indians. The principal Indians of the district were there. Mr. Flett and I went into one of the tents where the old men were assembled and had a little general conversation with them. We told them the object of our coming, and we let them know that we intended to camp a little way down the river, and that if they had anything to say to us we would be glad to see them there. There are three families of settlers here, all are from Red River; one family are pure Indians, from the Indian settlement, and the others are

part Indians. Except one, they all understand the English perfectly.

After the ladies had visited their old friends, we went to our boat again and rowed to our landing place, where we now are—which is about two miles below the houses of the settlers. We have here a stoney point—with deep water at the upper end—the bank is pretty high, about the same as at my old residence in Oakville. The prospect up the river is beautiful, having a fine large island covered with pine trees in view, and a large bay immediately above us. Below, the view of the river is soon cut off by a bend that the channel takes to the East. Behind, we have open rolling prairie, of the best description of soil, covered with a most luxuriant growth of grass. On the opposite side of the river, and on the islands to the right and left, there is an abundance of pine and poplar. Mr. Flett had pitched upon this spot as a desirable place for our future residence, and I like it much. I find that some of our friends are of opinion that if there is to be a settlement it must extend chiefly up the river, as the plain does not extend very far down, and they think the future church and school should be about a mile above where we are now camped. It is a fine place also, but we would require to build farther from the river bank than I should like. Before we begin permanent buildings, we shall take a ride round and make a thorough inspection; but my opinion at present is that the mission premises should be here, where we are now camped, and the church and school house (to be) might be at the place pointed out by our friends; because, if we are able to gather any number of Indians or Indian children about us, they will be all the better to be a little removed from the body of the settlers. But I can say no more on this subject at present.

VISIT FROM INDIANS.

To return to my narrative. We soon reached our landing place, and at once we set about landing our goods, which we piled on drift wood on the river bank. We had not proceeded far with this operation when eight of our Indian friends, all mounted, but without their fire arms, made their appearance; they took seats on the drift wood and watched the unloading of the boat with a good deal of interest, although they did not display undue curiosity. Mr. Flett and I sat down among them, and as a preliminary to conversation (according to Indian fashion) we gave to each a bit of tobacco, after the whole company had their pipes in “full blast” I made a little speech to them, Mr. Flett interpreting. I told them that we had been sent by friends in Canada, who know their circumstances, and who are anxious to do them some good, by teaching them what will be useful for them in this life, and what will fit them for a better life to come, that we are their friends and that we have no other object in coming among them than *to do them good*, that we are not *traders* and do not wish to make anything by them, that we shall pay them properly for any thing that they sell to us for our own use, but beyond that we do not mean to trade. Mr. Flett added a few words—telling them the places he had visited, and how he had been received, and that we came here because none of the people at the other places had *invited* us to live among them, although they would not *hinder* us, that we did not wish to go where we were not desired, that some of their people had invited us to come and live here, (naming the persons) that we had accepted the invitation, and he hoped they would allow us to live quietly among them, and that—if they were so inclined—they would wait upon our instructions, and that we would gladly teach them any useful thing that we know.

The head man of the party—whom we knew to be unfriendly to our

object—then spoke. He said we had come to their land that we wished to take possession of the land and live on it and work it ; that if he should go to England or to Canada he would have to pay for whatever he took, and i was only reasonable that we should pay for their lands when we come to live on them. We told him that the land belonged to the *Cree Nation*, and that if we paid him, every other Cree had a right to come and ask payment, that we had no authority to buy land and had nothing to buy it with.

He said it was not us alone, but he knew whenever a mission is established that other settlers soon come, and they not only take their lands, but their buff: lo also. We replied—that we had not invited any settlers to come in, and it would not be our fault if they did come, and that we would pay them for their buffalo if they bring them to us.

Another of the party then spoke : he said, for his part, he liked our talk very much, that we spoke far more kindly than any he had ever seen, and that although he was not a praying man, yet he had no objection that we should live among them ; but we must remember we will have our own trouble with them, for they are a beggarly set, and will always be asking us for something or other. The one who first spoke then said : that we spoke of helping them to work the land if they should settle beside us, but he wanted to know if we would plough a piece for him if he should live here while he is not a praying man. We replied, that if he came to live here we would be glad to help him all in our power, but we would expect that he would not interfere with any who wished to become christians, or prevent any from attending our meetings.

This ended the talk for that day, but the first speaker (who was also the last) had intimated that there was too little of the day to say all they had to say ; but we soon saw that they had another errand—one after another they brought forth dressed moose skins, wishing us to buy them. They were in want of everything. They had no tobacco, no tea, and they wanted flour, and printed cotton, and ammunition, and there was no help for it, we must buy. It was good for us that what they had to sell was the very thing that we most required, for all of us want pants and jackets and shoes of moose skin, so we bought all they offered, giving them the very articles we most required ourselves.

The trading over our friends resumed their seats, and after a while one said to Mr. Flett—“ When you visit your friends don't you sometimes get hungry.” Of course we did not need to have the hint explained, so in a few minutes a kettle of tea and a plate of bread were set before them which they soon discussed. The sun was now pretty low, so our visitors saddled their horses and rode to their tents. In our prayers that evening we did not forget to thank God that our first interview with the natives was, upon the whole, so favourable.

VISIT FROM WHOLE TRIBE.

Next morning (Friday last) we were visited by two of the settlers who informed us that the whole camp of Indians were coming down to visit us, men, women, and children. Mr. Flett said to me (privately) “ They are bent on getting something, and it will be best to launch out a bag of flour and a little tea or something of the kind, and they will be satisfied and not likely trouble us again.”

I was quite of Mr. F's opinion, moreover, I thought it would be best to be beforehand with them and not allow any of them an opportunity of getting angry. So shortly the old men appeared, and as it was a hot day we laid robes for them to sit on in the shade of Mr. F's large leather tent Mr. F. gave one of them a plug of tobacco for the benefit of the company,

which was soon cut up in regular smoking-club fashion, on an inverted bucket. The head man said that they had something to talk about, but they were not to say anything till the young men would come, so a general conversation commenced. They wanted to know something about the number of white men that were in existence, about how they lived and so on. I told them that there were more white men than they could count; many thousands of thousands; that as many lived in the largest town in England as there are of Indians in all this land; that the people who live in the large towns make the goods that are brought to them by traders, as blankets, capots, knives, guns, &c.; that the people who live in the country provide food for all the people who live in the towns. I told them that the goods they got from the white men were brought in great boats across as great a space of water as from York Factory to the Rocky Mountains; that many of the large boats on these great waters go without sails, but are made to go by wheels, which are made to go round and round in the water. A good many such things we talked of and they asked some very shrewd questions. But the young men and women and children appeared, and that was the signal for business; so having called the young men into the circle, and Mr. F. and I left them for a moment but immediately returned and placed in the centre of the circle a bag of flour and two pounds of tea. *After we were seated I made a little speech*—telling them that since they had received us so kindly the day before, we made them a present of the flour and tea that we had set before them, which we wished them to divide among themselves, in token of our good will towards them, and that we hoped to be allowed to live quietly and peaceably among them. Moreover, that we hoped to visit them at their lake in the fall, and that we would wish to buy some potatoes and fish from them, and that if they had not enough of fish for us we could (with their leave) set a few nets for ourselves. Then we told them we would be glad to hear any thing they had to say or to answer any questions they wished to put.

INDIAN TALK—ON THE WHOLE, FAVORABLE.

Then the one who had spoken in our favour the previous day began the conversation. He again said he liked our talk very much; that none had ever talked so to them; that our kindness in presenting them with so much flour and tea had quite overcome them; they were a covetous set; they liked to get a little of the white man's food, &c. Then the head man above mentioned spoke: he said he thought he had a great deal to say, but the kind way in which we had spoken to them and treated them, and especially the present we had just given them had quite overcome him, he could not say one word, he would leave it to another to speak. Then another of the old men began and gave quite a long speech. He said he quite agreed with the others, he liked our talk very much, he thought we were very kind, and he hoped we would live peaceably together and help one another; nevertheless, he must say a few words. Then he spoke of the white man coming into their country; driving away their buffalo, so that they are now few and confined to a small space; that the Indians were driven farther and farther away, as the white man advanced, so that they were now in very narrow bounds, &c. Speaking of our intention to buy fish from them, he said they were in the habit of charging a skin for every five fish (*the skin—or beaver skin is the standard here, and every thing is bought and sold for so many skins or part of a skin—the value is about 2s. 6d. sterling.*)

In reply to his long speech we said that all he said about the white man was perfectly true, and that was one reason why the friends in Canada

had sent us to teach them a better way of living than to depend altogether on the buffalo, and that they may learn other things whereby they may be blessed for ever ; that as to the fish we should not give them any such price for them ; we did not pay any thing like that for them even at Red River ; that for ourselves we could do without them, only we wanted to have a supply that we might have something to give *them* to eat when they would come hungry to our camp. This seemed to take him all aback, and there was no more about a skin for five fish. The whole company seemed pleased with us ; the young men and children dropped away ; the old men remained talking till after supper time ; we were now within the tent, as it had begun to rain ; tea and bread and butter were brought in, and Mr. Flett and I took supper with them. One remarked—"We are so well treated here I think we shall remain." Mr. F. replied—if they remained we would make them work. He replied, laughing, I'll carry the water for the tea. I pointed to the fence the boys were putting up round the camp, and gave him to understand that they would have to do such work as that if they staid with us. Thus ended our second interview with the Indians, and for the result of which we heartily thanked our heavenly Father.

We had service yesterday morning in the house of one of the settlers, when an infant was baptized, with the parents of which I had previous conversation. Three Indians came from the camp to the service, and there was a short exercise for their benefit. In the afternoon we had service at our camp ; four of the settlers and five Indians were present with us ; we spoke to the Indians as usual.

We have now a fence around our camp, a road made up the bank, a temporary shed erected, and our goods piled in it. One of the boys goes off in the morning with three oxen to meet Mr. McKay, whom we expect to be on his way from the plains with buffalo meat for us, and this letter will be sent to Carlton by one of the settlers who accompanies our young man to assist in opening a new and shorter road, and who goes all the way to the fort.

SURVEY OF SASKATCHEWAN.

We were visited yesterday morning by Mr. Swiger, who is surveying the river with a view to the running of a steam boat. I believe there are some obstructions lower down the river than this, but to what extent I am not aware ; the South Branch may be clearer of these than this, and if either of them will do we shall not be badly off ; but when the water is high I should think there can be no difficulty.

Our Indian friends went off to hunt on Saturday. Two of them passed our camp yesterday afternoon, having killed a red deer ; they gave us some of the flesh and the heart and tongue. A very timely supply as we finished the last of the meat we brought from R. R. at dinner yesterday. One of the Indians had fallen from his horse, and had hurt his back and knee, so we had to doctor him a little. This is a kind of service they think a great deal of.

PROVISIONS PROCURED, &c.

Mr. McKay came here yesterday morning with three full loads of provisions from the plains, consisting of dried meat and rendered tallow, sinew for sewing leather, and a few skins ; for the whole he paid the Indians goods to the value of £19 7s. We reckon that the same quantity would cost in the settlement just double that sum. This will be a great means of saving our flour and other imported provisions, and also enable us to give hungry travellers a meal without much expense.

BAPTISM ADMINISTERED.

A half breed from Red River came from the plains with Mr. McKay, bringing his wife with him and two children, whom he wished to have baptized. He had been a member of Mr. Cowley's congregation in the Indian settlement. I questioned him as to his religious knowledge and practice, and being satisfied, I baptised his children at our evening worship.

AN OLD CHRISTIAN INDIAN.

Mr. McKay also brought from the plains an old christian Indian, who has in tlme past been very friendly to Mr. Flett. He was taken ill on the plains and has a very sore foot, broken out into large holes in several places. He and all his friends thought he was not far from death, and he was so weak Mr. McKay refused to take him along. But he begged so hard and said that he had long been making it his prayer that God would let him see the missionary and Mr. Flett before he would die, that Mr. McKay could not resist. The old man had a cart and horse belonging to Mr. Flett, and a horse of his own. The old man rode and one led the horse till they came to Carleton, and there Mr. Pruden gave the use of a bark canoe to bring him here. His son (a boy of fourteen) and an Indian man brought him here. We had to carry him up the bank in the canoe as he was, and had his foot bathed and poulticed. We pitched a small leather tent for him, so that he has his own quarters. We wait upon him as well as we can ; the swelling in his foot and leg has fallen greatly ; the sores run a great deal, but he seems to be gradually improving. We give as nourishing food as we have, and he seems to be much more cheerful than when he arrived. We trust and pray that for his own sake, and for the sake of the Indian work, he will be restored to health. It would go far towards opening a way for us among other Indians.

We got a large leather tent at Carleton, which we have now got set up for our own use ; it will also do admirably for our meetings. I suppose we could accommodate from thirty to forty in it with a right arrangement."

STE. ANNE, KANKAKEE.—WORK OF EVANGELIZATION.

It was my privilege, at the last Synod, to announce to our Christian Brethren of Canada, the conversion of a very interesting Priest, the Reverend M. Lafontaine, whom the Lord, in His great mercy, had brought out from the errors of Rome to the knowledge of the truth, as it is in Jesus. His labours in our midst are much blessed, and he does help us much to shake the crumbling walls of Rome in our colony. Besides his preaching almost every Sabbath in some of our missions of Ste. Anne, Kankakee and Motence and Ste. Mary, he has under his care those of our young men who are, more than the others, preparing themselves to preach the gospel as ministers or evangelists. By his amiable qualities, his true piety and christian eloquence, he has made friends to himself of all those who know him, not only among our dear converts, but even among the Roman Catholics themselves.

It is my privilege again to-day, to say, to the glory of God, that another very interesting Roman Catholic Priest from Canada, has lately gladdened our hearts by his conversion. His name is Terrien. For his eminent qualities, he had been, at different times, employed as one of the secretaries of the Bishop of Montreal, and had, at different times also, accompanied his Lordship, in the visit of his Diocese. It is when seeing the system of Rome working in high quarters, as well as in the lower

ranks of society, that he began to suspect that such a system of corruption, tyranny, ignorance, foolish and disgusting superstitions, could not be the religion which the eternal Son of God had brought from Heaven to save the world. He began to compare with more attention the teachings of the scriptures with the teachings of Rome ; and, by the great mercy of God, that study brought him to the feet of Jesus as his only Saviour, his only intercessor, his only hope, his only light, his only life eternal. He wrote to me several letters about his change of religious views, and his desire to come with us to worship God, not according to the vain traditions of men, but according to His Holy Word.

After he had been long enough in our midst to give us the proof of his sincerity and earnestness, we chose the first Sabbath of last month for his public reception into the great family of the children of God. Our chapel was absolutely crammed by a multitude, among whom were a good number of Roman Catholics, who liked to know what reasons that Priest could give to leave their church. I have never heard anything to make such a deep impression on my mind as the address of Rev. Mr. Terrien, on his reasons for leaving the church of Rome. His address on the errors and abominations of the modern Babylon was really crushing ; and when he spoke of the endless persecutions and slanders by which that bloody church is used to hunt down those who are detecting her apostacy ; when he explained the sacrifices the converted Priest had to make of his dear brother, his beloved sister, his most affectionate friends ; how he had to prepare himself even to be cursed by them, we felt our hearts melted and bleeding with his own heart, for we knew by our own experience how that picture was true.

There were three other converted Priests in our humble pulpit to put to him the usual questions ; and, after we had listened to his eloquent address, no word can tell you what was felt in every bosom, when we stepped towards him as to take him by the hand out of the dark dungeons of Babylon, to press him on our hearts and bathe him with our tears of joy ! There were then blessings on every lip, an heavenly joy in every soul. The presence of Jesus in our midst was felt by every one. A voice from Heaven was heard in every ear : " Rejoice with me ; for this my son was dead, and he is alive again ; he was lost and he is found." The angels were singing the eternal alleluia on high ; and we, the exiled children of God were singing the hymns of Zion in the land of our pilgrimage. It was our communion day, and *more than three hundred converts from Rome* received, with this converted priest, the bread which was the symbol of that bread which our souls were eating, and of which when we have eaten we never die.

Several Roman Catholics were so much touched and enlightened by all that they had seen and heard, that they came to me, soon after, to express the desire to leave the religion of the Pope in order to follow Christ.

I feel an unspeakable joy when writing to you about the conversion of those Priests. For more than any thing else, they prove the infinite power of Christ on the souls of his elect ; and more than any thing else also, they shake the power of Rome. Allow me to tell the disciples of the gospel, that several other Priests of Rome (and some of them in the most important positions) have written to me, of late, that they begin to fear that their church can not be the church of Christ, and to ask my advice about what they have to do ! A good number ask me a place in my house, as the best shelter against the fulminations and persecutions of Rome. And as I know that a Priest who leaves that church is hunted down almost as a wild beast, slandered without mercy by the Roman

Catholics every where he goes, and often as cruelly treated by many Protestants, who are too ready to believe the false stories invented to destroy him whom the Lord called out of the Land of Egypt to the Land of promise, I invite them to come and offer them to share with us the little the Lord is giving me in my humble house. Many friends, wiser than I am, call me a fool for taking a burden which seems to be so much above my means, when I have not yet enough to keep my mission, my collegiate institution and my own self; but my trust is in the Lord. Those conversions are visibly His work, and if He sends those dear converts to me, during the days of their trials, will He not help me to support them! Can I turn them out of my doors! oh, no! and who among your readers will blame me, for receiving them? Who will not rather come to our help and like to have their share in the little and easy burden, and in the eternal blessings which the God of the Gospel has in store for such works of faith and charity!

You have lately heard the cries of desolation and terror of the Priests of Rome about the success which it has pleased our Merciful Heavenly Father to give to our feeble efforts in his vineyard. The Priests tell you how we are fighting and beating them since ten years; how after we have made such a large breach in their walls, we are pushing on the attack and almost ready to pull down their crumbling fortress! How those cries of distress, from the Priests and Bishops of Rome, must sound like sweet music in our christian hearts! How the disciples of the gospel must bless the Lord, all over the world for such a glorious victory! After a hand to-hand battle between us and the great mother of abominations, our victory is so complete, that in her despair she proclaims her own defeat! But we must not forget that if we have been victorious in that long and desperate fight against that giant enemy of God and man, as the Priests of Rome are confessing it to-day, it is not due to our strength or natural ability, but only to the mercy of the great captain of our salvation, who is fighting for us and in us, against the man of sin. By our self, we know and confess it, we are weak, sinful and blind. But Jesus is our shield against His enemies, He is our light, He is our strength. To Him alone we look in our tribulations, in our struggles. Though by ourselves, we were unable to achieve such a glorious victory, the Lord has given it to us, for He has heard the fervent prayers of so many of our dear brothers and sisters who in America and in Europe are praying for us. The Lord has seen on the mountains of Zion so many venerable ministers of the gospel, who like Moses of old, were raising up their hands to Him, that He has mercifully helped us who were fighting in the plains!

Children of the gospel, we hope you will give your approbation to the use we have made of the charities you have sent us. The Priests of Rome are our unimpeachable witnesses that we have changed your gold and silver into weapons, and with those weapons we have given such a brushing to the beast that her cries of grief and terror will go all over the world; with those weapons, with the help of God, we have so beautifully beaten her that she confesses her own defeat. We have given her such a punishment as she has never received on this continent. We have weakened her power, opened and pulled down the doors of the dark dungeons where she keeps the souls captive, and we have broken the chains of thousands of those immortal souls and brought them to the feet of Jesus, whose words have made them free! Oh! let us rejoice in the God of our Salvation; let us praise our God; with Moses, let us sing,—
“The Lord is my strength and song; He is become my salvation; The Lord is a man of war. The Lord is his name. Pharaoh’s chariot and his

hosts has He cast into the sea. Thy right hand, O Lord, is become glorious, thy right hand, O Lord, has dashed thy enemies into pieces."

But allow me, Mr. Editor, to say a word more to those noble christians, who, on this continent and in Europe, have cheered as up in the days of our trials, by their prayers, their christian sympathies and their noble sacrifices. "For God's sake, do not forsake us to-day; we want more than ever the help of your prayers, your christian sympathies, and your alms to continue the great hand-to-hand battle we have engaged here against the giant power of Rome. The Priests of Rome confess to the world that they have been defeated; but you see they are not yet "hors de combat." They are mustering their strength, they are asking the help of all the followers of the Pope. They ask more than one hundred thousand dollars, to prepare the new arms with which they hope to defeat us, and they will get them! On our part we ask you only to do for us what you have done till now; help us to keep up our schools which spread such a terror in the hearts of the Priests, and which, according to their own confession, make such havoc in their ranks, and with the help of God, we will gain before long a new and more decisive victory, which those poor defeated Priests will have to acknowledge again. They promise to their dupes a brilliant concert in Kankakee city for their money. We promise also a concert to the christian friends, who will come to our help, but of a different kind. The concert we promise will not be made with the trumpets, or pianos, or cymbals; but it will be a concert and a most delightful one to the ears of every disciple of Jesus; that concert will be performed by the voices and the cries of the Priests proclaiming their new defeats, speaking of new disasters and loss in their ranks. What sweet music, what harmonious concert for the heart of christian to hear that the children of the Roman Catholics are coming to our schools, and that when they are in our schools, we bring them with their parents to Jesus who takes them to his heart, blesseth them and receives them among his own! What heavenly *concerts* among the elect of God on earth and in Heaven when a Priest of Rome—an enemy of Christ and his holy word—a worshipper of Idols, is suddenly stopped in the ways of iniquity, and changed into an humble disciple of the *gospel*, and bravely comes among the crowds to proclaim that Jesus is the *only* way, the *only* door, the *only* light, the *only* hope of the sinner! These are the concerts we like here and we promise to our christian friends! Will you continue to help us to prepare those *concerts*! You answer, "Yes," and the Lord will bless you now and forever for it."

Truly yours in Christ,

C. CHINIQUY.

FREE CHURCH MISSIONS.

The intelligence from the missions of the Free Church is encouraging. There have been accessions to the church of Christ, both in India and Caffraria. At *Calcutta*, two baptisms are mentioned, viz., that of Babu Akhoy Kumar Bhatta Chargya, a Brahmin, and of Trigonesh Mukergya, also a Brahmin. They had both been students in the mission schools. At *Mahanad* there was another application for baptism, but the parents and friends of the young man having failed to induce him to relinquish his purpose, went by night and carried him away by force. The case has been referred to the magistrate. An important event has recently taken place at *Akhna*, in the district of Mahanad, viz., the baptism of two high-caste widows. They were in good circumstances, and declared that they took the step from no other motive but the hope of salvation through

Jesus Christ. At *Burnshill, Caffraria*, two promising young men have been baptized. The mission is in a hopeful and encouraging state.

UNITED PRESBYTERIAN CHURCH.

The November number of the *Missionary Record* contains much interesting information. A communication from Rev. Mr. Robb of *Old Calabar*, gives an account of the translation of the Scriptures into the Efik language, in which he was engaged for years, and which was lately finished. The whole translation was made from the original, with the helps which were within his reach. At *Glenhorn, South Africa*, nine adults had been baptized. The native Christians meet with a good deal of persecution from the Dutch Boers or farmers. The Rev. W. Schoolbred, missionary in *India*, reports several hopeful inquirers in connection with his field of labour at *Beawr*. From the valley of *Cashmere*, the Rev. W. Martin gives an interesting account of the country and people. The *Record* contains an earnest article on prayer for an increased number of ministers and missionaries.

ENGLISH PRESBYTERIAN CHURCH—CHINA.

The letters lately received from the missionaries in China, give intelligence of a varied character; they report both trials and successes. There has been some disappointment at *Chin-chew*, and there has been a painful case of apostasy at *Anhai*. There has been also the sudden death of a native Christian, engaged to teach Chinese to a class of students in preparation for the office of Evangelists. These are trials and discouragements. But on the other hand, there are encouragements. At *Anhai, Khiboey, Baypay, and Yu-boey-Rio*, there has not been fewer than 19 adult baptisms reported, while there are also many inquirers. At *Formosa*, Mr. Swanson and Dr. Maxwell had determined to admit four of the candidates for baptism, the first fruits of the mission in that island.

NEW HEBRIDES—NOVA SCOTIA MISSIONS.

Letters have been received from the missionaries in the New Hebrides of date up to 17th May. The Rev. Mr. Morrison had been very ill of remittent fever, but had in a great measure recovered. He had just finished correcting the proof sheets of *Mark* in the native tongue. Some of the people were able to read, and were making good progress in writing. In *Fate* there were many doors open, if labourers could be found to occupy them. In January, Mr. Morrison had formed a new church in a village called *Pango*, where he had baptized six adults and three children.

The *Day-spring* left Sydney on the 9th August, with four missionaries and their wives on board, viz., Messrs. Paton, Copeland, Cosh, and McPhair. The *John Williams* left on the 21st August, on board of which were Messrs. Geddie and Nelson, with their wives, in addition to four missionaries of the London Missionary Society. We trust intelligence will soon be received of their safe arrival at their respective fields of labour, among the isles of the Pacific.

General Religious Intelligence.

ENGLISH SYNOD OF THE UNITED PRESBYTERIAN CHURCH.

The Annual Meeting of this Synod was held in October, in Manchester,

the Rev. Dr. McKerrow, Moderator. A report was given in by Dr. Edmond, of London, on the state of religion in the congregations. The reports from congregations had not been very numerous. The general complexion of the answers was not favourable, while there were still some very encouraging exceptions. Intemperance and Sabbath desecration were mentioned as great hindrances to strict godliness. A deputation from the English Presbyterian Church, appeared, consisting of Rev. J. Paterson, of Liverpool; and, Rev. J. Miller Ross, of Ancoats, who addressed the Synod, and received a very hearty welcome. Papers were read and addresses delivered on important topics, the Rev. Dr. King giving an address on the present position of the Union question, and Dr. Cairns one on "Sacramentarianism." The subjects of instrumental music, and the present inadequate supply of students for the Divinity Hall, also engaged the attention of Synod. On the former question, a motion was agreed to, to the effect that the use of instrumental music should be an open question for individual churches, to be settled by them in accordance with constitutional regulations. On the subject of the inadequate supply of students, it was agreed to appoint a committee to gather up the

various suggestions made, or that might be made, to consider the whole subject, and report to next meeting of Synod; and that, in the meantime, ministers should be instructed to direct attention to the subject, and use all proper means to encourage young men to devote themselves to the ministry.

It was agreed that the next meeting of the Synod should be at Berwick, and that Dr. Cairns should be Moderator.

THE EVANGELICAL ALLIANCE.

The twentieth Annual Conference of the Evangelical Alliance was held at Bath, beginning on the 16th Oct., when the inaugural address was delivered by Capt. Marsh. The attendance was large and influential. The report was deeply interesting, and able papers were read on several important subjects. The Rev. Dr. McCosh delivered an able address, in the course of which he gave an account of the formation of an American branch of the Alliance. The Earl of Cavan presided at the closing meeting. The Alliance recommended the following as topics suitable for exhortation and intercession, in the successive days of the Week of Prayer, at the commencement of the new year:—

Sunday, Jan. 6.—Sermons on the Presence of Christ with His Universal Church.

Monday, Jan. 7.—Thanksgiving and Confession of Sin.

Tuesday, Jan. 8.—Prayer for Nations; for "kings, and all in authority;" for the increase of righteousness, the prevalence of peace, and the holy observance of the Sabbath.

Wednesday, Jan. 9.—Prayer for the success of missions among Jews and Gentiles, and for a Divine blessing to accompany the efforts to evangelize the unconverted of all lands and classes.

Thursday, Jan. 10.—Prayer for all who have suffered from the recent wars; for our brethren emancipated from slavery, and for our fellow Christians persecuted for the gospel's sake.

Friday, Jan. 11.—Prayer for Christian families, for schools, colleges, and universities.

Saturday, Jan. 12.—Prayer for the Catholic Church, for all ministers of the gospel, and for the increase of holiness, fidelity, and Christian charity among its members.

Sunday, Jan. 13.—Sermons on the unity of the Church, and the duty of believers to manifest it by mutual recognition and active co-operation.

ITEMS OF INTELLIGENCE.

CHURCH CONGRESS.—A church congress was recently held at York, England. Papers were read on various subjects, which were afterwards freely discussed. A large addition to the Bishops was advocated. From the little power which the Bishops appear to have in doing good, or in restraining the tendency of the clergy to popery, it is doubtful whether any benefit would accrue from an increase.

ITALY.—Venice is now in the possession of the Italians, to the great joy of the inhabitants. It is said that the Pope contemplates a removal to Malta. In the meantime he has issued an allocution asserting, in the strongest terms, the necessity of the temporal power of the papacy, and condemning the reforms which are taking place in Italy.

IONA.—We observe it stated that the old See of Iona has been re-established, by the Patriarch of Antioch, the bishop appointed being Jules Ferrette, formerly missionary of the Irish Presbyterian Church, at Damascus. Even the staunchest followers of Episcopacy appear puzzled at such an appointment, and unable to decide whether the "Bishop of Iona" should be acknowledged or not.

INCREASE OF CHURCH ACCOMODATION IN GLASGOW.—In 1841, the number of Protestant Churches, in Glasgow, was 85; viz: Established Churches, 43; Associate Synod, 12; Relief, 9; other Presbyterians, 5; Congregational Churches, 4; Episcopal, 4; Wesleyan, Baptist, &c., 8; the population of the city being then 280,000. In 1866, the number of Protestant Churches is 171; viz: Established Churches, 43; Free Churches, 50; United Presbyterian Church, 44; other Presbyterian Churches, 7; Episcopal Churches, 6; Congregational, 6; Wesleyan and Baptist, 12, and others 5, the population of the city being nearly 500,000. These facts were stated by Rev. Dr. Buchanan, on the occasion of laying the foundation-stone of the new Free Barony Church. He also referred to the remarkable success of the evangelistic work, in Glasgow, in connection with the Wynd Church, and the other churches originating in that movement.

CATHEDRAL IN INVERNESS, SCOTLAND.—The foundation-stone of a new cathedral, in connection with the Scottish Episcopal Church, was recently laid at Inverness. The Archbishop of Canterbury took a prominent part in the proceedings, for which he is severely taken to task by the *Times*, which puts the question, "Can the archbishop be infected with the delusion of the Stuarts, and imagine that it is the mission of the Church of England to reduce all parts of the United Kingdom to a religious uniformity?"

MUNIFICENT GIFTS.—Mr. George Peabody, the justly celebrated American Banker, in London, whose acts of munificence, both in his native land and in Great Britain, have obtained for him a most honored reputation, has just proffered the sum of \$150,000, to certain trustees, to be held by them in trust for the founding and maintaining a Museum and Professorship of American Archæology and Ethnology in connection with Harvard University, at Cambridge, Mass. He has also presented the Peabody Institute, of Baltimore, an additional sum of \$500,000.

BELFAST.—At the special meeting of the General Assembly, the Rev. Dr. Watts, formerly of Philadelphia, was elected Professor, in room of the late Dr. Edgar. Dr. Watts has already secured a high reputation for talent and scholarship.

ECCLESIASTICAL SEPARATIONS IN THE UNITED STATES.—In the Synods both of Missouri and Kentucky, there have been disruptions arising from the resistance of some to the action of the last General Assembly.

UNION NEGOTIATIONS.—We regret to notice the tone in which some Presbyteries, in Scotland, are discussing the subject of union, and the course of individual ministers. Letters have been published by Dr. Begg, of Edinburgh, and by Prof. Gibson, of Glasgow, with reference to a recent meeting of the Union Committee. It appears that they both dissented from the course adopted, and left the meeting.

CHURCHES IN BRITAIN.—*Free Church.*—Rev. A. White has been called, as colleague and successor to Dr. Roxburgh, Free St. John's, Glasgow. Rev. Mr. Gray, assistant to Dr. Beith, Stirling, has been called to Marshall Free Church, Kirkintilloch. *United Presbyterian Church.*—The Rev. W. Sprott has been called to the U.P. Congregation of College St., Edinburgh. The Rev. C. Jordan, of Dalkeith, has been called to Denby Loanhead. *English Presbyterian Church.*—A new church has been opened at Cardiff, by Rev. Dr. Guthrie. A new congregation has been formed at Camberwell, London.

Home Ecclesiastical Intelligence.

CALLS.—The Rev. N. Paterson has been called by the congregations of *Martintown and Williamstown*. The Rev. T. Lowry has been called by the congregation of *Wellington Street, Brantford*. The Rev. A. Findlay has received a call from the congregations of *Biddulph and Fish Creek*. The Rev. Alex. Young has been called by the congregation of *St. Joseph Street, Montreal*.

INDUCTIONS.—The Rev. R. H. Warden has been ordained and inducted as minister of the congregations of *Bothwell and Florence*.—The Rev. G. Sutherland has been ordained and inducted as minister of the congregation of *Fingal*.—The Rev. Walter M. Roger has been ordained and inducted into the pastoral charge of *Perth*.—The Rev. Arch. McLean has been ordained and inducted into the pastoral charge of the congregation of *Blyth*.—The Rev. J. Hastie has been ordained and inducted into the pastoral charge of *Blue Vale, Wingham, &c.* In the last two cases, a half year's stipend was paid in advance to the newly ordained ministers. Mr. Hastie was also presented with a valuable horse.

ROXBORO' AND FINCH.—The Rev. Chas. Cameron has declined the call addressed to him by the congregations of *Roxboro' and Finch*.

MITCHELL.—The Rev. W. M. Roger has declined the call addressed to him by the congregation of *Mitchell*.

AYR, KNOX'S CHURCH.—We have pleasure in stating that the congregation of *Knox's Church, Ayr*, have increased the stipend of their pastor, the Rev. D. McRuer, by the sum of \$250, making it \$850, with manse and glebe. This is the best way of showing respect to a minister. It is possible for congregations to give and publish *donations* to their minister, while the stipend is in arrears, or is too small; but the example of the congregation of *Knox's Church, Ayr*, is worthy of all commendation, and imitation.

WALKERTON.—The church there, under the charge of the Rev. R. C. Moffat, having become too small for the congregation, they have just finished an addition of twenty feet to its length, with a basement room under.

This will give a little over one hundred extra sittings. The money for this purpose has all been subscribed, and about one third of it paid.

It is only a few years since the little old log church was left for the present church in the village ; and it, in turn, has to be enlarged now.

KNOX COLLEGE MISSIONARY SOCIETY.—The Students' Missionary Society held its first meeting, this session, in the Divinity Hall, on Friday evening, Nov. 2nd., 1866. After the reading of the report for the past year, the following office-bearers were elected: President, Mr. W. Burns; Vice-President, Mr. J. P. Baikie; Corresponding Secretary, J. W. Bell, M.A.; Recording Secretary, A. Milne, B.A.; Treasurer, Mr. T. Ritchie; General Committee, Mr. M. Fraser, Mr. A. Croll, Mr. H. McDiarmid, Mr. J. A. F. McBain; Auditors, Mr. A. Rowat, Mr. A. McLaren.

CORRECTIONS.—In the notice of donations to the library of Knox College, in last number, the New Testament in the Irish language should have been credited to Rev. J. McLachlan, Beaverton. The coins from Rev. A. Cameron, Ardersier, were through Mrs. Willis.

TO CORRESPONDENTS.—Several articles are in type, and will appear in next number.

A minister points out a mistake in the communication, in last number, with reference to the history of Knox College. He states that Mr. J. Nisbet and Mr. D. McRuer joined the College at its first opening, and that some of those mentioned as among the students of the first session of the College, did not join until the second year. Unfortunately, the College album begins with session 1845-6, and does not include the students of 1844-5.

THANKSGIVING DAY.—The ministers of the church will, ere this reaches them, have received a circular, issued by the moderator, appointing the *first Thursday of December* as a day of special thanksgiving to God for the abundant mercies of the year. An appointment would have been made earlier, but several circumstances combined to prevent it. We trust the day appointed will be suitably observed and improved.

GOULD STREET, TORONTO.—The congregation of Gould Street, Toronto, on the occasion of social meeting held in the basement of the church, on the evening of the 21st. ult., presented the Rev. Dr. Burns with an address, and a purse containing (including the amount given by an individual member of the congregation separately) \$700, in consideration of important services rendered to the congregation by Dr. Burns. A suitable reply was made by Dr. Burns, who intimated his resolution of giving \$500 of the amount for the foundation of a scholarship in connexion with Knox College.

PROCEEDINGS OF PRESBYTERIES.

PRESBYTERY OF BROOKVILLE.—This Presbytery met, on the 6th., at Cornwall, Rev. W. Bennett, Moderator. There were present, eight ministers and five elders. Rev. Dr. Irvine, of Montreal, Rev. N. Paterson, and Rev. A. Lees, were asked to sit with the Presbytery. Dr. Irvine, who appeared as a Commissioner from the Committee, appointed by Synod, with reference to the Montreal College, addressed the Presbytery at length, and with great eloquence, in favour of the establishment of a College in Montreal. The Presbytery listened to Dr. Irvine's address with much interest; and, after several motions had been proposed, adopted the following: "That the Presbytery has listened with unmingled pleasure to the able and pleasing address of Dr. Irvine, on the subject of the establishment of a Theological College in Montreal, already sanctioned by the Synod; that we rejoice in the progress already made, and pledge ourselves, as a Presbytery, to use every available means for the formation of this most de-

sirable and important object." The Presbytery had under consideration a document from Thom's Settlement, at present under the pastoral charge of the Rev. A. Melville, praying to be relieved from pecuniary obligations to him for the future. With reference to this, two motions were submitted; the first by Mr. Burton, to the effect that the petition be granted, but that the Presbytery express its strong disapprobation of the terms in which the petition is worded, and that the sympathy of the Presbytery be given to Mr. Melville in the painful circumstances of the case; the other motion by Mr. Ferrie, to the effect that Mr. Melville having declared his readiness to relieve the Thom settlement of its pecuniary obligations to him for the future, the Presbytery agrees to relieve Mr. Melville for ... future from his ministerial duties in that settlement. The latter motion was carried by the casting vote of the moderator. The Presbytery heard a statement from Rev. A. Paterson respecting arrears due him at Merrickville. The Presbytery declared its inability to pay this claim, and its indisposition to consider it in present circumstances. An application from Rev. J. C. Quin, on the subject of arrears due at Kempville, was before the Presbytery on the following day, and disposed of in almost the same terms as in the case of Mr. Paterson. An application from Fairfield for the services of Mr. Burton, and one from Kempville for induction in a call were granted. A certificate was granted to Rev. A. Lees. The Presbytery agreed to meet at Brockville on the 27th, to consider the case of Merrickville, to draw up Home Mission returns, and attend to other business.

W. FERRIE, *Presbytery Clerk.*

PRESBYTERY OF TORONTO.—The Presbytery of Toronto met on the 1st Tuesday of November, Rev. J. Dick, Moderator. The Presbytery transacted a considerable amount of business, but it was not of much general interest. The Presbytery licensed Rev. W. A. Johnston to preach the gospel. A letter was read from Rev. A. McLean declining the call to Barrie and Guthrie church. Dr. Willis and Mr. Craw were appointed to organize the new congregation at Oro town line. After statements from Mr. Pringle, W. Alexander and other brethren, it was agreed to take steps to open a station at Cheltenham. A letter was read from Rev. D. Coutts, at present suffering from indisposition; and arrangements were made for the supply of his pulpit once a fortnight, till next ordinary meeting of Presbytery.

J. MITCHELL, *Clerk.*

PRESBYTERY OF STRATFORD.—A meeting of this Presbytery was held on the 30th October last, Rev. D. Allan, Moderator, P. T. A petition was received from Widder Street Church, St. Mary's, asking for the moderation of a call to a minister. Messrs Fullerton and Harston were heard in support of the petition, and the Rev. Robert Hamilton was appointed to moderate in a call on the 20th Nov. at 11 o'clock A. M. A similar petition was presented from the united congregations of Biddulph and Fish Creek. Messrs Radcliffe and Grant appeared as commissioners from said congregations, and were heard, and the Rev. Robert Hall and the Rev. Robert Hamilton were appointed to moderate in a call at Biddulph Church on the 21st Nov. at 11 o'clock A. M.

The Rev. David Beattie sent in his resignation of the pastoral charge of the congregation of Mornington, as on account of bad health he is unable to discharge regular ministerial duty. The Presbytery agreed to cite the congregation of Mornington to appear at next meeting to show cause, if they have any, why Mr. Beattie's resignation should not be accepted.

The Presbytery adjourned to meet at Stratford on the 27th Nov. at 11 o'clock A. M.

WILLIAM DOAK, *Clerk.*

PRESBYTERY OF OTTAWA.—This Presbytery met in Bank Street Church, Ottawa, on the 6th November. The opening sermon was preached by Mr. Whyte of Osgoode.

The Rev. Dr. Taylor of Montreal, being present, was invited to sit with the Presbytery.

Session Records were called for. Those not given in were ordered to be produced at next meeting.

Contributions, to meet current expenses were handed in by five Sessions. The Clerk was instructed to write to the others.

There was a full report from the Presbytery's Committee on Home Missions and vacant congregations: also on the matter of *weak congregations*. The clerk was instructed to report *three* as needing supplement, they being able to raise only about \$300 per annum.

Mr. James Whyte resigned his offices as Treasurer of the Presbytery, and also Convener of its Home Missions. Mr. Whyte having insisted on his resignation being accepted, the following motion was carried unanimously: "That the thanks of the Presbytery be tendered to Mr. Whyte for the efficient manner in which he had discharged the duty of these offices."

The Rev. Wm. Moore, Ottawa, was appointed Mr. Whyte's successor.

Dr. Taylor of Montreal, addressed the Presbytery on the subject of the "Montreal Presbyterian College." The following resolution was adopted: The Presbytery agree to express the satisfaction with which they have listened to the statements of Dr Taylor,—their sympathy with the Montreal Presbytery in their anxious desire to have a College, in connection with this church, established in the city of Montreal,—their willingness to concur with the Montreal Brethren, as far as may be found practicable, in their efforts for that object; and meanwhile, they resolve to commend the circulars prepared by the Montreal Presbytery to the favorable consideration of the congregations under their care and to afford to any member of that Presbytery that may be appointed for that purpose opportunity to address their congregations in advocacy of the claims of the proposed institution."

A call from the Perth congregation in favor of Mr. Walter M. Roger was sustained by the Presbytery and accepted by Mr. Roger. The ordination was appointed for Thursday 29th November.

Supply.—The following appointments were made: Beckwith, 2nd Dec, Mr. Whyte; 16th, Mr. McKenzie; 30th, Mr. D. Wardrope; 13th January Mr. Roger; 27th, Mr Tait.

Pakenham,—Mr. Hume, 16th & 23rd December.

Kenfrew,—Mr. Hume, 25th November, and 2nd and 9th Dec.

Cumberland and Lochaber.—9th Dec, Mr. T. Wardrope; Mr. McKerracher, 23rd Dec: and three following Sabbaths; Mr. Thomson, 20th and 27th January.

Russel,—13th January, Mr. Moore; Mr. M. Kerracher, 26th and 27th January.

Presbyterial Visitations.—A Committee was appointed to draft a scheme for carrying out this object, to report at an adjourned meeting in Perth.

Rev. W. Aitken gave notice of an overture *anent* the printing of the minutes of Synod.

S. C. FRASER, Clerk.

PRESBYTERY OF PARIS.—This Presbytery met at Woodstock, on the 6th and 7th of November. There was a large attendance of Ministers and Elders. The following are the more important items of business transacted:—

The complaint of Mr. William Silver, against the Kirk Session of Innerkip, for refusing to grant him a regular certificate of membership, was heard. A motion to appoint a committee, to confer with Mr. Silver, and the Kirk Session of Innerkip, with the view of preparing such a decision in the case as might be agreeable to all parties, was ultimately carried. At a subsequent sederunt, said committee reported the following, for the adoption of Presbytery, intimating that both parties acquiesced in it: "That the certificate granted by recalled by the Session, and that a certificate of membership, in full communion, up till the time of Mr. Silver's removal, in April last, be given to Mr. Silver; further, that it be stated in said certificate, that Mr. Silver is an ordained Elder of the Canada Presbyterian Church, and that extracts from the Session Records, bearing on his present position, as a member of the Kirk Session, be embodied in the certificate." The report of committee was unanimously adopted by the Presbytery.

A motion to reconsider the decision of Presbytery, in the case of Mr. Silver, of date, November 7th, 1865, was carried; and, subsequently, another motion, to the following effect: "That, inasmuch as the Session of Innerkip have failed to cite the parties in the case to appear, for their interests, at the bar of the Presbytery, the case be remitted to the Session, with instructions to proceed according to the laws of the church"

A call from Wellington Street Church, Brantford, in favour of the Rev. Thomas Lowry, of West's Corners, was sustained, and Mr. James appointed to prosecute said call before the Presbytery of Stratford.

A call from Stanley Street Church Ayr. to Mr. J. Hastie, Preacher, was also sustained. At a subsequent sederunt, the following deliverance was carried by a majority, in reference to said call: "That the action of the Presbytery, in sustaining the call from Stanley Street Church, Ayr, to Mr J Hastie, be rescinded; and, inasmuch as Mr. Hastie has been recently settled as Pastor over another congregation of this church, and the call from the Ayr congregation is addressed to him as a Probationer, the call be not sustained in its present form."

A reference from the Kirk Session of Knox's Church, Woodstock, regarding a member of said church, who had married his deceased wife's sister, occupied the attention of Presbytery for a considerable time. The following motion and amendments were submitted in the case: Moved by Mr. McRuer, seconded by Mr. McDiarmid: "Sustain the reference, and, inasmuch as said marriage is manifestly contrary to the standards of the church, remit the case to the Session, and instruct them to proceed according to the laws of the church." Moved in amendment by Mr. Richardson, seconded by Mr. Inglis: "That the whole case be referred, simpliciter, to the next meeting of Synod." Moved in further amendment by Mr. James, seconded by Mr. W. Robertson: "The Presbytery, after due deliberation, instruct the Session to suspend the said party, in the meantime, from the membership of the church, and recommend the Session to overture the next meeting of Synod on the whole question." This last amendment was carried by a large majority over that of Mr. Richardson, and by a majority of one over the motion of Mr. McRuer. From this decision several members dissented.

The clerk was instructed to correspond with the Convener of Synod's Committee, on the Beachville debt, ascertaining what progress had been made towards raising the necessary amount. Mr Robertson, of Paris, was added to the Committee of Presbytery on the Beachville debt.

WILLIAM COCHRANE, *Clerk.*

RECEIPTS FOR THE RECORD, UP TO 20TH NOVEMBER.

G. E. Oakville; A. S., W. A., W. G., Mrs. M., Woodstock; W. H., St. Mary's; Rev. J. D., J. W., Bayfield; J. H., R. T., Seaforth; J. T., Amiens; J. W., Brewer's Mills; G. G., Rev. T. S. C., Sunbury; W. E. M., Scotland; L. K., Puslinch \$7.28; M. A., J. B., J. F., Almonte; G. L., Leaskdale; J. H., St. Leboire, \$1.00; J. S., Ayr, \$11.00; Rev. R. D., Speedie, \$6.60; J. McL., Norwood; M. B., Duntroun, \$1.10; Mrs. D., Camborne, \$1.00; J. F., Mr. S., St. Sylvester; D. C., Puslinch, \$7.60; A. McG., Montreal, \$0.45; J. McE., Mt. Joy; J. McR., M. McK., Lucknow; J. D., R. A., J. F., Chippawa; J. McN., J. P. B., D. W., Knox College; G. B., Gormley's; G. B., Toronto; J. J., Woodville; N. I., Klineburg; R. J., Woodbridge; R. W. G. C., Londonborough; Rev. G. B., Wroxeter, \$5.50; A. C., Dewittville; H. F., Paris, \$5.00; Rev. J. W., Huntingdon, \$4.95; Mrs. B., Camborne; J. P., Dumbarton; Rev. A. McL., Freulton; A. C. C., Marlow, \$2.00; M. McL., Granby; J. L., Bonchere Point, \$1.00; G. S., R. McN., Mrs. McN., J. W., Dorchester Station; J. R., Dumbane, \$6.50; A. C., Amherstburgh; Rev. G. C., Tapleystown, \$1.00; W. C., Scarboro', \$10.00; A. H., Legierait, \$6.54; Mrs. P., Campbellford, \$2.50; Miss S., Bowmanville, \$1.00; J. McC., J. W., South Gower; A. S., Brockville; Rev. W. K., Bristol, \$4.50; A. P., Galt, \$20.00; Mr. B., Wellington Square, \$5.00; J. S., \$1.50, S. S., Normanton; Rev. G. R., Clarke, \$22.00; Rev. J. B. S., Blythe; A. E., Westwood; G. A., Percy, \$1.00; W. D. L., \$2.00, Rupert; D. McD., Glamis; Rev. A. McK., Tiverton; A. M., Plainfield; R. R. Widder, \$1.00; Rev. J. R. S., Whitby, \$6.60; H. R., Speedie; Rev. M. L., Corn-

wall; per Rev. A. Y., Howick, \$12.55; J. M., Princeton, N. J.; J. R., Smithville; Mr. M., St Ann's; D. D., \$1.00, G. M., Oakville; G. G., Uxbridge, \$2.20; Rev. J. McM., \$10.65, Mount Forest; R. G., Blackheath, \$1.00; per Rev. J. R., \$6.50, Paris; H. McP., J. R., Cartwright; A. A., Cedar Grove; W. S., Bothwell; E. H., Innerkip; per J. F., Niagara, \$3.50; Rev. W. L., Perrytown, \$3.00; D. McM., Largie, \$1.00; per Rev. T. McG., \$2.40; per W. H., Ashburn, \$8.25; Mrs. M., London, \$1.00; Rev. W. C., Valleyfield; H. S. McK., D. M., Beachville; per Rev. D. A., Rothsay, \$7.15; J. T., Toronto; Rev. J. T., North Douro; Mrs. S., A. McB, Mrs. G., Mrs. D., W. C., A. M., Port Burwell; H. B. McA., J. W., Vienna; D. S., Concord; J. A., D. McL., York Mills; Rev. J. D., Richmond Hill; Rev. P. C., Scotland; Mrs. J., \$2.50, A. L., J. L. jun., Rev. J. M., J. S., D. McC., W. C., J. R., Milton; A. B., Galt; Mrs. S., T. B. F., R. S., Limehouse; G. L., Edmondville; R. L., Blythe; Mrs. L., Toronto; Mr. A., Tottenham; M. H., Brampton; Mr. C., Cooksville; A. M., L'Amoureux; W. H., Lloydtown; J. N., Alnira, \$1.00; W. T., Scarboro'; J. A., Barrie, \$1.00; W. R., \$1.00, A. S., J. D., Hespeler; J. E. McK., Capt. McF., Alboro'; Mr. G., Eagle; Rev. D. B., Montreal, \$1.00; J. R., Sylvan; D. S., Widder; B. S., J. B., Forest; Rev. D. O., H. H., Mayfield; Mrs. I., Streetsville; J. M., Duffein; J. E., Oneida; C. G., Primrose; W. L., Horning's Mills; J. B., A. H., Rev. R. McA., Miss J., Miss P., Wick; Rev. A. R., Pictou, \$1.00; Mr. Q., Galt, \$1.00; D. C., Laskey; Rev. J. L., Cobourg; Rev. Mr. D., Jamaica; G. D., A. M., Linton; J. M., Toront; W. S., Camlachie, \$4.00; W. R., Wyoming, \$1.00; P. S., Coldsprings; Rev. W. M., W. McK., Harrington; S. McC., Nobleton; N. J., Linton; W. C., Highlaud Creek, \$2.00; D. McA., Mimosa; G. M., W. T., Everton.

MONEYS RECEIVED UP TO 20TH NOVEMBER.

COLLEGE FUND.		Grimsby, &c.....	31 41
Dumbarton and Canton.....	\$12 00	WIDOWS' FUND, ETC.	
Grimsby, &c.....	20 00	Cooke's Church, Toronto... ..	\$65 00
HOME MISSION.		Ashburn.....	6 00
Zorra (less dis.).....	\$55 57	McNab Street, Hamilton.....	47 53
Proof Line (less dis.).....	11 35	Ayr, Stanley Street.....	8 00
Hibbert.....	29 00	Cornwall.....	4 00
Galt, Knox's (less dis.).....	14 55	Waterdown.....	5 00
Dumbarton and Canton.....	30 00	Lakeshore.....	5 50
Lancaster.....	5 25	Moore, Burns' Church.....	7 00
St. Mary's (less dis.).....	31 32	Bear Creek.....	8 00
Tiverton.....	5 00	St. Sylvester.....	6 00
Greenock.....	5 25	Duxton.....	7 00
Presbytery of Brockville.....	24 00	Montreal, Knox's Church.....	52 00
Owen Sound (Mr. Stevenson's).....	24 00	Kincardine West.....	1 73
Grimsby, &c.....	31 41	Pine River.....	1 40
Bequest of late Rev. D. Eastman.....	10 00	Wrexeter.....	7 00
FOREIGN MISSION.		Chippawa.....	3 65
Friend.....	\$0 50	Dumbarton and Canton.....	10 00
Hibbert.....	15 00	Wellington Square.....	5 00
Galt, Knox's (less dis.).....	145 50	South Plympton.....	8 00
Tiverton.....	10 35	Nairn Church.....	7 00
Greenock.....	5 35	Keene.....	4 00
Pinkerton Mills.....	1 99	Mosa (less dis.).....	6 25
Biddedore.....	0 20	Westminster (less dis.).....	6 05
Bible Class, Aberfoyle (for Mr. Nisbet).....	5 55	English River, &c.....	8 00
Bible Class, Morriston (for Mr. Nisbet).....	6 50	Friend.....	4 50
Lochiel Sabbath School.....	2 00	South Gower.....	3 50
Owen Sound (Mr. Stevenson's).....	12 00	Bristol.....	12 00
Friend (for Indians).....	5 00	Brockville.....	18 00
		Paisley.....	5 00
		Tilsonburgh, &c. (Aged and Infirm Ministers' Fund).....	6 89

Port Elgin.....	5 00
York Mills.....	4 00
Woodville.....	16 00
Côte Street, Montreal.....	107 00
Westwood.....	4 50
Paris, Dumfries Str. et.....	20 00
Ottawa, Knox's.....	30 00
Itunfil, Central.....	4 87
Letroy.....	5 38
Craigvale.....	2 25
Innerkip.....	4 60
Waddington.....	16 25
Essa, 1st (less dis.).....	6 48
Gwillimbury, 1st.....	5 12
Mount Forest.....	10 00
Beaverton.....	16 15
Hamilton, Knox's (less dis.).....	24 00
Drummondville.....	7 50
Cartwright.....	4 00
Ballyduff.....	1 40
Ratho.....	4 00
Mandanin and Moore Line.....	7 00
Niagara.....	7 04
Coldsprings.....	8 00
Gould Street, Toronto.....	54 00
Richmond Hill, &c.....	18 50
Boston Church.....	13 00
Milton.....	5 00
Brampton, 1st.....	12 75
Derry West.....	4 15
Vaughan (less dis.).....	6 72
Albion (less dis.).....	4 88
Thank offering from one thankful for conuued mercies.....	7 00
Do. (for Aged and Infirm M. F.).....	7 00
Jarvis.....	4 00
Arkona.....	3 00
Plympton, N.....	11 00
Harrington.....	0 00
Rates from Rev. Archibald Stewart, Rev. L. Cam- eron, Rev. J. McLachlan, Rev. W. T. McMullen, Rev. R. McKeuzie, Rev. D.	

Wardrope, Rev. J. W. Chesnut, Rev. G. Cheyne, Rev. J. Watson, Rev. Alex. McLean, Rev. G. Bremner, Rev. J. Burton, Rev. T. S. Chambers, Rev. R. Dewar, Rev. W. Fletcher, Rev. T. McGuire, Rev. J. Mitchell, Rev. J. Pringle, Rev. P. Glassford, Rev. A. F. McQueen, Rev. G. Riddell, Rev. J. McTobie, Rev. J. Laing, Rev. J. M. Gibson.	
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SYNOD FUND.

Newcastle.....	\$5 00
Huntingdon, &c.....	6 08
London, 1st (less dis.).....	13 30
Quebec (less dis.).....	29 50
Oakville.....	6 00
Norwich and East Oxford.....	7 00
Mount Forest.....	4 00
Niagara.....	4 05
Valleyfield.....	1 94
St. Louis de Gonzique.....	5 76
Hespeler (less dis.).....	3 42
Jarvis.....	3 00
Arkona.....	2 75
Oneida and Iudiana (less dis.)..	5 20

FRENCH CANADIAN MISSION.

Storrington.....	\$2 70
Pittsburgh.....	1 10
Ayr, Stanley Street.....	10 00
Claremont.....	12 00
Scarboro'.....	15 00
Tilsonburgh and Culloden.....	7 50
Percy.....	5 00
Owen Sound (Mr. Stevenson's)..	5 38
Valleyfield.....	3 39
St. Louis de Gonzaque.....	8 88
Bequest of late Rev. D. Eastman.	10 00

BURSARY AND SCHOLARSHIP FUND.

McNab Street, Hamilton.....	\$60 00
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CONTENTS.

Home Mission Returns.....	33	New Hebrides—Nova Scotia Mis- sions.....	55
Our Home Mission Work.....	34	GENERAL RELIGIOUS INTELLIGENCE.	
Ministerial Support.....	34	English Synod of the United Pres- byterian Church.....	55
Harvest Work on the Sabbath....	37	The Evangelical Alliance.....	56
Away, No. 2.....	39	Items of Intelligence.....	57
MISSIONARY INTELLIGENCE.		HOME ECCLESIASTICAL INTELLIGENCE.	
Presbyterianism in Victoria, V. I.	45	Calls, &c.....	58
Intelligence from Rev. J. Nisbet..	46	Proceedings of Presbyteries.....	59
Ste. Anne, Kankakee.—Work of Evangelization.....	51	Receipts for the Record, up to 30th November.....	62
Free Church Missions.....	54	Moneys Received up to 20th No- vember.....	64
United Presbyterian Church.....	55		
English Presbyterian Church— China.....	55		