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THE  
HOME AND FOREIGN RECORD  
OF THE  
CANADA PRESBYTERIAN CHURCH.

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No. 7.

MAY, 1866.

VOL. V

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MEETING OF SYNOD OF THE CANADA PRESBYTERIAN  
CHURCH.

The Fifth Session of the Synod of the Canada Presbyterian Church will be opened in the City of Hamilton, and within Central Church there, on Tuesday, the 5th of June next, at 7 o'clock p.m.

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

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

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

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

(The Business Committee will meet in the Vestry of Central Church, Hamilton, on Tuesday, 5th June, at 2 o'clock p.m.)

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

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

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

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

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THE APPROACHING MEETING OF SYNOD.

The time for the annual meeting of Synod is rapidly approaching. We trust there will be a large attendance both of Ministers and Elders. Arrangements are being made for obtaining the usual reduction of fare for those travelling by the Grand Trunk and other Railways or by Steamboat. We under-

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stand that the friends in Hamilton are also doing their best, as they always have done, to provide accommodation for members in attendance.

Various matters of deep importance connected with the welfare and progress of the church will be before the Synod for consideration, and will doubtless receive calm, deliberate, and prayerful attention.

We trust that congregations and individuals will reflect how much depends upon the wise and judicious acting of the Supreme Court of the church; and again how much this depends on the gracious influences of the Holy Spirit, and will therefore with earnestness and fervency plead with the Great Head of the church, that He would visit us in loving kindness and mercy, and vouchsafe abundantly the wisdom which cometh from above—the wisdom that alone is profitable to direct.

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### TRAINING FOR THE MINISTRY.

#### ADDRESS DELIVERED BY DR. BURNS AT THE CLOSE OF THE SESSION OF KNOX COLLEGE, APRIL 4TH, 1866.

In Paul's second Epistle to Timothy, among other important injunctions, we find the following: "Thou therefore, my son, be strong in the grace that is in Christ Jesus; and the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. II. 2.). On this passage of Scripture, the following remarks by way of exposition may be made.

In the first place, Paul insists upon it as essential that whatever may have been the special functions allotted to Timothy in the commission given him by Paul, personal experience of the Truth, and steadfastness of adherence to it, were essential to their right discharge. The grace of God must have taken hold of his mind, and its influence upon him must have been of an invigorating and ennobling character; for the same grace that is in Christ, is supposed to be in him. In the second place, the truths which he is authorized to teach in his character as an evangelist, do unquestionably constitute that which Paul elsewhere has designated as the "whole counsel of God," for we have no reason to suppose that He would communicate to Timothy and the other 'witnesses' of whom he had spoken, a message less full and less comprehensive than that which he himself had received, and was in the way of conveying to others. In the third place; Timothy was plainly invested with a commission, not only to preach the glad tidings of salvation to guilty men, but also to look around him for fit and proper instruments that might be employed in the same service, for the benefit of others, and in periods of time more or less beyond the present; and thus by prudent forethought, secure the perpetuation of an enlightened and earnest ministry. In the last place, that those to be thus employed, require to be men possessed of the principle of a living faith in the Lord Jesus, and an aptness to be the "instructors of others also." Now,

in those days of preternatural endowment Timothy might not think of preparatory courses of instruction for such candidates, as might come under his eye; nor perhaps would he think of such sacred schools as, in the days of prophetic inspiration, blest and beautified Israel's Church. But assuredly, the words imply, that an order of spiritual Teachers shall be kept up in the Church, and that to the Governors and rulers in the church, belongs the obligation and the duty of seeing that a suitable array of such shall at no time be wanting. Accordingly, we find no fact better attested than this, that in the times which immediately succeeded the apostolic age, Seminaries were set up at Antioch, at Ephesus, and at Alexandria, to name no more, within whose goodly walls, "faithful men" were trained for the service of the sanctuary. It is also well known, that in former and in later times it has always been the Christian Church that has attended to the matter of instituting and endowing the halls of literature and Science; and that these not only breathed a religious spirit but were "part and parcel" of the spiritual machinery which the Church set forth and regulated and controlled. At and after the reforming period the men of learning and the "faithful men" were identified. The lights of science, and the stars in the galaxy of the churches, were to a very great extent, one and the same. It is not so now. We live in an age of disruptions, and secularisations; an era far more of materialism than of spirituality; and hence it has become a solemn question for the churches to settle; shall we calmly wait till candidates for our pulpits shall come forth from the Seminaries of learning, invested with the insignia of attainments and of honours, transcendently imposing, but still, exclusively intellectual and secular? or shall the Church keep her watchful eye on her aspirants for the ministry, from a far earlier period in their mental and moral history, and seek to mould and fashion them in a manner more in harmony with Scriptural studies and an evangelical training? Remember, it is of "faithful men" the Church is in pursuit; and it is extremely questionable, whether she shall always find such "ready made" to her hand; or be compelled to put forth her own arm to assist, at least, in rearing them to her mind? Yea, is there no hazard of a sad defalcation, even in respect of numbers merely? to speak of nothing more. We need *talent* as well as *piety*; and the *world* values the first at a high figure, while the Church looks as if she would leave both, at a painfully low discount, speaking of the matter financially.

But, "*we are a School of Theology.*" It is granted; and God forbid that the Theology which is put forth may ever become unscriptural and ineffectual. *We are a School of Theology*; that is, we are not a School of Medicine; nor of Law; nor of the Arts; but assuredly, this does not mean that we are forbidden to go beyond the magic line of a fixed curriculum; that we are to bind ourselves down to rigid and unbending technicalities; and that when we discover a deficiency in our previously required Literature, we are not at liberty to make it up out of our own ample resources. In England, I know of at least three Colleges exclusively theological and all in connexion with the

Established Church, St. David's in Wales, St. Bee's in Cumberland, and St. Aidan's at Birkenhead, and while each of these has its competent number of Theological Professors, every one of them has Tutors, one or more, to supplement in the departments of a kindred literature. At Belfast, I have visited with great satisfaction the Halls of Queen's College, a well appointed national Seminary of pure literature and undiluted Science; and I visited at the very same time, that plain but substantial building, "the "Presbyterian College," and there, I found eight Professorships, endowed and in full operation; and among these, I found chairs of Moral Philosophy, Sacred Rhetoric, and New Testament Greek, over and above similar appointments, for all the 'Common Places' of Theology properly so called. And why should it not be so? In the older country and much more with us, where every thing is new, or in the process of transition, many of the best working ministers are taken from a class, who make up in solid thought and valued experience, for what is wanting in early classic lore, or in the flush and the laurels of Academic renown; men, who for reasons well known to us all, have it not in their power to go through a complete University course, and who yet must not be permitted to pass into the ranks of an illiterate and ill-informed ministry. Aspirants of this type, we must not throw aside; nor leave to the tender mercies of an "Alma Mater," who may fail to discern in them, the stereotyped features of her own genuine children, and who may, very reasonably, I doubt not, be at some loss to say, what she should make of them. No; let us take them under our affectionate care; make the best of the case we can; and whether you call them *entrants* or *pre-entrants*, or perhaps, more in the Academy style, *under-graduates*, let us seek to secure for them that training both Literary and Theological which is fairly within their reach and ours, and by which, we may secure to the Church, the services of some of those truly "faithful men," whom, (though not perhaps of the highest grade in classics,) the Head of the Church is training by His Grace, for the service of His own sanctuary.

For two years past our Seminary has been stripped of all its literary auxiliaries, and this seems to be viewed by many as a great blessing. I view it as a great calamity. A period of twenty years prior to 1864 presents to us a laudable attempt at least, to train up "faithful men" under our own eye, and with our own appliances, both literary and theological, for the service of the church. The Records of Knox College present a list of Teachers, mainly, if not exclusively literary; some in the character of professors, and others, with the humbler, though still very respectable designation of Tutors, of whom no Seminary needs to be ashamed; and the lessons given forth in English composition and mental training, in the elements of Classical and Oriental Literature, in rational logic and intellectual philosophy, in the principles of geometry and of physical science; contributed, in degrees, more or less marked to prepare for this new country of ours, a generally well informed and practically useful body of ministers. Assuredly, a very large accession has of late

years been made to our Academic resources in literature and science ; and of these, as in duty bound, our theological Institute has never failed liberally to avail itself. But our Church must not wrap herself up in silken security, and trust to the chapter of accidents, and of concurrent events, to create for her a body of ministers adequate to the demands of an enlightened but sadly secularised age. She must look with deep emotional feeling over the ever spreading area of her territorial occupancy. She must instruct her clergy to watch the "cropping out" of valuable stratified *materiel* from amid the elements of congregational development. She must apply the lever of pastoral diligence and fatherly care "to ferret out," and to give pith and buoyancy to nascent formations. She must look for her future ministers, not exclusively to the lists of matriculants, and prizeholders on the walls of her very eminent Academic institutions. Of the justly valued resources of these, she must certainly avail herself ; and this, she has never failed, and I trust *will never fail to do*. But far more than this is essentially necessary ; and before a "toga virilis" may be found, adapted to the shape and structure of full grown men, who with less of the classic polish than might be wished, are often found to make our very best ministers ; the counting room, and the store—the basilica, yea, the oil-fields and the drilling-hall may be exhausting our sources of supply. Yea moreover, let us not shut our eyes to the fact, that the "ministry of reconciliation" demands for its agents and employees, qualities of head and of heart, which no academic hall, as such, can supply, but which studies, purely secular in an atmosphere that is anything but spiritual, may stint and fritter away.

If the question is asked, ought the elementary processes to which I have referred, to be entrusted to the care and liberality of an associated body entirely disconnected from the College ? I answer unhesitatingly in the negative. Let the arrangements needed for such an object as that contemplated be part and parcel of your Academic Institute. Let the existing staff of Teachers along with the senate of which they are the nucleus be entrusted with the entire charge, subject to the Board and through them to the Synod. If the existing staff of Professors, shall from considerations of economy require to be reduced, let there be at least, one effective and experienced Tutor, who by personal labours and the ordering and superintendence of the studies of entrants in other Colleges and Schools, may prove himself a most valuable guide to the young aspirants in the 'gradus ad Parnassum'. And let the existing or acting Professors ever co-operate in the work, while Presbyteries and individual ministers in the different districts of the Province may most beneficially assist in seeking out hopeful young men of piety and talent, and taking a kindly superintendence of their studies.

And what have I got to say as to the "Board of Examination" ? I look on their nomination as a step in the right direction ; but I would say to these justly venerated and perhaps somewhat calumniated friends, look not on yourselves, as if each examiner (a word somewhat ominous) were set up at

regular distances, for the use of terror alone; rather consider yourselves as the kind hearted patrons of deserving young men whom you may aid in helping on in their progress to the Seminary, and in watching over them, when there, and during the recesses of study, with an inspection at once mild and discriminating. These processes of action must be regulated on a twofold principle; on the one hand, a due regard to the feelings of young men who may require to be cheered on, rather than damped and discouraged; and on the other, a just estimate of what is due to the position of the church, both in regard to its Literature and Theology. A suitably appointed and judiciously conducted seminary for ministerial training will almost of necessity be somewhat complex in its character; but its varied agencies will move on in the sweetest harmony, if there be an unity of principle and a holy sympathy of hearts. The vessel will speed on her way hopefully, provided only the prayers of the Church shall swell her sails, and her course be tracked by the compass of Heaven.

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### Missionary Intelligence.

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LETTER FROM REV. D. DUFF.

NEW WESTMINSTER, 1st March, 1766.

REV. MR. BURNS.—MY DEAR SIR.—Your kind favour of Nov. 23rd, I lately received through Mr. Jamieson, and as usual was cheered by the perusal of its fraternal sentiments. It gives me some anxiety to learn that your desire and expectation have not been altogether met by the number of my communications. It is true that recently I have not written so frequently as before, believing that since my occupation of the station at New Westminster, there was less need for this from the fact that Mr. Jamieson having supplied whatever of interest related to the work in this place, and so far at least as New Westminster is concerned, it is not at all likely that I shall be able to add anything of a new or attractive character for the present.

In the removal of Mr. Jamieson, wife and family, from New Westminster to Nanaimo, to say that the loss of one community is the gain of another, is is but a feeble compliment and might with safety be left unpaid. Our church psalmody has been deprived of a very efficient leader in Mrs. Jamieson, whose leaving was much felt. I would not detract from, but rather bear witness to the good service rendered in this part of our worship by one or rather several ladies of the same family.

The annual meeting of our congregation was lately held, when a statement of the transactions for the year ending Feb. 12, 1866, was submitted by our esteemed treasurer, Mr. McMicking; which was as follows:

RECEIPTS.

Sabbath Collections.....	\$402 26
Pew Rents.....	67 75
Subscriptions.....	218 00
	<hr/>
	\$688 01

## EXPENDITURE,

Including interest on money borrowed, expenses, charities, insurance, repairs or in detail :

Due Mr. Jamieson.....	\$ 69 32
Interest.....	279 50
Expenses, &c.....	71 46
Charities.....	48 50
Insurance.....	52 00
	<hr/>
	\$517 78

The balance in hand is \$170 23, which is to be applied to meet a demand made upon us for a part of the loan principal.

To the increasing attention of the gentleman above named, and the lively interest of Mr. John Robson, the patriotic and uncompromising editor of the "British Columbian" newspaper, our cause here is mainly indebted. Let honour be paid to whom it is due.

We do not feel, at this time, ourselves in a position to afford for the relief of the mission at home a part of our finances, seeing that the past year has been one of great pressure in monetary matters. I can hardly suppose that it will be considered by the Church generally, that we are presuming too much upon their great liberality in earnestly striving first to rid ourselves of the debt which like an incubus weighs upon us, by loosening the cords of dependence by which we hang upon her support. God speed the day when such a connection shall no longer need to be obtained, and a tribute of gratitude accompanied by the gifts of a benign Providence shall be freely and amply returned. I trust you do not need to be assured in any other way than that within our reach at present that our best endeavours are after the attainment of this most desirable end.

Last Sabbath was devoted to the dispensation of services connected with the administration of the ordinance of the Lord's supper. The number of communicants was as usual, small, though the attendance on the preaching of the word was favourable.

We are just entering on another season of business as it relates to mining which is the all absorbing source of industrial effort and material supply for this and the neighbouring colony. Two auriferous districts have been discovered since the opening of last season, with which, added to those already tried and proved, will give four gold fields toward which the eye of hope and expectation is eagerly directed. They are Cariboo, Kootenay, Bridge River north-west of Lilloet, and Big Bend on the Columbia River. The general opinion, whether correct or no, is that the last of these will prove the most extensive and prolific. A great rush is expected in a few weeks, and especially from the fact that our colonial authorities have taken efficient measures to circulate here and elsewhere all available information relating thereto, and have ventured to accede to the popular demand to subsidise a line of direct steam communication between this town and San Francisco. The first arrival to-day of the steamer with passengers etc., was cause of some excitement.

With regard to summer operations, I would only say that I deem it highly expedient to give as much as possible to New Westminster, inasmuch as this more than any other in this colony is a settled station, and some fostering care is needed that the efforts of the past may not be lost to us in time to come.



Rev. Mr. Somerville, Victoria, writes me that he may visit Cariboo the ensuing summer, and if this can be managed without detriment to his congregation, will be a great boon to the dwellers in the mountains. He does not say what provisional measures might be adopted in the event of his carrying out his contemplated visit, but I have no doubt arrangements could be made among us to distribute as much as possible our labours for the time.

My closing remarks shall have reference to our Sabbath School at New Westminster. This part of our work I consider to be fully as cheering and encouraging as any; the attendance on the whole is regular, the preparation generally with care. Our four classes would be better into six were teachers to be had, which is not the case. I have a Bible Class of from eight to ten young men and young women. Our school is much in want of a library, which I trust will in some way soon be supplied. Some of our scholars have gone through every book in our present stock, and are most eager for something additional for Sabbath reading. I should feel extremely gratified if every desideratum for the instruction and interest of our youth were at our command, that our land might be blessed, and our religion honoured by the godly upbringing of the rising generation.

May the mission posts of our Church, more remotely situated be not forgotten in the offerings presented to him, whose dominion is from sea to sea, and from the river unto the ends of the earth.

I remain, dear Sir, faithfully yours,

DANIEL DUFF.

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#### LETTER FROM REV. JAMES NISBET.

The letter which is subjoined was addressed by Mr. Nisbet to the children of the West Church Sabbath School, Toronto, through the Hon. J. McMurich, but will, we doubt not, be read with interest by other Sabbath School children

MY DEAR YOUNG FRIENDS:—I received your worthy Superintendent's letter last week and am happy at having again an opportunity of acknowledging your kindness in voting the proceeds of your Missionary Boxes to the Mission to which I have been appointed. The School-house here, to which your last year's contributions were devoted, has been completed and in use since July last. It requires only fences and outbuildings, which the people must do themselves. The young people have experienced the comfort of it as the old log building had to be propped up before they left it.

Your present contribution will be devoted to the Mission among the Indians for which I am preparing. In this preparation a good deal of expense must necessarily be incurred. We purpose to commence operations at some point at least three day's journey from any other Mission or Trading Post, provided we can find such a place suitable and convenient for the Indians to camp at when they are not out after their buffalo. And as we expect to be so far removed from any civilized being, it is necessary to take supplies of all such things as we shall require for at least one year, besides the means of erecting a temporary dwelling, and that will take a good deal of money, perhaps more than our Committee can well spare at present. But if one-fourth of our Sabbath Schools would follow your example we would have a nice fund to begin with. The congregations here are exerting themselves to furnish us with the means of conveyance, for we shall require a good many oxen and carts, for we have no steamboats or railways as yet in this quarter, and we

have none who make a trade of carrying freight in the direction of the Rocky Mountains, so we must take carts of our own. I expect that the contributions of our people here for this purpose will exceed in value £100 stg., or \$500, and I am happy to add that some of our Sabbath School girls are busy knitting socks, &c., to help the Mission.

I daresay you would like to know something of the people among whom we expect to establish the Mission, but at present I can give you no positive information; only I may say the band of Indians among whom we hope to be permitted to labour is numerous, and besides having men and women to instruct we may have about 500 children to look after; but it is a most difficult thing to persuade Indians to leave their children at school, and still more difficult to get them to make any provision for their support when they do leave them. The value of education is a difficult thing for a savage to learn. For the present we must go forth in the spirit of the hymn, that I daresay some of you have learned, which includes the verse:

“His call we obey, like Abraham of old,  
 “Not knowing our way, but faith makes us bold,  
 “For, though we are strangers, we have a sure Guide,  
 “And trust in all dangers, ‘the Lord will provide.’”

This letter will reach you before we set out, may I therefore request that you will remember us in your prayers in the school, and by yourselves at home, that the Lord may direct our way and give us favour with the heathen to whom we go, and that many of them may be turned to the Lord.

I am glad to hear that your school continues to prosper, and that the average attendance has been increased 20 during the past year. But might not a great many more children be got to attend school in your neighborhood? I know that a great many live there, and I rather think that a good many do not attend any Sabbath School. Now if every one of you will try and find out *one* boy or girl, who does not attend any Sabbath School, and induce him or her to attend your School and become a regular scholar, you will be doing real Missionary work and be preparing for greater usefulness when you grow up. Now children try and I shall expect to hear of an average attendance of 243 for the present year. I am also very glad that your Missionary contributions have increased. I hope you all feel a pleasure in giving part of your pocket money to carry the news of a Saviour to the wild men of the West. As a school you have given at the rate of *half a cent* each scholar on every Sabbath in the year. If every scholar in every Sabbath School in our church would do the same, even according to the number reported at last Synod, it would amount to more than \$4,550 00, (*four thousand five hundred and fifty dollars.*) And if we add the number attending the Bible Classes reported it would make an additional sum of more than \$1,492 00, in all \$6,032 00, (*six thousand and thirty two dollars.*) Now think of that! More than \$6,000 from Sabbath Schools and Bible Classes of our Church, each member giving at the rate of half a cent every Sabbath. And I am sure you will say that your own school *could* give at a higher rate if the scholars would all *do what they can.*

This little calculation, my young friends, may serve to show you the power of *littles.* You remember the pretty hymn:

“Little drops of water, &c.”

Your little word for Christ may be the means of bringing a great multitude to Christ in the end. Your little prayers offered from sincere hearts may bring down many and great blessings on those for whom you pray. And if only *one* boy in each of our Sabbath Schools reported would resolve through

God's grace to become a Minister or Missionary we would have at once a goodly band of no fewer than 223 ready in a few years to take their places as sowers and reapers in the Lord's great field. Think of these things my young friends and never suppose that you are too little to *be* good, or to *do* good, to *be Christ's*, and to *live and labour for Christ*. You have no time to trifle. Your days on earth may be very few. Your superintendent tells me there has been considerable sickness in the city of late, and of course many have died and gone to give their account to God, and perhaps the greater number have been children and young people like yourselves. In this place there has been a great deal of sickness and very many deaths of late, and by far the greater part of those who have died have been little children and young people under 18 years of age; and if I had time I could tell of many no older than yourselves who rejoiced in death because they loved the Saviour. How pleasant it was to see little boys not five years old while in the greatest suffering delighting to repeat their little hymns of "Jesus the children's friend," and delighting in prayer and the thoughts of going to be with their papas and others who died and went to Jesus not very long before. I could tell you of young girls not eighteen years of age who died rejoicing in Christ their Saviour, and whose last appearance in church was at the Lord's table and the thanksgiving services. But to enter into details would make my letter far too long. I will only say from what I have seen during the last six months that it is possible for the very youngest of you to love the Lord Jesus Christ, and that true religion will make you happy in health and sickness, in life and at death. So do not think lightly of the lessons you are getting at the Sabbath School, but pray to God to give you grace fully to practice them.

I have again to thank you for remembering me and the work in which I am engaged. If I should ever have the privilege of sending you another such letter it will be from a much greater distance, and it will tell of very different scenes.

Your sincere friend,

JAMES NISBET.

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### FREE CHURCH MISSIONS.

The intelligence of the Free Church Missions is in a high degree encouraging. In India a new mission has been commenced in earnest,—to the Gonds, an aboriginal hill tribe once powerful, and still numerous. A native Christian doctor has offered to connect himself with the mission as medical missionary. Female education, in connection with the Ladies' Society continues to progress. At Madras, a Tamil periodical for females, has appeared and is largely read. In Caffraria as well as in India, encouraging progress is reported as appears from the following letter from the Rev. Mr. Laing, at Burnshill.

"I have much pleasure in informing you that on Sabbath the 1st instant, I baptized eleven adults and seven children at this place. Two other adults were to have been baptized at the same time and place, but one of these was prevented by family circumstances from being present, and the other, living as she does at the distance of sixteen miles, from some misunderstanding, as to the time of the previous special examination, did not appear on that occasion, and therefore was not approved by the Session. A third candidate,

had not death intervened, he was to have been baptized at his residence, eight miles from Burnshill, as it was seen he was too weak to come to the station. We had, however, reason to hope that, though he was not permitted to receive the baptism with water, he received the inward baptism of the Holy Ghost. He died giving those indications of the new birth which manifest themselves in earnest desires for the salvation of relatives and friends.

“Of the eleven adults, eight are Fingoes and three are Kaffirs. Three are men and eight are women. Two of the men have come into the Church at the same time with their wives, for they have not been divided in the open confession of Christ. The husband of one of the adult females was baptized two years ago, and the wife of one of the men has long been a member of the Church. Among the females baptized at this time was one who came from Knox, in the district of Pirie, and had been a candidate with Mr. Ross. She has the benefit of having a believing husband, who is one of our most useful men in exhorting the natives on the Lord's day. The husbands of three of the women now baptized remain unconcerned—so far as I know—regarding the salvation of their souls. The only one remaining to be mentioned is a widow who came forward with her two fatherless children to give herself and them to the Lord in baptism.

“These newly admitted persons, with one exception, are either young or have scarcely reached middle age, and if diligent in seeking Scripture knowledge, might be useful to their benighted countrymen, by diffusing that knowledge among them. As to their attainments, I may remark that they are about the average of those who are usually admitted, but as they are young, and therefore capable of acquiring knowledge, they might have been much more advanced than they are. We shall be much assisted in the time to come by the Kafir translation of the Shorter Catechism, when we are teaching candidates for baptism. At present, I take one question every week, and cause such of them as can read to look out the proofs, and at every meeting we repeat the Ten Commandments.

“We have noticed for about two years that the interest felt through the country in regard to religion was rather diminishing. There is no perceptible improvement in this respect, as fewer candidates and fewer baptisms indicate. One circumstance in regard to these baptisms is encouraging. Six of the persons now baptized are from the Debe, a field that hitherto has been very barren as to converts to Christianity. There were indeed some first fruits, but even with those now received, the full harvest is to appearance still distant.

“An important measure, for which we have long pleaded, is now being carried out by Government. I refer to the measurement of the agricultural lots of the people of the stations, and of the land for general use which will be attached to them. A small town has already been laid out in building plots at Burnshill. When all is completed titles will be issued, and the whole expense, including stamps, will be about £4. Each head of a family is to get six acres of land and an erf (as from the Dutch it is called) in the village. We would have been more satisfied if each head of a family could have got a few acres more, but, as it is, a great benefit is being conferred on the people. They are to pay for the survey, and it is feared some of them will not be able to pay, but the most of them will, if they make due exertions to raise the money.

“The value of the property, both of the mission and of the natives, will greatly be enhanced by the titles by which it will now be secured, and all on the land thus secured will be encouraged to make improvements in build-

ings, gardens, and water-courses, in the good hope of reaping the benefits arising from them, and of transmitting those advantages to their children."

**Jewish Missions.**—At Constantinople the Colporteur has been obliged to leave in consequence of the state of his health. This seriously interferes with the success of the work. The schools, however are in a flourishing state. They are full and well attended. At the closing examination of the last year, there were present about seventy girls besides the boys. The exercises were gone through with much spirit, and showed that the teaching had been eminently successful. On the 1st of January last, there was opened in Pesth, an hospital for sick Protestants in Hungary. This is an institution which, it is believed, will be highly beneficial in its results.

### MISSIONS OF THE UNITED PRESBYTERIAN CHURCH.

The March number of the *Missionary Record* of the United Presbyterian Church contains an interesting account of the death of the Rev. Andrew Main of the Jamaica Mission; also a notice of the death of Henry Cobham, Chief of Cobham Town a suburb of Duketown, Old Calabar. He was generally attentive to the instructions of the missionaries, and for fifteen or sixteen years, the Gospel had been preached in his house. He did not appear to give however any decided evidence of being personally and savingly interested in the truths of the Gospel.

From India, the Rev. Mr. Schoolbred gives an interesting account of his preaching the Gospel in the Palace of Reypore. We subjoin extracts from the letter:

"I began by discoursing on the fatherhood of God, and his love and long suffering displayed in the creation and preservation of his children. 'Yes, black and white alike, we are all his offspring—the objects of his loving care.' Then I went on to show how we had all become sinful and prodigal children; how God's law, which is holy, just, and good, was daily broken by all; and how God's justice demanded that the transgressors should be punished; and how punishment had fallen in pain, disease, and death in this world—in the pains of hell, for ever to the impenitent and unbelieving in the next. All this time the thakoor had been busy completing his toilet. With a small-toothed comb he had carefully parted his bushy black beard in the middle, and by much careful manipulation turned it back and upwards in true Rajpoot fashion on both sides towards his ears. His attentions were about equally divided between my discourse and his mirror: now bending earnest looks from side to side of the glass, in case any individual hair should have strayed out of its proper place; now darting glances at me, as any more trenchant and incisive word struck on his ear and pricked his conscience.

Now the finishing touch had been put to beard and moustache, and an attendant handed the thakoor a long strip of white muslin, with which he proceeded to tie up his cheeks—or chowks, as we say in Scotland—from under the chin to the crown of his head, where he fixed it with a knot. Then, seizing it in front with both hands, he drew it up carefully over mouth and moustache, which last he at the same time smoothed under it, while twisting up his face in the most extraordinary contortions. At last the white cloth was drawn up tight to his nose, pressing up that prominent organ into the

form, retrousse, Nothing but the point of his nose, eyes, and a small portion of his forehead, remained visible, while all the under portion of his face was a mass of white muslin, palpitating with the pulse of his deep and rapid breathing.

Seated thus, like a revived mummy, and nodding his head from time to time in witness and approval of the truth of what I was saying, he appeared so ridiculous a figure that nothing but a deep sense of the solemnity of the message I was delivering could have restrained me from manifesting in smiles my keen sense of the ludicrous. But now his attention, and that of his court, became enchained as I began to speak about God's method of justification. After showing the utter worthlessness of all human means of salvation, I enlarged on the glorious display of divine love and justice united, in the death on the cross for us of incarnate God. This illustrated by the case of the king who, in vindication of his justice, sacrificed one of his son's eyes; and in proof of his love and mercy, sacrificed one of his own,—a case which even on their sensual Rajpoot lectures produced a profound impression, and elicited a storm of excited wab! wahs!! Then I gave them a rapid sketch of the Saviour's life on earth, and by many illustrations borrowed from their Eastern usages, showed how in our stead he bore the doom and penalty of sin, died that we might live, and rose again to give us the assured hope of a blessed immortality.

Then I grew more personal in my appeals; and that day within these ducal walls were heard such words of truth, as had ne'er been whispered there before, and such as turned the smiling faces of courtly flatterers pale with wonder and fear. 'Thakoor sahib,' I said, 'you and I, like other men, have sinned. You too are a prodigal son, who have wandered away from your Father God!' 'What!' he exclaimed in a muffled voice through the folds of muslin, and with a start, 'I too a prodigal?' 'Yes,' I continued, 'you too; and before God, who looks not upon the outward man, but reads the secrets of the heart, you are guilty and condemned. But now, through me, God makes you the offer of salvation through his Son, the Lord Jesus Christ. God knows whether that offer will ever be made to you again. Accept it now. Close with the offers of mercy. Believe on the Lord Jesus Christ, and thou shalt be saved.' 'Oh!' broke in the thakoor with a tone that spoke of firm conviction, 'I believe that the Christian religion will become universal. There is no doubt of that, and it is fast coming.' 'But,' rejoined I, 'what will it avail you if all others enter in, and you, through unbelief, are shut out?' Then I pointed out what Christianity had done for us; how our ancestors had been wild savages, worshipping, even as they, gods of wood and stone. At this the besotted thakoor, brightened up with a brief flash of greater wit than I had given him credit for; and while his eyes danced with glee, he laughed out through the muslin folds concealing his mouth. 'Ay! ay! and you are now reaping the reward of your ancestors' devotion to the gods in the power and good fortune that attend you.' 'Nay, thakoor sahib,' was my prompt reply; 'not so do you act. However faithful a man's ancestors may have been to your family, if he himself deserts you, and transfers his allegiance to another, you do not heap him with honours, but visit him with your displeasure. The gods of wood and stone that crowd your temples have not been able to save you from foreign domination. The God whom we worship can alone uphold and bless.' The thakoor had become so impressed and absorbed in my theme, that he had forgotten to admire himself in the mirror, or to put the finishing touch to his toilet. Now reminded by the courtier who played valet, he carefully unrolled the face-cloth, leaving beard and moustache neatly pressed down into the approved Rajpoot mode; then

winding another long strip of white cloth carefully around his head, and deftly forming it on his knee into the contour of a turban, he donned it, and his toilet and my discourse came together to an end. He asked to look at some books which our convent Salig Ram had brought for sale; read part of the *mukti ro marg* with ease and evident relish; and with thanks accepted a copy of the New Testament in Hindoo, and of the 'mat pariksha.' The *bug bhat* (bard) who, on being shown the magic lantern during our former visit, had inquired whether the horses of the sun's chariot were ever seen through a telescope, came, and after the manner of his tribe, was very impressive and flattering in his greeting. Then the doctor was asked to prescribe for one or two sick courtiers; and the *thakoor* courteously dismissed us, promising to pay us a visit at our tent next day. We went, praying inwardly that the very unwonted truth he had that afternoon heard might sink deep into his heart, and, by the blessing of the Eternal Spirit, lead him to the foot of the cross.

#### ENGLISH PRESBYTERIAN MISSIONS—CHINA.

We have not unfrequently referred to the success of the English Presbyterian Missions in China. The following letter from one of the Missionaries will show the interesting character of the work, and the success which has resulted, under the blessing of God, from the labours of the Missionaries.

Mr. Swanson, under date 11th December writes as follows:

"We have already informed you of the very remarkable interest in the Gospel that has sprung up in the Baypay region. We have already begun to reap the fruit of that movement, and I trust that what has already been reaped will prove to be the harbinger of still more abundant fruits. At present in and around Baypay there are more than two hundred persons who attend worship and keep the Sabbath. In that number I include the members who have already been received into church-fellowship. This large company came from villages at greater or less distances from Baypay, and this feature makes the movement all the more promising. The Gospel is taking root, as it were, over a wide expanse of country, and the way of the Evangelist is opened up to a large number of places.

Some weeks ago six persons were baptized at Liong-bun-si, and three persons at In-boe-Kio. On Sabbath the 3rd instant, we dispensed the Communion at Baypay, and on that occasion the members and candidates from all the district were gathered together. Of course all could not come, and while we were meeting at Baypay, there were regular services being conducted both at Liong-bun-si and In-boe-Kio. Mr. Douglas and I were accompanied by Mr. McKenzie on the occasion, and I can assure you we were all made very glad and very thankful by what we were allowed to see. Our chapel was not merely filled on the occasion; it was crowded in every part, and we estimate that from 150 to 200 adults were present. This number of course represents a still larger; I refer to those who at the stations mentioned above were at worship at the same time.

In the forenoon I baptized eleven adults (ten men and one woman), and in the afternoon Mr. Douglas dispensed the Communion. There were upwards of seventy communicants at the Lord's Table. Thus you will see that in the Baypay region, within the last month, we have admitted twenty adults to church-fellowship. These admissions have been made after most careful scrutiny and examination on our part. Many of them would have been received at an earlier date, but the disturbed state of the country shut up our

way to the stations for a time ; and, thereafter, on account of my being quite alone, and a very large amount of work in consequence falling upon me, I resolved to delay till the return of my brethren.

I am sure that the Committee and all the friends of the Mission will feel very thankful to receive this news, and we are very hopeful that it may stir up God's people at home to more fervent prayer and more enlarged efforts.

Mr. McKenzie was very specially encouraged by all he saw at Baypay. He has seen no scene like it in China, and he could not help comparing it with what he saw at Baypay before he left this region for Swatow.

While these persons were being baptized at Baypay, Mr. McGregor baptized one adult at E-mung-Kang.

### SOUTH SEA MISSIONS—EROMANGA.

The March number of the RECORD of the Church in the Lower Provinces contains an interesting letter from the Rev. J. D. Gordon, giving an account of his work for the past year. He gives interesting details of the various parts of his work and notes the symptoms of progress and causes of discouragement. He declares that when he went to the Island he could scarcely find one who could read. Schools have been instituted, or to speak more properly a number of persons have begun to teach in various places, one great draw-back here being the terrible indolence of the natives.

As to the attendance on preaching on the Sabbath, at first the number was from 100 to 150, while at the school from 30 to 35 were present, from 125 to 150 being under instruction at the various schools.

During the year nine were baptized, and on the 17th of July, ten were admitted to the communion table.

Mr. Gordon gives some interesting accounts of the peculiar customs of the Eromangans. When one of the natives die there is great lamentation made by the relations of the deceased, and for this purpose they meet at what are called *weeping places*. Mr. Gordon thus describes them :

“ They are tent-like constructions made of old trees. They are from ten to thirty paces in circumference, and the inside is stuffed with refuse of the ovens which is the fare of the spirits. They weep sitting in the dust and with their faces besmeared with ashes. Weeping continues for weeks and even months. Day by day relatives of the deceased take part as well as the friends—and this custom involves an absence from all the means of instruction. When the vital spark departs the death-wail begins, and the whole performance is quite oriental. I may give an example.

One of our number who died dropped down dead upon the path one morning. He had left his village under unhappy circumstances inasmuch as he had, though but a boy, drawn a bow to shoot his brother for a breach of the seventh commandment. His aged mother was hastily conveyed to the place ; and she had preceded me but a little while on my way to the burial-ground. The house was crowded, and one of his brothers was vociferating incessantly something in commendation of the departed. His face was livid with anguish and suffused with tears. It was the wildest, maddest grief imaginable, though a mere outburst. But his poor old mother ! While the body was being wrapped up, bending forward on her hands and knees she touched the winding mat in the most feeling manner and sobbed aloud in truly pathetic accents, “ My son, my son, my dear son ! ” the mere recollection of which is



sufficient to moisten one's eyes. I usually spend an hour at the grave where we engage in reading, speaking, praying, and singing.

Mr. Gordon gives the following summing up of the results and prospects of the mission :

About one hundred and forty-five are reading the primer, fifty the gospels, and the average attendance on Sabbath is three hundred. About twelve have read the gospel through twice, and as many more can write.

The people now make a respectable appearance at church. A few women used to meet once a week to sew. Nickamisia, the Aneiteumese teacher's wife, was at the head of these, and she has rendered us much assistance in her own sphere. These women made one hundred and fifty shirts for men and boys, and one hundred upper garments for women. In addition about sixty garments of different kinds, besides pieces of different kinds, besides several pieces of flannel, &c., were distributed.

The book of Genesis has been translated, and seventeen of the Psalms. A small work containing thirt en psalms and hymns, I got printed at Sydney, through the kindness of the Rev. W. McIntire, at a cost of £4 stg. Mrs. McIntire generously bore the expense—at least in the meantime.

Scarcity of food at Dillon's Bay is a great drawback. The whole valley, mission premises and all, has long been trodden down by horses and cattle. Few, very few, people reside at the bay. During the months of January, February, March and April, or a great part of that time, I had but twelve in all, young and old, residing on the premises, and these were living at a starving rate. Of these, too, not one was native-born of the locality. I am dependent upon visitors very much to keep me company. There are great odds against us. Only two teachers out of the eight are at present doing anything considerable, while four have been idle for five months.

The island, for the past few months, has been in a very disturbed condition. The state of matters was becoming worse and worse. The Lord only knows what the issue will be.

I had been living in expectation of having a co-laborer during the coming year, who might settle at Rowvilyow ; but my hope has been deferred. There is so much intercourse between the west part of the island, and that, that a missionary is needed for that place. The chief difficulty will be to select a site which will combine a good many people with harbor accommodation. Three missionaries will be enough for the island, but four would find sufficient territory. But whether even one will be allowed to work there longer, or a single teacher will, in all human probability, depend much upon the proceedings of Commodore Wiseman, when he shall visit the island. I have told our people that Jehovah is our man-of-war.

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#### LATER INTELLIGENCE FROM THE NEW HEBRIDES.

The April number of the *Record* of the Presbyterian Church of the Lower Provinces contains interesting intelligence from the New Hebrides, in a letter from Aneiteum, written by the Rev. W. McCullagh. We subjoin several extracts.

##### EROMANGA.

We heard yesterday from Mr. Gordon. He enjoys good health himself, but matters are in a very unsettled state at Eromanga just now. Unless a decided change takes place Mr. Gordon cannot remain at Eromanga any longer

with any reasonable prospect of safety. During the last twelve months *thirty* lives have been sacrificed there, and the Eromangans seem as blood thirsty as ever. But nothing is impossible with God. The God who delivered David and Daniel and Peter in perilous circumstances is still the same. He can quell the rage of these heathen, and by his all-subduing grace melt and mould their hard hearts obedient to his will. He can convert the roaring lion into the gentle lamb. What a monument of grace omnipotent is Saul of Tarsus! Whose case could have been more hopeless than that of Peter between two soldiers and bound with chains while the keepers before the door kept the prison. *But prayer was made without ceasing of the Church unto God for him,* and the Lord heard, and sent his angel to deliver him out of the hand of Herod and from all the expectation of the people of the Jews. Long hath the night of sorrow reigned on Eromanga, but the dawn is approaching, and all the more joyful will it be to those who have been so long sitting in the darkness and in the region and shadow of death. 'Brethren pray for us,' was the earnest request of the great apostle of the Gentiles, and surely here is a call loud, and long, and urgent, from this dark island to the churches at home. Brethren, the night is far spent, the day is at hand. Oh! for a quickening, realizing sense of the value of souls.

## TANNA.

The effect produced at Tanna by the Commodore's visit seems to have been beneficial so far, as we are informed that at Port Resolution houses are beginning to appear again. When asked what houses these were the natives replied,—“For the missionary and teachers,” so that in all probability the reaction in favour of Christianity may soon be as strong as has been the opposition to it heretofore. Tanna is a fine, fertile island with a population of some 10,000 or it may be 15,000 for it is not known exactly. Last month a murder was committed at Black Beach by an inland tribe it was supposed. The name of the murdered man is Peacock whom Mr. Geddie would know very well, as he sailed in the *John Knox* two or three times from Aneiteum. He was a native of St. John, New Brunswick, and perhaps has some friends still living there who would like to know of his sad end. He was shot through the head with a musket ball, and then dragged away from the beach, and cut in pieces and it is supposed eaten at a feast, which was held on the occasion. 'Verily the dark places of the earth are full of the habitations of cruelty.'

## ANEITEUM.

But now to turn to what is more pleasing, I am glad to say that prosperity has attended our labours on Aneiteum during some months past, and that both outwardly and inwardly. I have referred to the cotton and arrow-root in large quantities at this side, or at Aname station. Before last communion Mr. Inglis baptized 17 adults and 10 children and had a large attendance on communion Sabbath. At Anelicaubat I cannot refer to so much cotton or such a quantity of arrow-root, but I can say that the word has come with power to many hearts. On the Friday before communion Sabbath, I baptized 19 adults and 11 children. There could not have been less than 700 I think in the church on communion Sabbath, and on Wednesday following. I entered on the roll the names of 34 candidates for church membership. At our meeting last week I was surprised to see nearly as many more, making in all 61 new candidates. There are still a few whose names I have not yet received. One old man who was remarkable for retaining heathen customs so long, and who was not expected to join the church at all has come forward.

The singing is also very much improved. I mean the quality rather than

the quantity, for it is not easy to teach new tunes to adults here nor two tunes to one hymn even to youth. But I can see an improvement in the *time* which is better observed by all, and the desire on the part of all who can sing to do their utmost. I generally lead the music myself, and we practice three or four new tunes of worship four evenings out of the six.

#### SCHOOLS.

The morning school is very well attended, the room being generally full of adults. There was about 30 boys and girls in attendance at the infant school, while I have 40 young men and women in attendance at my school in the afternoon. The attendance at Sabbath school averages 80. Besides these Mrs. McCullagh has her classes for reading and learning to sew. We have at present 15 young persons about our premises who attend school and worship also.

The *Record* contains also a report from the Rev. D. Morrison of the progress of the *Mission in Fate*, for the first year of his sojourn. The Lord's Supper is dispensed quarterly. There are about 60 members in good standing.

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### MISSION FIELDS IN THE EAST-ASSAM.

Assam is cold, healthy, and congenial to European constitutions; its numerous crystal streams abound in gold-dust and masses of the solid metal; its mountains are pregnant with precious stones and silver; its atmosphere is perfumed with tea, growing wild and luxuriantly; and its soil is so well adapted to agricultural purposes that it might be converted into one continued garden of silk and cotton, tea, coffee, and sugar, over an extent of many hundreds of miles. Such is the testimony of Dr. M'Cosh, who made a report to Government on the topography of Assam. It lies on the north-east of Bengal, and to the north-west of Burmah; it is about 700 miles in length, from 60 to 100 miles in width, and contains about 60,000 square miles. On the east it reaches China, and on the west Bengal. The Bhootan, Anka, Duffala, and Miree mountains range along the north, and the Garrow, Naga, and Cossyah mountains on the south. The majestic Brahmaputra river runs through its central valley, and fifty-seven other rivers, containing abundance of fish as well as gold, flow down the slopes, and irrigate and fertilize the plains.

The hill tribes of Assam are numerous and are as distinct from each other as though their hills were islands. There are the Bootiahs, Akas, Kapachors, Duphlas, and Miris; Abors and Bor-Abors; Mishmis and Bor-Mishmis; Khamties and Bor-Khamties; Cossyachs, Nagas, and Garrows. In the English station of Goal-para, thousands of the Garrows are to be met with at the haunts, or weekly fairs. They are a peculiar tribe, distinct in manners and language from the other inhabitants of Assam. They are unfettered by the bonds of caste, or by any deep-laid and artificially-contrived religious system. They believe in the existence of a Supreme Being, who is God over all, and benevolent, but they do not worship Him by sacrifice. Numerous inferior deities are the objects of their dread, and to these they offer sacrifice when they believe that they have incurred their displeasure. Rev. W. Ayerst, chaplain of Gowhatti, informs us that the sun and moon are among the direct objects of their worship. To ascertain which they should adore, the priest takes a cup of water and some wheat. He then calls the name of the sun, and drops a grain into the water. If it sinks, that is a sign that they should worship the

sun : if not, he drops another grain into the cup, in the name of the moon, and so on till one of the grains sink.

Their minor deities are so numerous that they are unable even to tell all their names.

As they have no written language their mythology varies with the age. Since they have known the English, they speak of the mother of all the foreigners as a goddess.

The Garrows are divided into three tribes. The most easterly border on the Cossyahs, who are taught the way of salvation by Missionaries from the Calvinistic Methodists of Wales. There are forty to fifty clans of Lynteahs, who pay a small tribute to the British Government.

Human sacrifices are still offered by the Upper Garrows, but only on the occasion of the death of a chief. The head of one of his slaves is then cut off and burned with him. Formerly, when a chief of the first rank died, his slaves would sally forth, seize a Hindoo, cut off his head, and burn it with their chief's body. For the purpose of sacrificing to their inferior deities, every house has before it one or more altars. They are usually made of bamboos, fantastically arranged with festoons of cotton and other light appendages that wave in the breeze. At weddings a cock and hen are slain by the priest. If an Upper Garrow young man invites a maiden to marry him, and she objects, and tells her friends, the whole tribe is supposed to be insulted, and the young man must atone for the crime with his blood. All the Garrow girls, except heiresses, must be the first to make known their love to the youths of their choice.

During sickness, the priest is sent for to offer sacrifice to the deity supposed to be offended. With peacock's feathers in his hair, he addresses the altar in a low monotonous chant. Then the head of the victim is struck off, and its blood smeared on the altar. During the ceremony the sufferer lies near the priest. It appears from these ceremonies that the Garrows have a partial knowledge of the great truth that "without the shedding of blood there is no remission," but, alas! they are ignorant of the precious blood of Christ, which alone can cleanse from sin.

They are very honest, and have a great reverence for truth. If a witness at a council is detected in lying, he is instantly put to death. In cases of murder the relatives are bound to demand blood for blood, and ought, according to Garrow custom, to put to death either the murderer, one of his kindred, or one of his slaves. Consequently they recognise the principle of substitution, which although they know it not, lies at the base of the plan of salvation by Christ.

The growing familiarity of the Lower Garrows with the English at Goalpara has kindled a love for them, and a desire to learn any thing they are inclined to impart. This should encourage Missionary effort amongst them.

The Garrows are in so remarkable a manner prepared for Missionary labour that a Committee of gentlemen has lately been formed in the West End of London for the purpose of sending out Missionaries to them. They hope shortly to send out their first Missionary.

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### MISSIONARY SUCCESS IN SOUTHERN INDIA.

In the district of Tinnevely in Southern India, remarkable success has attended the operations of the Missionaries of the Church Missionary Society. Some time ago a marked religious revival was experienced in the district. The

following account written by one of the missionaries will give an idea of the success of their work :

*The Christians number 1924. Within the preceding six months there was an addition of 175 adults, over whom, we may rejoice as converts; 169 of these were from heathenism. The communicants I am sorry to say, have only increased by four. In addition to the above there are 563 'hangers on,' whom to call Christians would, I fear, be a misnomer, and to speak of whom as "inquirers" might mislead. The subject of their inquiries seems to be rather of a temporal than a spiritual nature.*

"A quarrel sometimes arises about a little patch of land, when one says 'I'll go and tell the Missionary,' in very much the same spirit as school-boys say 'I'll go and fetch my big brother.' To accomplish this feat they will walk some ten or twenty miles, and return perfectly satisfied if their long tale of woe has had a patient hearing.

"Some of our older Christians have been lately much troubled by Zemindars residing in the neighbourhood. We endeavour to teach them that suffering must be their badge, and in minor matters may have learnt 'to take it patiently, and to suffer as Christians.' But when they are violently robbed of their hard-earned crops, and see them taken away in the open day, when it is deliberately stated that the Christians are to be hunted down, it seems right and scriptural to appeal to Cæsar. In one such instance our people have lately obtained redress."

One case affords an illustration of difficulty of obtaining justice in this country. The plaintiffs appealed to the Tasildar, the Tasildar to the police, the police told them to go back to the Tasildar, and the Tasildar, on second thought, sent him to the Head Assistant—a distance by way of some forty miles—and the Head Assistant sent them back again to the Tasildar. The matter came to the ears of the superintendent of the police, through whom the case was speedily brought to a satisfactory conclusion.

"From what has been said above, it will appear that the temple work is going forward, though in troublous times; and while this is true we may hope of the spiritual temple, it is unmistakable so of literal churches. We have now six in progress—four in new villages. Two are in good burnt-brick Gothic buildings among old-established Christians. One church has been completed during the past six months.

"The Shepherd Christians of Darmathuraay are going on very satisfactorily though their heathen oppressors have lately carried their threats into execution, and burnt down several of their stacks of straw.

"The congregation of Ukkeramkote have undertaken to provide 100 rupees annually for the support of their proposed native pastor, provided that the Church Missionary Society will enable them first to complete their church.

"Our boarding schools are progressing as favourably as possible under the adverse circumstances of small funds and dear provisions. When mothers transfer their daughters to the care of Mrs. Honiss, a link of sympathy and kind feeling is at once established, which, if desirable for old Christians, is especially necessary with new. It occasions a frequent visit to Surandei, where they meet with an English mother who can speak their own language and tell them of the necessity of themselves becoming as little children, that they may inherit eternal life.

"In our village schools we have an average attendance of 301 children, taught by 13 masters.

“ Our sale of books among the heathen has increased during the past half-year to 1221. The work of itinerancy is regularly, and I trust, energetically carried forward. Arrangements are made every month for preaching expeditions into those parts of the district where there are most heathen, or where we may not have any resident catechist. The plan answers well, as there is a great stimulant to preach in a strange place, especially after walking some miles for the express purpose; and the catechists acquire confidence out of their own village. A prophet has no honour in his own.

“ These particulars, I trust, will be found as encouraging to others as they are to myself. Our agents, as a body, have worked well, and God has graciously blessed their efforts. And while we rejoice over the above statistics, it will be well to remember David’s folly and sin in numbering his people and join with him in a happier mood when he said, “ Not unto us, O Lord, not unto us, but unto thy name give the praise for thy loving mercy, and for thy truth’s sake.—*The Missionary News.*”

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### General Religious Intelligence.

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#### STATISTICS OF POPERY IN GREAT BRITAIN.

In Great Britain there are 1132 Roman Catholic churches, chapels, and other Missionary Stations; 1521 Roman Catholic Priests, including 21 Bishops; 12 Roman Catholic Colleges; 58 Roman Catholic Monasteries or communities of men; 201 Roman Catholic Convents or communities of women; it is estimated that at least 55,156 children attend Roman Catholic day schools, and 7332 attend Roman Catholic evening schools, making a total of 62,448 children receiving instruction in the principles of the Papacy in Great Britain. The Popish schools in which they are taught are conducted by 432 certified teachers, 46 assistant teachers, and 832 pupil teachers, making a total of 1310 teachers of Popish schools. *Thus we have more than 1300 servants of the Pope paid by the British Government to train, during every day of the year, upwards of 60,000 of her sons and daughters in the doctrines of Rome.* There are seven Popish reformatories for boys and girls in Great Britain. Nearly one-sixth of the boys in all the reformatories of the United Kingdom are in Popish institutions, and more than one-fourth of the girls.

The Government inspector calculates that whilst 20 per cent. of the boys dismissed from Protestant reformatories are re-convicted, 33 per cent. are re-convicted from the Popish reformatories.

At the Popish Congress in Mechlin, the late Cardinal Wiseman stated, that while, in 1851, there were only 46 Popish Chapels in London, in 1863 there were 102! And from the Roman Catholic Directory for 1865 we find that their number has increased to 117. Thus, no fewer than 71 Romanist chapels were built since that Cardinal assumed his authority. In 1851 there were only 9 nunneries in the metropolis; now there are 31. In 1851 there were 2 monasteries in London, now there are 15.

While this increase has been taking place in and about London, the progress of Romanism has been going on apace in other parts of the kingdom. In the Roman Catholic diocese of Liverpool, for example, there are no fewer than 193 priests, of whom 35 are Jesuits and 53 monks of various orders; in that of Birmingham there are 141 priests; in that of Southwark, 147 priests, and so on in other parts of England.

From the National Treasury there is an annual grant of £32,107 15s 10d to Popish Schools of Great Britain; £14,147 14s. 6d. to Popish Reformatory Schools; £550 to Popish Chaplains in Government Prisons; £3786 17s. 6d. to Popish Commissioned chaplains in the Army; £2530 to Popish Priests at 76 Roman Catholic Mission Stations in Great Britain; £2089 to 43 in Ireland; £2719 to 10 in the Colonies; about £6840 to Roman Catholic Priests in India; £135 to the Popish Priests at 4 Military Prisons at home; £731 to Naval Stations at home; £120 to Naval Stations abroad; £1837 2s. to Popish Chaplains in 41 prisons in Ireland; £8000 to Popish Chaplains in work-houses of 163 unions and in the district asylums; about £219,411 to schools in Ireland exclusively under the influence of Romanists; £11,895 18s. 9d. to 134 schools connected with the convents and monasteries; £8965 15s. 5d. to Reformatory Schools; and £30,000 to the Roman Catholic College of Maynooth; making a total of £345,830 4s. ANNUALLY GIVEN FOR THE SUPPORT OF POPISH MISSIONARY MOVEMENTS BY THE PEOPLE IN THIS COUNTRY, through its Government, exclusive of many annual grants given in connexion with public institutions and establishments in the colonies.—*The Missionary News*.

ENGLISH PRESBYTERIAN DEPUTATION IN SCOTLAND.—Deputies from the English Presbyterian Church have been in Scotland pleading the cause of Church Extension. They appear to have been well received.

MINISTERIAL SUPPORT.—A large and influential meeting was lately held in Belfast on the subject of ministerial support in the Presbyterian Church. Resolutions were adopted that where the support of the ministry is raised by seat rents, this system may for the present be continued, but that seat rents be supplemented by subscriptions in proportion to the means of contributors; that the scriptural order of deacon be revived; and that the deacons or Committee should collect the stipend at short intervals and pay the minister quarterly.

FAST DAY IN BRITAIN.—Although the Government declined to appoint a day of fasting and prayer for the averting of the Cattle-plague, and Cholera, most of the religious denominations have observed such a day. In Scotland the leading denominations all agreed on one day, which appears to have been very generally observed.

INSTALLATION OF MR. CARLYLE AT EDINBURGH.—Thomas Carlyle who was some time ago elected Rector of the University of Edinburgh was recently installed in presence of a large assemblage. His inaugural address, in the course of which he spoke in very high terms of Oliver Cromwell, and of John Knox, was well received.

THE UNION QUESTION IN SCOTLAND.—There was lately a keen discussion in the Presbytery of Glasgow on the Union Question which terminated in the very decided defeat of those who were opposed to union, the vote being 60 to 5. Dr. Forbes moved an overture against union. The principal speakers on the other side were Principal Fairbairn and Dr. R. Buchanan.

CORRECTIONS.—In the Communication signed "M. Gordon," in our last, in the third paragraph on page 188, second line of the paragraph, instead of "some of whom professed Christ before last year" it should have been,—"none of whom &c."

With reference to the call from Plympton mentioned in the March number of the *Record*, we are desired to state that the stipend offered was \$600, with a manse and five acres of land. The call was signed by 115 members and 82 adherents,—197 in all.

## Home Ecclesiastical Intelligence.

### KNOX COLLEGE—CLOSE OF ANOTHER SESSION.

The Session closed at the usual time, on the first Wednesday of April, the final lecture being given by the Rev. Dr. Burns. The substance of this will be found in another page. In the course of the proceedings, which were all of a pleasing character, the senior or graduating class presented an address to the Principal, expressive of their feelings of respect and gratitude.

Eleven students go out this year after completing the usual curriculum. It may be stated that these all underwent, before the Presbytery of Toronto, their preliminary examination with a view to license, in which examination they gave high satisfaction to the Presbytery.

In the course of the Session the following young men gained by competition Bursaries or Scholarships:—Mr. John Campbell, the Prince of Wales Prize; Mr. A. C. Gillies, the John Knox Bursary; Mr. J. Barron, the George Buchanan Bursary; and Mr. A. Forster, the Bayne Bursary.

In the class for elocution, prizes were also awarded to several students in acknowledgment of merit and progress.

### CALLS &c.,

**LAKEFIELD.**—The Rev. James Thom, has received a call from the congregation, at Lakefield, which he has accepted.

**SARNIA.**—The Rev. John Thompson has been ordained and inducted into the pastoral charge of the congregation of Sarnia.

**WINDSOR.**—In accordance with the application of the congregation, the Rev. A. F. Kemp is now supplying the congregation at Windsor.

**ST. VINCENT.**—The Rev. C. McKerracher has received a call from the congregation of Knox's church, St. Vincent.

**MARTINTOWN AND WILLIAMSTOWN.**—The Rev. W. Reeve has received a call from the congregation of Martintown and Williamstown.

**BLLENHEIM.**—The congregation of Blenheim have united in a call to the Rev. H. McQuarrie.

**KINCARDINE.**—The members of the congregation of Knox's church, Kincardine have resolved to invite the Rev. J. Fraser of Thamesford to undertake the work of the ministry among them.

**STRATHROY.**—The Rev. H. McQuarrie has received a call from the congregation of Strathroy.

**WROXETER, &c.**—The Rev. Geo. Brown having accepted a call from the congregation of Wroxeter and Howick has been inducted into the pastoral charge of the congregation.

**SOUTHAMPTON.**—The congregation under the care of the Rev. A. Tolmie have recently purchased, with a view to provide the comfort of the Pastor, a very commodious manse with an acre of land attached. Mr. Tolmie also was lately presented by the ladies of the congregation with a purse containing about eighty dollars. On the occasion of a recent visit to his former charge at Innerkip Mr. Tolmie was presented with an address expressive of their continued kindly feelings, accompanied with a substantial token of remembrance.

**COLUMBUS AND BROOKLIN.**—The congregation of Columbus and Brooklin, lately presented their pastor, the Rev. O. Labelle, with the handsome gift of a purse containing \$132.



NEWTON AND NEWCASTLE.—These congregations have divided their contributions for missionary and benevolent objects as follows:—

	Newton.	Newcastle.
Home Missions.....	\$59 00	19 60
Foreign do.....	27 00	10 68
Knox College.....	25 00	0 00
Synod Fund.....	8 00	5 00
Widows' do.....	5 00	5 00
Lindsay Church.....	5 00	10 85
Presbytery Fund.....	4 00	2 00
Tracts.....	6 00	Sabbath School for Indian Mis-
French Canadian Missions.....	7 00	sions ..... 3 22
	\$146 00	\$65 35

PARIS.—Dumtries St. Congregation during the past financial year has contributed

To the Home Mission Fund.....	\$90 00
“ Knox College “.....	45 00
“ Foreign Mission “.....	22 35
“ French Canadian Mission.....	16 00
“ Widows' and Orphans' Fund.....	12 00
“ Synod “.....	10 00
“ Presbytery “.....	5 00
	\$200 35

The Sabbath School Missionary Association has also contributed

To the Home Mission Fund.....	10 00
“ French Canadian Mission Fund.....	10 00
“ Foreign Mission Fund.....	5 00
Total.....	\$225 35

It also deserves to be noticed that on the anniversary of Mr. James' induction the congregation presented him with such a sum of money as made his stipend \$1000 00 for the past year.—*Com.*

TILSONBURGH.—The Rev. W. Richardson was lately waited upon by a deputation of the congregation and presented with several articles of value as a mark of esteem and affection. This is not the first expression of kindly feelings entertained towards him by the members of his congregation, and other friends in Tilsonburgh.

CHURCH OPENING.—Erskine Church, Montreal, erected by the congregation formerly worshipping in Lagachetiere Street was opened on 29th ult. Particulars will be given in next number.

RATHO.—The Congregation at Ratho having erected a very commodious manse, into which the Pastor, the Rev. F. McCuaig recently moved, the young people connected with the Congregation resolved to express their warm attachment to their minister by presenting him quite unexpectedly with upwards of fifty yards of valuable Brussels Carpeting, to add to the comfort of the manse. The young friends did their part admirably, not only procuring the material, but preparing and laying it down. It is pleasing to hear of such acts, manifesting as they do, mutual attachment between the pastor, and the young people of his charge.

HINCHINBROOKE.—The ladies of the congregation at Hinchinbrooke presented Mr. James Pritchard, Student of Theology with a handsome sum of

money as a token of their high appreciation of his services during the past summer.

GREENOCK.—REV. ALEXANDER MCKAY.—The Congregation of Greenock and also parties around Pinkerton Mills, lately presented the Rev. Alex. McKay with the sum of \$30 as a token of respect.

The friends connected with the Tiverton Congregation provided for him firewood that will last for two years.

EGMONDVILLE.—A number of the members of the Egmondville congregation recently presented their minister, the Rev. W. Graham, with a purse containing \$60. They gave him also a horse and set of harness.

PRESBYTERY OF HURON.—This Presbytery met in Clinton on Tuesday, April the 10th. The act for the reception of Ministers was adopted *simpliciter*. It was agreed to recommend the adoption of the Book of Forms as a useful compilation of rules for the general guidance of the several courts of the Church. The Rev. George Brown accepted the call to Wroxeter and Howick, and is to be inducted into the pastoral charge of these congregations on the 25th proximo. A special meeting of Presbytery is to be held in Knox Church, Kincardine, on the 26th prox., to moderate in a call. Mr. Topp was nominated Moderator of Synod. Messrs. Ross and Ure were appointed members of the Committee on Bills and Overtures. Vacant congregations were instructed to pay Probationers if possible on their respective fields of labour, and Mission stations to pay to Students five dollars a Sabbath, with board, and expenses to the field, and to Catechists four dollars a Sabbath and the board by the people. The subject of the British and Foreign Bible Society was taken up, and resulted in the adoption of an overture on the subject which is to be transmitted to the Synod. Mr. Ure was appointed to support this Overture. The Treasurer's annual report was received and sustained.

A. D. McDONALD, Pres. Clerk.

PRESBYTERY OF LONDON.—The Presbytery of London met in St. Andrew's Church there on Tuesday, 10th April last.

The following are the items of public interest :

Thamesville was detached from Florence and Bothwell and connected with Botany and Indian Reserve.

Mr. Hector McQuarrie sent in a letter declining the call addressed to him by the congregation of N. & S. Plympton. The clerk also read extract minutes from the Presbytery of Guelph intimating that they had decided *not to translate* Rev. Mr. Cameron of Acton, who had received a call from the congregation of Elmira, Ill., U. S.

A very harmonious call from Strathroy and East and West Adelaide congregation to Rev. Mr. McQuarrie was laid on the table and sustained, and ordered to be transmitted to Mr. McQuarrie.

A petition from Wyoming praying for supply of preaching was read and granted so far as to secure the services of the Missionary supplying N. and S. Plympton every alternate Sabbath evening, after preaching at South Plympton in the afternoon.

A petition from the congregation of Windsor praying for the sanction of arrangements made for the supply of their pulpit, was read. After long discussion the Presbytery agreed "That the Rev. A. F. Kemp having laid on the table his credentials, and the congregation of Windsor having applied to have him appointed to supply the pulpit there, the Presbytery grant the application and appoint Mr. Kemp to supply the congregation in the meantime."

Messrs. Scott, Poulfoot, Chesnut and Alex. Smith were appointed a com-

mittee to revise "the Rules and Forms of Procedure" sent down by the Synod, and to report at a meeting of Presbytery to be held in Hamilton in June next.

Mr. Proudfoot was nominated Moderator of next Synod.

Rev. A. McDiarmid tendered his resignation of the pastoral charge of Wallace town and Duff's Church. The Presbytery ordered the resignation to lie on the table till next ordinary meeting, when parties will be cited to appear for their interest.

Mr. John Thompson read his trial discourses, and was examined with a view to ordination and induction to the congregation of Sarnia. These were sustained and the ordination appointed for 25th April, at 11 o'clock, a. m. Rev. Mr. Cuthbertson to preach, Rev. Mr. King to address the Minister, and Rev. Stephen Balmer to address the people.

Supply was granted to Chicago, and the Presbytery resolved to take steps to bring the case before the Synod in the usual way.

Messrs. Proudfoot, Scott and Balmer were appointed a Committee to visit Mr. Chiniquy's Mission, to attend to the expenditure of the money collected by Mr. Chiniquy while in Canada, and to report in regard to the state and claims of the Mission at next meeting of Synod.

The next ordinary meeting of Presbytery will be held in St. Andrew's Church, London, on 2nd Tuesday of July next, at 11 o'clock, a. m.

GEO. CUTHBERTSON, Clerk L. Presb'y.

PRESBYTERY OF HAMILTON.—This Presbytery met in McNab St. Church, Hamilton, on the 10th of April.

The following resolution on Sabbath observance was moved by Mr. Lees, duly seconded, and adopted by the Presbytery:—"Whereas it is painfully evident that the sanctity of the Lord's day is not so carefully observed by the community around us as it ought to be, and even by many of the members and adherents of our own congregations; and perceiving with sorrow that there is a growing tendency amongst the young throughout the land to take unwarranted liberties with the sacredness of the Sabbath, by visiting, travelling for pleasure, and the like; and being persuaded that this tendency to Sabbath desecration has been, at least in some measure, strengthened and encouraged by the published sentiments of some influential parties belonging to the Presbyterian Church in Scotland; and believing as we firmly do, that the divine command, recorded in the Decalogue, in reference to the Sabbath is as binding upon us, who live under the Gospel dispensation, as it was upon the Jews; that it is, in short, of universal and perpetual obligation: Be it therefore resolved, that the members of this Presbytery give special prominence to the sanctity of the Sabbath, in their pulpit ministrations and Bible class instructions, and that one Sabbath, not later than the month of May be devoted to this object."

The Presbytery heard with satisfaction the report of the committees of the various deputations appointed to hold Missionary meetings last winter, throughout its bounds. The interest in the great work of Missions appears to be deepening and the contributions increasing.

The report of the work done in the Presbytery Home Mission field was laid before the Presbytery, and steps were taken to nourish the weak and provide for them as suitably and as fast as possible. Among other things of this nature the Presbytery agreed to recommend that the Port Colborne group of stations be aided to the amount of one hundred dollars—\$100—per annum, so soon as there shall be a prospect of their obtaining a Pastor of their own.

The Presbytery adopted a full and appropriate minute on the death of the

Rev. M. Y. Stark, who for so many years had been a member of this Presbytery, and laboured so faithfully within its bounds.

The Rev. Mr. Inglis was unanimously nominated as next Moderator of Synod.

Mr. Inglis sent to the Presbytery an Overture to the Synod intended to produce uniformity in the Psalmody of the church. The Presbytery adopted the Overture and appointed Mr. Inglis and Dr. Ormiston to support the same on the floor of the Synod.

The Presbytery considered the Rules and Forms of Procedure as sent down by Synod, and adopted certain alterations, while they generally approved of the book.

JOHN PORTEOUS, Pres. Clerk.

PRESBYTERY OF TORONTO.—The Presbytery of Toronto met on the 3rd, 4th and 5th of April. The Presbytery agreed to form a congregation at Guthrie church, Oro, and to connect it with Barrie. The following students underwent the usual preliminary examination with a view to license. viz. :—Messrs. William H. Simpson, Robert H. Warden, A. J. Traver, R. Knowles, G. Sutherland, A. McLennan, A. McLean, D. J. DeInnes, J. Little and J. Hastie. In compliance with a petition from residents in Yorkville, the Presbytery sanctioned the opening of a preaching station there. The draft of an Overture to the Synod on the subject of an increase to the salaries of Ministers was approved of. A call from Markham in favour of Mr. J. Mitchell, probationer, was laid on the table. Interim financial returns were read from most of the congregations within the bounds. An application for organization was received from a body of Presbyterians in Oro, and the steps usual in such cases were taken in reference to it. A number of Session Records and Communion Rolls were examined, and those not laid on the table were ordered to be produced at next meeting. It was agreed to overture the Synod to consider the propriety of taking steps for graduating the payment of preachers by vacant congregations. It was adopted as a rule that members when detained from attending regular meetings of the Presbytery are expected to send a written explanation to the court of the cause of their absence.

JAMES MITCHELL, Presby. Clerk.

PRESBYTERY OF ONTARIO.—This Presbytery met at Prince Albert on Wednesday, 28th March, Rev. J. Baird, M. A., Moderator.

Rev. H. Campbell requested that Mr. John Campbell and Mr. Colin McCuaig (Elders of Woodville congregation) be added to those before appointed Assessors to sit in Session. The prayer of the petition was granted, and these Elders were appointed accordingly. The Uxbridge and Leaskdale congregations petitioned the Presbytery if possible to secure the services of Mr. Warden, student, for a few weeks, next quarter; their request was conditionally granted, and the Clerk instructed to apply for the same. The edict for the ordination of Mr. Jamieson having been returned, and no objection to his settlement offered, the Presbytery proceeded to the Church to ordain the said Mr. Jamieson. The Rev. H. Campbell preached an excellent discourse on John I., 29. Rev. J. Baird, M. A., proposed the questions of the formula to Mr. Jamieson and the congregation, offered up the ordination prayer, and in a very able manner addressed the Minister. Rev. G. Lawrence in suitable terms addressed the congregation. On Mr. Jamieson's expressing his willingness to sign the "Confession of Faith," when asked, his name was added to the roll of Presbytery. The court entered on the consideration of Rev. O. Labelle's resignation of his pastoral charge. After hearing the commissioner of the congregation of Columbus and Brooklyn the Presbytery agreed to ac-

cept the resignation of Mr. Labelle and dissolve the pastoral connection between him and the congregation. In doing so, they expressed their deep sympathy with their brother in his present trial, and hoped that the Great Head of the church would ere long graciously restore him to his wonted strength, and in His own time open up to him another sphere of labour. Rev. J. R. Scott was appointed to preach at Columbus and Brooklin, and declare the congregation vacant.

GEO. RIDDELL, Clerk.

PRESBYTERY OF BROCKVILLE.—The Presbytery of Brockville met on the 28th of March. The minutes of the former meeting having been read and approved, the Moderator, Dr. Boyd, stated that the result of his visit to Brockville on the 21st was that a call had been given to Mr. Jones of Cote des Neiges by a great majority of the congregation of Brockville. The Presbytery on ascertaining and minuting the statement of Dr. Edmondson that the congregation would pay Mr. Jones \$1000 a year as salary, and allow him a manse, or \$100 a year in lieu of one, unanimously sustained the call, and ordered it to be forwarded, with necessary documents, to Montreal. Mr. Burton was appointed to represent the Presbytery before Montreal Presbytery, and it is understood that Dr. Edmondson will appear before it in behalf of the congregation. The Rev. Mr. McQuarrie was exempted from preaching two Sabbaths, within the bounds, having received a call to Plympton, and the Clerk was instructed to ask for a preacher in behalf of Kemptville for some months, and a Missionary and Catechist for the Presbytery generally. Next meeting takes place (D. V.) May 1st, at Brockville at 3 p. m.

W. FERRIE, M. A., P. C.

**DISTRIBUTION OF THE PROBATIONERS OF THE CANADA PRESBYTERIAN CHURCH TO THE SEVERAL PRESBYTERIES, FROM APRIL 15th TO JULY 15th, 1866.**

PROBATIONERS	APRIL 3 SABBS			MAY 5 SABBS.			JUNE 4 SABBS.			JULY 3 SABBS.							
REVDS																	
E. Bauld.	M	3	4	5	M	12	34	M	12	Ot	34	Ot	12	3			
W. Christie.	St	3	L	4	5	L	12	34	L	12	34	Hu	12	3			
A. Finlay.	M	3	4	B	5	B	12	T	34	T	12	L	34	L	12	3	
R. Fleming.	Cob	3	Ot	4	5	Ot	12	34	Ot	12	M	34	M	12	3		
J. Hanran.	K	3	4	Cob	6	Cob	12	On	34	On	12	T	34	T	12	3	
James Hume.	Hu	3	4	5	Hu	12	34	L	12	34	L	12	St	3			
Wm. Lundy.	M	3	4	On	5	On	12	G	34	G	12	P	34	P	12	H	3
R. Montearth.	P	3	4	T	5	T	12	3	Gy	4	Gy	12	34	On	12	3	
R. Moodie.	L	3	4	St	5	St	12	H	34	H	12	Cob	34	Cob	12	3	
E. McLean.	G	3	4	5	K	12	3	M	4	M	12	34	M	1	Ot	23	
CM'Keracher	Gy	3	4	5	Hu	12	34	H	12	34	L	12	3				
N. Paterson.	On	3	4	Ot	5	Ot	12	34	Ot	12	B	34	B	1	M	23	
Wm. Reeve.	L	3	4	5	L	12	34	L	12	Hu	34	Hu	12	3			
W. Wright.	L	3	4	5	L	12	34	St	12	3	G	4	G	12	Gy	3	
S. Young.	Hu	3	4	5	P	12	34	P	12	K	34	K	12	3			

N. B.—The figures indicate the Sabbaths, the letters indicate the Presbyteries, e. g., Hu. Huron; L. London; St. Stratford; Gy. Grey; G. Guelph;

P. Paris; H. Hamilton; T. Toronto; On. Ontario; Cob. Cobourg; K. Kingston; B. Brockville; Ot. Ottawa; M. Montreal.

There are 15 Probationers on the list, and the number of vacant congregations requiring supply in order to settlement are 46, namely: in London Presbytery there are 9 vacancies; in Huron 6; in Stratford 2; in Grey 2; in Guelph 2; in Paris 3; in Hamilton 1; in Toronto 4; in Ontario 2; in Cobourg 2; in Kingston 2; Brockville 1; Ottawa 5; Montreal 5.

The number of Probationers can give only one-third supply to the vacant congregations.

JAMES DICK, C. C.

### NOTICES OF RECENT PUBLICATIONS.

The *Memoirs* and the *Sermons* of the Rev. James Macdowal.—Were it for no other object than merely to furnish materials for the future history of 'the Canada Presbyterian Church,' an article as this would be of great value. Mr. Cameron of Sullivan has done good service to the Church by collecting the leading facts in the life and Pastoral of the excellent Minister whose sudden removal at an early period of his days and of his brightly opening usefulness we all sincerely mourn. Mr. Macdowal, was born in the neighbourhood of Paisley, Scotland, allied to a highly respectable family; and the son of one who had shared in the trials and in the honours of a military life. He was a man of native genius and of scholarly attainments. He had just begun to give pleasing evidence of eminent ministerial gifts; and his heart was enthusiastically set on the advancement of the kindred interests of Literature and Theology. The memorials of such a man deserve to be treasured up among the archives of the Church; and were all its friends on the alert to gather up such memorials, "the coming man" on whom may devolve the "labor ipse voluptas" of rearing the monumental pile of our ecclesiastical and historical biography, would find multiplied facilities now unknown. Of Bethune, of Macdowal, and of Jenkins, we have tried to find available recollections in quarters most likely to furnish them, but without success. Independently of this view of the case however, and over and above it, the Publication before us is intrinsically valuable as illustrating Mr. Macdowal's manner of thinking, and style of pulpit oratory. To his surviving near relatives, and to his weeping flock, it cannot fail to prove a solacing remembrancer. The pages of the "Record" will always be open as they have ever been to interesting biography, especially of *our own men*, (and ever, Society should husband its own resources) but over and above all that we and our correspondents can do, such contributions as the present possess an intrinsic value which augments just in proportion as the opportunities of making them pass irretrievably away.

### RECEIPTS FOR RECORD UP TO 20th APRIL.

J. S. Colborne; A. B. Arkona; Mr. S. Wawanosh; Miss C. Watford; R. M. B. Harpurbey; R. B. Fingal; J. H. Lucknow; J. G. Langside; J. W., J. R., A. McK. Ulster; S. McG. Springbank per G. T. Thamesford \$6 48; per Rev. P. C. Vankieekhill 8 00; J. E. Westport 3 00; Rev. J. W. Huntington C. E. 4 50; J. McN. Ashton 1 00; D. McK. Underwood; Mrs. M. Dunnville; J. G. Broughton; J. A. 1 00; W. T. 1 00; T. C., J. W., S. McJ. Leeds; N. D. Lucknow; Rev. J. McK. Richmond 2 copies; A. J. junr, 3 00; R. T. 1 00; D. McD., A. J., J. M., A. L., T. J. M., Baltimore;

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## MONEYS RECEIVED UP TO 20TH APRIL.

COLLEGE.			
Uxbridge.....	\$1 86	Ayr, Knox's.....	50 60
Brampton 1st less disc't.....	16 45	Avonbank.....	9 85
Thamesford.....	8 00	Fullarton.....	8 00
Lyn.....	4 00	Carlingferd.....	9 85
Huntingdon & Atheistane.....	10 00	Drummondville.....	10 25
Percy.....	5 00	Thorold.....	11 75
Streetsville, less disc't.....	14 06	Delaware & Komoka.....	7 38
Harrington.....	20 25	Galt, 2nd less disc't.....	33 94
Kincardine West Church.....	1 00	J. Gordon.....	1 00
Oneida.....	8 20	Shakespeare & Hampstead } less disc't.....	14 55
St. Helen's.....	8 00	East A delaide.....	4 00
King, Rev. J. Adams.....	11 00	Guelph 1st.....	16 00
Leeds.....	8 00	Ridgetown.....	5 00
Scarboro.....	60 00	Columbus & Brooklin.....	55 25
Milton.....	6 75	Duff's Church, Dunwich.....	5 00
Ainleyville 9, Walton 8, Cran- brook 5.....	22 00	Egmondville.....	22 00
Newton.....	25 00	Port Dover & Simcoe less dis.	8 90
Osgoode.....	6 00	Trenton & Consecon.....	10 00
Lansdowne.....	4 00	Innerkip.....	11 00
Oro, Rev. J. Ferguson, less dis	5 20	Perth.....	20 00
Derry West.....	2 15	Meaford.....	3 62
Port Dalhousie, less disc't.....	9 65	Ratho.....	15 00
Stratford.....	30 00	Verulam.....	9 00
		Camden & Sheffield.....	11 00

Cook's Church.....	112 00	St. Helen's.....	7 00
McNab.....	5 00	Centre Kinloss.....	2 60
Fingal.....	17 00	East Kinloss.....	3 00
Brantford, Zion Church.....	20 00	Trenton and Consecon.....	70 00
Tilbury East & West, less dis.	7 05	Eramosa, less disc't.....	28 80
HOME MISSION.			
N. Winchester 238, W. do 2 92	5 30	Bethel Church ad'l.....	1 00
Bowmanton.....	7 85	Detroit, S.S.....	20 00
Alnwick.....	6 50	Meaford, 2 03 Griersville, }	
E. G. J.....	3 00	2 08 Thornbury 0 67..... }	4 78
Mara.....	6 00	Verulam.....	12 00
Thamesford.....	10 00	Camden & Sheffield.....	22 50
Fingal less disc't.....	14 45	Tilsonburg &c.....	12 39
Belmont & Yarmouth.....	15 88	Spencerville.....	2 35
St. Thomas.....	11 52	McNab.....	4 00
Vienna.....	4 83	Kincardine.....	3 50
St. Mary's.....	45 00	Pine River.....	1 00
Lakefield.....	7 98	Ainleyville 7 Walton 5 Cran- }	
Lyn.....	3 00	Jrook 4.....	5 16 00
Caledonia & Allan Set. less dis	26 54	Williamsburgh.....	5 50
Westwood.....	12 20	West Essa viz. Ivy 4 Town }	
Huntingdon & Athelstane....	10 18	Line 10 Angus 4 07 Burns' }	
Percy.....	14 00	Church 3 43.....	21 50
Streetsville less disc't.....	34 30	Cumberland.....	5 25
N. & Centre Bruce.....	5 00	Thurso.....	5 20
Tecumseth.....	5 00	Bearbrook.....	1 00
Mount Forest.....	4 25	Russell.....	3 00
Prescott.....	10 00	Beckwith.....	10 00
Malton.....	1 00	Osgoode.....	18 50
Rocky Saugeen.....	2 73	Smith's Falls.....	25 00
Durham Road.....	1 56	Pakenham.....	10 00
Caledon, Centre Road.....	6 90	Tarbolton.....	6 05
Mount Forest—Gaelic.....	5 00	Ashton.....	3 40
Hibbert.....	25 00	Lansdowne.....	6 00
King—Rev. J. Adams.....	12 00	Woodville ad'l.....	70 00
Kilbride less disc't.....	19 50	Clinton less disc't.....	52 00
Scotch Settlement.....	6 34	Oro, Rev. J. Ferguson, less dis.	11 58
Scarboro.....	50 00	Orillia.....	16 00
Home Mission.....	6 50	Brucefield.....	77 50
Ashburn.....	4 80	Stratford.....	15 00
Newton.....	59 00	Ayr, Knox's.....	19 57
Tilbury East & West less dis.	34 60	Avon Church, Downie.....	14 20
Brantford Zion Church.....	14 00	Carlingford.....	8 68
Chatham, Rev. W. Walker }		A. Robinson per Rev. W. Doak	50
less disc't..... }	18 20	Fingal, ad'l.....	1 00
Port Dover & Simcoe.....	11 52	Warrensville, less disc't.....	46 45
Indiana less disc't.....	10 86	Drummondville.....	27 00
N. Pelham.....	8 61	Thorold.....	23 00
Walsingham.....	7 06	Galt 2nd col. less disc't.....	24 34
Crowland.....	9 60	J. Gordon.....	1 00
Port Colborne.....	5 76	Shakespeare & Hampstead... }	15 75
Welland.....	5 76	East Adelaide.....	7 25
Guelph 1st.....	34 41	Columbus and Brooklin.....	31 13
Goderich.....	15 00	Paris, River Street.....	20 00
		Keene.....	23 50



Bethel Church.....	9 40	Widder 7 40, Arkona 1 50 }	
Lobo.....	3 80	Lake Road 5 18.....	14 09
Petrolia.....	8 40	McNab.....	3 00
Bosanquet.....	13 65	St. Mary's less disc't.....	38 00
FOREIGN MISSION.		AGED AND INFIRM MINISTERS FUND.	
E. G. J.....	3 00	Rocky Saugeen, less disc't....	3 81
Lyn.....	3 00	SYNOD FUND.	
Huntingdon & Athelstane....	10 07	West's Corners & Gamble Set.	4 00
Caledonia, Argyle St. S.S....	12 80	Ainleyville 4 Walton 3 Cran- }	
Beaverton.....	16 30	brook 2.....	9 00
King, Rev. J. Adams.....	9 00	Newton.....	8 00
Hibbert.....	13 00	Stratford.....	10 00
Searboro.....	15 00	McNab.....	3 00
Ainleyville 5 Walton 3 Cran- }		FRENCH CANADIAN MISSION.	
brook 3.....	11 00	Huntingdon & Athelstane....	10 00
Newton.....	27 00	King, Rev. J. Adams.....	8 00
Ivy 1 Town Line 5 Angus 1 }		Hibbert.....	15 00
Burns' Church 1 31.....	8 31	Milton.....	4 50
Osgoode.....	12 00	Newton.....	7 00
Oro, Rev. J. Ferguson, less dis }	3 44	Town Line, Essa.....	2 00
Port Dalhousie, S.S. for Red }		Verulam.....	9 00
River.....	14 00	Osgoode.....	2 60
Stratford.....	15 00	Carlingford.....	1 95
Ayr, Knox's.....	10 20	Galt 2nd S.S. less disc't.....	11 72
Avonbank S.S. less disc't for }		Shakespeare & Hampstead...	4 84
New Hebrides.....	5 30	Columbus & Brooklin.....	10 62
Carlingford.....	3 90	Owen Sound S.S.....	3 00
A. Robinson, per Rev. W. }		Gloucester.....	4 50
Doak.....	1 50	WIDOWS' FUND.	
Galt 2nd for Indians less dis... }	24 34	McKillop.....	4 50
“ “ S S.....	19 47	Huntingdon & Athelstane....	5 25
Shakespeare & Hampstead....	4 84	Malton.....	1 60
Columbus & Brooklin.....	17 00	Ayr, Knox's.....	10 00
Kincardine West SS. for Red }		King, Rev. J. Adams.....	3 00
River.....	1 00	Ainleyville 2 36 Walton 2 43 }	
Niagara.....	9 60	Cranbrook 1 60.....	6 39
Crowland.....	9 60	Newton.....	5 00
Guelph 1st S.S. for Red River.	15 27	Ashton ad'l.....	1 25
Friend at Wroxeter.....	1 00	McNab.....	5 00
Moore, Knox's Church.....	8 00	Woodville.....	13 00
Cornwall.....	3 50	Clinton less disc't.....	19 67
Westwood.....	3 00	Stratford.....	20 00
Keene.....	3 75	Mosa.....	7 90
Gloucester & North Gower ..	5 00	With rates from Rev. Alexander	
Verulam.....	12 00	McKay; Rev. T. McPherson; Rev.	
Egmondville.....	9 83	W. Graham; Rev. Joseph White;	
McKillop.....	12 00	Rev. R. Ewing; Rev. J. Paterson;	
		Rev. W. Troup; Rev. D. H. Fletcher.	

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