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OF
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THE NEW YEAR—A FEW THOUGHTS ON THE PAST.

Rightly considered, every portion of our time—every day—every moment is of solemn importance to us. Every moment is shortening the day of our merciful visitation, and hastening on the time when we must enter on an eternal and unchanging state of being. It becomes us then habitually to number our days and redeem the time. But it is well to note more especially such a time as the present—the close of one year and the commencement of another. The sands of time may not run faster now than at any other season of the year. But the lapse of time is more marked and more palpable. When we cease to date by one year, and begin to use another, we cannot well avoid noticing the change, and feeling that we are advancing farther and farther in the journey of life, and that our days pass away as a tale that is told. It is well then to take advantage of the general feeling that is thus produced by the advent of the present season of the year, and to pause for a little amidst the busy round of business in which we live, looking back upon the past, and looking forward to the future that lies before us.

In looking back upon the past various feelings fill our souls in view of the manifold dealings of God with us. We speak more especially of God's dealings with us as a community. It is indeed good to consider God's dealings with us as individuals and as families; to look back on the way by which He has led us; to thank Him for His mercies, temporal and spiritual; and to consider the meaning of His chastenings. But this we must do each in our own retirement, in the privacy of our own closets. God's dealings with us are so diverse, that it is to a very limited extent that we can assist each other in this matter, or suggest suitable trains of thought. In reviewing the past year, then, we purpose to note particularly those events of God's Providence which more especially refer to us as a community, or to other portions of the human family.

The year on which we now look back opened amidst dark and heavy clouds, which diffused general gloom throughout the community. The recent intelligence of the sudden decease of the estimable and excellent Prince Consort, had filled every heart with unfeigned sorrow, and with heartfelt sympathy with our beloved Queen under the appalling trial which she had been called upon to bear. The threatened outbreak of hostilities between Britain and America was another thing which contributed to spread gloom over society. For however

ready we were to bear our part in vindicating the cause of our mother land—the cause of justice and of righteousness, as well as of true humanity—we could not forget that, in any circumstances, war is a tremendous evil, and brings with it calamities of the most serious nature. When, in the providence of God, who can turn the hearts of men even as the rivers of water, this dark war cloud was dispelled, we believe that, in every right constituted mind, feelings of sincere joy and gratitude were experienced. We thank God for the result. How different might our circumstances have been from what they are to-day, had not a peaceable solution of the difficulty been found. May God grant that no disturbance of our present peaceful relations may take place; and that we may continue to lead quiet and peaceable lives, with nothing to make us afraid.

It is to be feared that we do not sufficiently appreciate the blessings of peace and security. It is, as in other cases, the loss of these blessings which enables us to feel their real value. This very day thousands in the neighboring nation are painfully feeling the sad effects of war. The peaceful avocations of industry are interrupted. Fertile fields have been trampled down by advancing armies. Happy homes have been laid in ruins. Sacred edifices have been turned into barracks or storehouses. Sadder effects still have been experienced. Many a widowed mother has seen her sons, to whom she looked as the stay of her declining years, going forth to the field, whence they never returned. Many a tender child has been left an orphan. Thousands have fallen on the bloody field; thousands have sunk under the wasting influences of disease and exposure; while thousands more are still the pale and haggard inmates of hospitals, maimed for life. These are some of the sad effects of war. When we contrast with such a condition of things the peace and security in which we are happily permitted to dwell, it becomes us to cherish feelings of deepest gratitude to Him, who has made peace in our borders, and turned from us the scourge of war.

God's goodness has been conspicuously displayed, too, in the comparative plenty which He has permitted us to enjoy. He hath not only made "peace in our borders," he hath also "filled us with the finest of the wheat." We all remember how faint were the hopes of the husbandman, when, in consequence of an unusual continuance of drought, the earth had become dry and parched. But God sent seasonable relief. The clouds at His bidding dropped down refreshing showers on the earth, so that, in most parts of the land, the crops were scarcely less abundant than usual. It is true that in some places the harvest has been less satisfactory than might have been desired. But, all things considered, we have reason to thank God for abundance both for man and beast.

Such abundance, as God hath given us, is not universal. In the parent country there are thousands who have not bread to eat, nor labor to occupy their hands. So close are the bonds which now unite the various branches of the human family, that when one nation suffers others suffer with it. While the war in the neighboring nation has spread desolation and confusion extensively on this continent, the effects are felt on the other side of the Atlantic. The supply of the raw material being arrested, the busy wheels of industry

stand still, and the thousands who were wont to earn their subsistence in the huge manufactories in Britain, are unemployed, and are now dependent on these supplies which charity provides. Who can tell the sufferings which many have endured and are still enduring? Patiently have these sufferers submitted to their privations. Most exemplary and noble has been their conduct under their distresses. In many places deep religious feeling appears to prevail among the unemployed operatives, while they attend with commendable regularity on classes for their improvement. It becomes us even in this more remote part of the British Empire to feel that it is our duty and our privilege to contribute, according to our means, for their relief. Most appropriate was the recommendation of our Moderator to take up collections for this purpose on the Thanksgiving day. Every locality, yea, every individual will, we trust, contribute cheerfully for the aid of the suffering. And while we give of our means let us add our prayers that God would, in His providence, arrest the present war, which is attended by so sad effects on either side of the Atlantic; and that He would comfort and uphold the poor and needy, and sanctify for the good of all the present crisis. Everything is in His hand, and He can make all things to work together for good.

The year which is past saw another great gathering of the nations, for the purpose of advancing the progress of the nations in all the useful arts and manufactures. Although there were many drawbacks, especially the removal of him who had mainly originated the enterprize, and the sad gloom of the royal raourner, it is confessed that the meeting was crowned with success. There is good reason for congratulation and encouragement that so much was done in connexion with the Exhibition for the dissemination of the Word of God among the strangers then gathered together, and for bringing the Gospel into contact with those who otherwise might never have heard it. May these efforts be made, through the influences of the Spirit, productive of permanent good!

The march of freedom has been, we believe, onward during the past year. Amidst some discouragements and drawbacks the cause of civil and religious liberty has been maintained in Italy. Even in Austria the bands of absolutism and of oppression appear to be relaxing. Spain is almost the only country in which no progress appears to have been made. There religious bigotry and tyranny are still predominant. But even in Spain, while the government is as exclusive and as persecuting as ever, we rejoice to believe that the light of the Word of God is penetrating hither and thither among the masses. On this side the Atlantic, too, the cause of freedom has made progress, and, whatever be the issue of that great struggle in which the neighboring republic is engaged, we believe that God in His providence is hastening on the time when the yoke of oppression shall be broken, and when liberty shall be recognised and enjoyed, without regard to race or color, or any outward distinction.

Religion has been, on the whole, advancing during the past year. In many places of Britain and Ireland there have been religious movements without much excitement or outward demonstration, but with extensive and beneficial influences. Midnight meetings for the fallen; special efforts for other classes, both in the higher and lower grades of society have been diligently kept up; and there is reason to believe that many have been spiritually benefited. Our

own Province and our own Church have not been altogether unblessed in this respect. In the earlier part of the year there were symptoms of awakening and revival in some congregations in the eastern part of the Province. And more recently there has been in the city of Hamilton a movement of so extensive a character as to be justly regarded as presenting many symptoms of a genuine revival. Let us trust that these spiritual movements may go on until they extend over the whole land. We need a revival. Let us earnestly seek it. All may not be able to concur in every measure that may be employed. But let all God's people strive for a revival and increase of true religion in their hearts, their homes, their congregations, their neighborhoods. The power of the Spirit is able to accomplish what they seek. The influences of God's grace can make the parched desert to be as a well-watered garden.

In looking back upon the past year it become us gratefully to acknowledge God's goodness in enabling us as a Church to enter on the mission work by sending out two of our ministers to scatter in distant corners of this great continent the good seed of the kingdom. We have to thank God for carrying them safely to their several fields of labor, and opening up to them doors of usefulness. May the Great Head of the Church be with them, and bless their work and sustain their hearts and their hands amidst all their labors and anxieties. And may each new year find us more thoroughly and extensively engaged in the work of missions. As a Church we can only hope to prosper in proportion as we are working for God and acting as a witness for Him, not only in our own immediate field, but even amidst the dark gloom of heathenism.

We have reason, when we look back upon the past, to thank God for His goodness and for His wonderful works and gracious dealings. When we look forward we may well take courage. God in whom we trust is "the same yesterday, to-day, and for ever." "The Lord hath been mindful of us; He will bless us." Let us commit our way to Him. Let us make sure of being for Him, and He will be for us. Let us begin the year by a renewed and more solemn dedication of ourselves to the Lord, and seek that we may be enabled more and more to live unto Him who loved us, and gave Himself for us. Let us cast all our cares on Him who careth for us. Let us cast on Him all our cares, our family cares, our public cares, our cares connected with our country, our cares connected with His own cause. Let us cast upon Him all our personal cares, for what heart is without its burden? We cannot look forward to the future without dismay, while we rely only on our own power and wisdom and ability to buffet with the cares and trials of life. But we can look forward with perfect confidence when we realize our interest in Christ, and think of His great and precious promises which are all yea and amen. We need Him at all times; and what a sense of comfort and of strength to know that in Him we can find all that we require; that His grace can be sufficient for us, and His strength be made perfect in our weakness.

"Jesus, I need Thee all my life,
Through childhood's glee and manhood's strife,
In cloud or sunshine, joy or woe,
In wealth and power, or station low.

What other name such power to cheer;
 What other voice so charms the ear;
 What hand so gently leads as Thine;
 Whose heart so ready answers mine;
 I need Thee *ever* by my side,
 Supply *this* need what'er betide.

This changing world I cannot trust,
 I need a friendship true and just;
 One friend alone can hope impart—
 The Friend of Sinners claims my heart;
 Closer than any brother Ho
 Accompanies and comforts me:
 His love unchanging, strong and pure—
 The only friendship to endure.

I am defenceless, weak, alone,
 Cast down by foes and overthrown;
 I need a valiant arm—a shield,
 While struggling on life's battle-field.
 Then Jesus comes, a mighty King!
 And now to arms I gladly spring;
 His banner o'er me in the fray,
 Still leads me on a conquering way.

I need my Saviour when I mourn
 O'er fleeting wealth or funeral urn;
 When disappointments chill my soul,
 And troublous billows angry roll,
 With bleeding heart to Him I fly,
 And once more find a helper nigh—
 With words of love: in accents sweet;
 He cheers me at the mercy seat.

I need my Saviour when I die,
 Then *most of all* I wish Him nigh,
 To bid me doubt and fear no more,
 And bring me to the shining shore.
 There shall my wants be all supplied,
 With harp and crown at Jesus' side;
 And ever more my rapture be,
 That Jesus needed even me."

HOME EVANGELIZATION.

It is painfully apparent to all who take any interest in the work of Home Evangelization, that this department of our ecclesiastical work is not at present in a satisfactory state. Thoughtful men in all parts of the church will agree in this, however much they may differ respecting the remedy of the evils which they all deplore. Some regard the more vigorous and steadfast prosecution of the work by presbyteries as all that is necessary; and others look for success by means of one or more central committees with a common fund, such as has already been sanctioned by our Synod, *ad interim*; while some again are beginning to doubt whether either of these plans is at all adequate.

The feeling of dissatisfaction would, we are persuaded, have been much stronger, were it not for the fact that, in many parts of the church we are now only beginning to enter on the work of Home Evangelization. The great progress of our church in the past has done much to reconcile us to a defective system of Home Missions. But it would be a great mistake to ascribe the

rapid progress, prior to the union, of the two churches, now happily one, to the systems of home missions which prevailed in them respectively. In most parts of the country these churches found large bodies of adherents, who had only to be organized into congregations in order to be prepared to support a pastor. In some localities it might be necessary to wait until a church was erected, or until a few of the initial difficulties of settlement were overcome by the people. In most cases the work required was comparatively little more than to organize the people into congregations and to supply them with pastors.

This state of things has now, to a large extent, come to an end. We have now to grapple with a very different work. In many of the poorer parts of the country, and in regions where the Presbyterian element of the population is less numerous, we have weak congregations and stations, which have been under our care for ten or even fifteen years, and are as far from being self-supporting as they were at the first, and seem likely, under our present system, to continue as they are. And in some of the finest sections of our country there are wealthy settlements with a numerous population, nominally Presbyterians, where, for lack of spiritual life, matters are in an equally backward condition. The upbuilding of such congregations must, humanly speaking, be a slow process. For a considerable period they must be more or less dependent on external aid. And for such stations a constant supply of preaching is even more essential than for stronger congregations, which are sustained by a hope of the speedy settlement of a pastor.

Of the two departments—the evangelistic and the pastoral—into which the work of the church naturally falls, the systems of Home Missions, so called, hitherto proposed, seem strangely enough to contemplate only the latter. They have been little else than plans for the speedy settlement of pastors. Missionaries are seldom left much longer in one place than is sufficient to give the people a fair hearing of them. And if a missionary, eligible for a call, is continued more than a few weeks in a station not able to call, it is frequently complained of as unfair treatment. Almost the only evangelistic laborers we have at present are our students of divinity, and not a little is due to their labors in the past for the present position of our church. For the rest, instead of a system we have only a variety of make-shifts to compensate for its absence.

The evils attendant on the present state of affairs are manifold.

1. It does not supply an adequate number of missionary laborers. As soon as probationers and ordained ministers obtain a call to suit them, they cease to be available. The only laborers on whom we can rely for this great work are students of divinity, and ministers and probationers *who are not likely to get a call*. And divinity students can be employed only six months at a time.

2. The effect of our present system of supply on our finances has been exceedingly disastrous.

Probationers, while paid a comparatively liberal salary, cannot, in their transient visits from place to place, do sufficient missionary work. To make an enduring impression on any strictly missionary field, a man must labor continuously for some time. But for these transient labors a large amount of debt is incurred by Presbyteries.

The grand difficulty at present is to secure the proper management of the pecuniary affairs of our stations. And the uncertainties connected with the existing system of supply render this an impossibility. When a moderately efficient laborer is sent to a station for six months or a year, there is generally *not much difficulty in obtaining somewhat liberal contributions.* But how is it now? In many cases a congregation applies for a missionary for six months and gets up a subscription for his support. The missionary does not come. They get a few Sabbaths from ministers of the presbytery, and perhaps one or two more from some stray minister or probationer. It is found impossible to collect the subscription, and all the supply given is so much debt incurred. If people could be got to subscribe according to their ability, and pay all the same, whether they receive six, three or one month's supply, it would be all very well; but while human nature remains as it is, this uncertainty on the part both of presbyteries and stations as to the amount of supply, renders prosperous finances an impossibility. And our observation has entirely deceived us if this is not one of the most ordinary causes of pecuniary embarrassment.

3. Another clamant evil of the existing system is, that it tends inevitably to the hasty and premature settlement of ministers.

Congregations see no way of deliverance from the harassing uncertainty as to supply, but by calling a minister. Probationers observing that the church makes no provision for the permanent employment of any of her laborers, except as pastors, are naturally anxious for a speedy settlement. And if they do not get a call in a year or two, they begin to feel a little nervous of their reputation, and quite prepared to welcome any call the presbytery can bring itself to sustain.

The first year such settlements may seem to prosper. The second, a number of the mixed multitude cease to pay, and there is a deficiency in the stipend. The third, it is greater still. Then come presbyterial committees, visitations, &c., &c. The people, conscious that they have not used their minister very handsomely, begin to look about for some excuse. It is soon discovered that the minister's sermons are not what they should be, or that he is not diligent in visiting. He is too reserved, or he is too familiar. He is not prudent, or he is altogether too worldly-minded. The inevitable separation follows. And a good minister leaves his first charge discouraged in his work, soured in spirit, and injured in reputation. The result on the people is not less pernicious. They lose their self-respect; are torn by factions; piety declines; and they become gloomy, soured and careless. And after they have gone through this process once or twice more, with the necessary interregnum, they are ready for almost anything. Then perchance some obliging neighbors offer them a bribe of fifty pounds *per annum*, indiscriminate baptism, and a discipline sufficiently liberal to meet the tastes of all comers, and so they end their unhappy career.

4. Another evil incident to our present system is its tendency to lower the standard of collegiate education among ministers.

When the only class of laborers employed in preaching the gospel are men who either have gone or are going through a regular collegiate course, presbyteries, seeing multitudes perishing at their door for lack of the bread of life, are not likely to be very strict with any man who promises to be a useful

minister. In this way, we are satisfied, the very care taken to keep up the standard of ministerial education has, in cases not a few, tended to lower it.

To meet these evils and others which might be mentioned, some system of Home Evangelization will be required, differing in important elements from any yet before the church. The following points must, we apprehend, enter into any truly effective plan of home missions.

It will make a more thorough separation of the evangelistic and pastoral work—reducing weak pastoral charges, as soon as they become vacant, to mission fields.

It will call forth and employ a sufficient number of preachers, either ordained or *unordained*, to keep up a regular supply in the stations occupied.

It will demand a class, or classes, of men devoted specially to evangelistic labors, and who are not looking for a pastoral charge. It will employ men ordained and unordained, who are missionaries, not because they cannot help it, or because they are willing to endure it, for a season, as a stepping-stone to another sphere of usefulness, but men who love the work for its own sake, and are willing to devote themselves to it.

We are not unconscious of the many practical difficulties in the way of combining successfully the elements at which we have hinted. These elements, however, were united in the Apostolic Church, and we have yet to learn that it is impossible to combine them again. When the church is prepared to accept such a system, we think the details will not be found to present any insuperable difficulties. One thing is too evident—unless we are prepared to leave the poor in many new places without the gospel preached unto them, and abandon to other churches many districts where we have long labored, we must discover some more efficient mode of conducting Home Evangelization.

M. N.

[While not committing ourselves to everything in the preceding article, we have inserted it, referring as it does to a very important subject, and presenting some views worthy of consideration.—EDITOR.]

Official Notices.

COLLECTION FOR FOREIGN MISSIONS, ON THE THIRD SABBATH IN JANUARY.

We have again to make our annual appeal to our people for the great evangelistic work “in the regions beyond.”

As yet, it is but a limited portion of that work, which, as a church, we have been enabled to overtake. Our first care has been for our own brethren “of the dispersion” who have gone far hence, and who, amid perils of waters and perils of the wilderness, address themselves to our tenderest sympathies.

Since his arrival at New Westminster, the capital of British Columbia Proper, in March last, Mr. Jamieson has faithfully and successfully devoted himself to his arduous enterprize. A few zealous, liberal-minded friends immediately rallied round him, presented him with a cordial congratulatory address, and proceeded to erect a Manse, on which they have expended already \$1300. The

Manso is described as comfortable and commodious, in a beautiful situation, and indicates, on the part of the people, a generous practical appreciation of their responsibilities. A central, commanding site had been secured for a church. The committee have granted \$300 for this important object, and we hope soon to hear of its erection. Service is held twice on Sabbath in the court-house: the Sabbath-school meets at half-past 2; and there is a prayer-meeting on Wednesday evening. The winter, when the miners return, will be the harvest season in connexion with the mission. Our missionary makes a strong appeal in behalf of Lillooet, a place of growing importance on the way to Carriboo. We trust ere long to take advantage of this excellent opening, and also to have a missionary devoted to itinerating among some places of lesser note where our people are scattered, as well as through the mining regions. We have corresponded with the Free Church, the United Presbyterian Church in Scotland, and the Presbyterian Church of Ireland, in order to secure their co-operation in the occupancy of this extensive field. There is the prospect of a missionary being sent from Scotland, who may be under our supervision. If this prospect be not speedily realized, it is the desire of the committee to despatch another missionary as soon as possible.

The letters of Mr. Jamieson which appear in the *Record*, render it unnecessary to enter into particulars.

Mr. Nisbet arrived at Red River in July last, after a somewhat tedious passage, and has, since his arrival, been "in labors more abundant." The spirit of Mr. Black, who has so long been our solitary sentinel pacing his lonely rounds at that distant post, was refreshed by the appearance of one with whom, in days gone by, he had taken sweet counsel, and who will prove, in all respects, a "true yoke-fellow."

The Assiniboine Church is in process of erection, and the offerings of the children of the Church have been most acceptable, and are still solicited.

With reference to the Indian department of our mission, Mr. Nisbet writes of an important point on the Berens River, on the east side of Lake Winnipeg, 150 miles from Red River, which he and Mr. Black consider eligible for a commencement. We do not wish to begin where other men have labored faithfully and successfully. The agricultural and fishing advantages in this quarter are great (an important consideration), and some 300 Indians are congregated there, for whose souls no one regularly cares. The expenses connected with starting such a mission (erecting buildings, purchasing cattle, fishing implements, &c.) are estimated at \$2,750, and the annual expenditure would be \$1,000. Should the Synod see fit to occupy this hopeful field, in fulfilment of an old debt to the "poor Indian," the contributions of our own people will require to be considerably increased.

Our last collection yielded little over \$2,000—about eight dollars for each of our congregations, leaving out of account our mission stations. An inspection of our communion rolls will reveal what a paltry trifle each of our members, on an average, must be consecrating to the glorious work of foreign missions. We have not as yet collected enough to defray the expenses of the two missionaries already in the field. Our expenditure at the present rate (including \$500 to our devoted Nova Scotian sister) during the current year will be some \$3,300.

God has blessed us as a church and country. Let us "render according to the benefit done to us." Let us rise to the level of our duties and responsibilities. A hearty engagement in the foreign missionary enterprise will exert a powerful after influence on all our home operations. Let us "get up into the high mountain," lifting up our eyes and looking abroad upon the fields which are white already to harvest; and let all our efforts be on a scale commensurate with the vastness of the territory to be overtaken, and the magnitude of the work to be done.

ROBERT F. BURNS, *Conteuer*.

P. S.—It is hoped all our mission stations will contribute.

Home Ecclesiastical Intelligence.

MOsa.—The Rev. A. Stewart was, on the 20th ult., ordained and inducted as pastor of the congregation at Mosa. The Rev. W. R. Sutherland preached and presided; the Rev. J. Scott addressed the minister, and the Rev. N. McKinnon the people. Mr. Stewart commences his ministry in a very large and important field, where the labours of the former pastor were greatly blessed.

LICENSE.—Mr. T. Kellough has been licensed by the Presbytery of Kingston after passing a very satisfactory examination.

COBOURG—OPENING OF NEW CHURCH.—The new church recently erected in Cobourg by the Congregation of the Rev. John Laing, was on Sabbath 21st, opened for public worship. The services were conducted by the Rev. Dr. Burns, of Knox College, who preached in the morning, the Rev. J. Laing, pastor of the congregation, who officiated in the afternoon, and the Rev. J. M. King, of Columbus, who preached in the evening. The services were all most impressive, and were attended by large and attentive congregations. The church is one of the handsomest in the Province, and does great credit to the congregation and to all parties concerned. The congregation have long suffered from the inconvenient position of their old church. We trust that the erection of this handsome place of worship will give a fresh impulse to the cause of truth among them.

ST. ANDREW'S CHURCH, EAST OXFORD.—In the account of the opening of the new church at Burford, in last *Record*, there is an error in regard to the amount collected. Instead of \$109, the amount should have been stated as \$95 75, viz.: amount of collections at opening, \$45 50; amount from soiree, \$50 25. The amount received, it is gratifying to know, was sufficient for all claims.

INNERKIP.—The Rev. A. Tolmie, on removing to Saugeen, was presented by the congregation of Innerkip and other friends with a purse containing upwards of \$50, as a token of their regard and best wishes for his future comfort and usefulness.

KNOX COLLEGE—STUDENTS' MISSIONARY SOCIETY.—The annual report of the Society has been handed to us for publication. The Society keep up correspondence with similar associations in other places. They have lately received a very interesting letter from the Missionary Society connected with the New College, Edinburgh.

CARTWRIGHT—REV. W. C. WINDELL.—On the evening of Monday, 8th ult., the members and adherents of Mr. Windell's congregation, at a social meeting held for the purpose, presented their pastor with a gold watch and chain, worth \$120 as a token of their attachment and respect. Mrs. Windell was at the same time presented with a purse of \$20. The Rev. J. M. King, of Columbus, and several other ministers, delivered interesting and instructive addresses, which were well received by the large audience present on the occasion.

HESPELER.—We have received a communication from Hespeler, with reference to the notice of the opening of the new church at Hespeler, which appeared in last *Record*. Our correspondent suggests that it might have been better not to specify any names in particular, as several others, unconnected with the congregation, generously aided in the good work. We are sure that there was no desire to hurt the feelings of any. It is pleasing to find that the friends at Hespeler met with so much encouragement and aid.

General Religious Intelligence.

In England, and indeed elsewhere, the recent work of Dr. Colenso, on the Pentateuch, has been of late the principal topic of conversation. It is understood that several answers are in preparation. Mr. Isaac Taylor, and the Rev. Dr. Birks are reported to be engaged at present in bringing out replies to the objections of the Bishop. Dr. Colenso some time ago made himself somewhat notorious by advocating the toleration of polygamy among converts in his African diocese. It may be observed that almost all the objections which he specifies are connected with calculations as to numbers of the Children of Israel, their rapid increase, their subsistence, together with their flocks, for so many years in the wilderness. Many of the difficulties have been considered before. It is, however, desirable that the whole should be reviewed by some competent divine. It remains to be seen what is to be done with this Bishop of the Church, who has done what he can to destroy the foundations of revealed religion.

In London, services in the theatres have been resumed, with special Sabbath afternoon and evening services at St. James's Hall and elsewhere. The results of the Bible effort at the Great Exhibition has been quite successful. The distribution was as follows—cards and leaflets 3,000,000, books and portions of scripture (psalters, gospels, and epistles) from 120,000 to 130,000.

The Dublin correspondent of the *British Messenger* takes a survey of the position and progress of religion during the past year, and states that, notwith-

standing the disappointment of many expectations, the result must satisfy every reflecting and candid Christian. In Ulster, especially in Antrim, Down, and Armagh, and also in Tyrone, Monaghan and Cavan, the results of the revival are still apparent; while in other places, as in Clare, Kerry and Limerick, the minds of Protestants at least have been very much aroused. The addresses of godly laymen have been, through the divine blessing, very useful. A "Bible and Colportage Society for Ireland" has been engaged for some time in Belfast and Derry, with great success. Dublin is to be made a third centre of operations, whence the work will be pushed westward and southward.

In Scotland, a controversy has been going on for some time with reference to "the Wigtown martyrs," Margaret Wilson and Margaret Lauchlison, who, according to general belief, based on good authority, suffered for their adherence to the truth, towards the end of the seventeenth century. The controversy has ended in convincing most reasonable minds of the certainty of the accounts handed down of the martyrdom of these Christian women. Mr. M. Napier has written against the authenticity of the story. Principal Tulloch and others have written on the other side. Principal Tulloch says, with reference to Mr. Napier, "his industry may be laudable as his ingenuity is fertile; but sense, impartiality, and critical sagacity are not only lacking—the writer has no perception of such qualities."

DEATH OF REV. DR. DILL.—The Rev. Dr. Dill, of Clonakilty, has just been removed by death. The deceased was an able minister of the Irish Presbyterian Church. He was for a number of years intimately connected with the missions in the South and West of Ireland; and was also at one time agent of the Scottish Reformation Society.

DEATH OF THE MARQUIS OF BREADALBANE.—Recent papers announce the death, somewhat suddenly and unexpected, of this highly esteemed nobleman. He died on the Continent, whither he had proceeded with the view of recruiting his health. He was intimately acquainted with the struggles which issued in the disruption of 1843, and gave a most intelligent and steadfast support to the Free Church. He stood high in the favour of the Sovereign, and, in all the exalted positions which he filled, was universally esteemed.

MODERATORS OR ASSEMBLIES.—We observe that the Rev. Dr. Craik, of Glasgow, is nominated as the next Moderator of the General Assembly of the Established Church of Scotland, and the Rev. Mr. McLeod, of Snizort, as Moderator of the Free Church Assembly.

UNITED PRESBYTERIAN SCHOLARSHIPS.—Twenty-four scholarships have been awarded to Students of the United Presbyterian Church, pursuing their studies at the several universities. Of these there are ten at Glasgow, six at St. Andrew's, five at Aberdeen, and three at Edinburgh. They are of the value of £10 each.

CONGREGATIONAL COLLEGE IN AUSTRALIA.—The Congregationalists in Victoria have erected a college in Melbourne for the education of young men for the ministry. The first session has been opened with gratifying prospects of success.

APPOINTMENTS IN THE CHURCH OF ENGLAND.—The Rev. Dr. Thomson, Bishop of Gloucester and Bristol, having been appointed to the Archbishopric of York, the Rev. Dr. Ellicott has been appointed Bishop of Gloucester. Dr. Ellicott is a highly accomplished scholar, and on the whole an evangelical divine.

CHAIR OF DIVINITY AT GLASGOW. The Rev. Dr. Caird has been appointed, we understand, as successor to the Rev. Dr. Hill, Professor of Divinity in the University of Glasgow.

THE ROMISH CHURCH IN ITALY.—Nowhere does the reforming party in the Romish Church appear to be so strong as it is in Italy. It is stated that an appeal has been signed by 9,000 priests, calling upon the Pope to resign his temporal power. In this number are some men of great energy and determination, such as Passaglia, Reali, and others.

• **DEATH OF DR. N. McLEOD, SENIOR.**—Intelligence has recently been received of the death of Dr. N. McLeod, Senior, Minister of St. Columba, Glasgow, and father of Dr. McLeod of Barony Parish. The deceased was esteemed a first-rate Gaelic scholar, and was an influential minister of the Established Church.

REV. DR. HARPER OF UNITED PRESBYTERIAN CHURCH.—We regret to observe that Dr. Harper has found it necessary in consequence of increasing infirmities to retire from the more active discharge of his duties. The session and congregation are to find means for a colleague and successor. The members of Presbytery expressed themselves in the warmest terms of respect and affection.

TESTIMONIAL TO DR. MUIR OF ST. STEPHENS.—We observe that the friends of Dr. Muir of St. Stephens, Edinburgh, have presented him with a very handsome testimonial. Dr. Muir intimates his intention to appropriate it to charitable and religious purposes.

HALIFAX.—OPENING OF COLLEGE.—The College of the Presbyterian Church of the Lower Provinces was opened in November, when an inaugural lecture was delivered by Professor King, on the subject of the Revolution settlement in Scotland. The attendance of students is encouraging.

CONTROVERSY IN EPISCOPAL CHURCH.—The appointment by Dr. Lewis, Bishop of Ontario, of a minister to St. George's Church, King-ton, who is disliked by the congregation, has given rise to a warm controversy in that church. Various public meetings have been held, and both the Bishop and the presentee are severely blamed. Both however have kept their ground, although, on the occasion of the induction of the Rector, many left the church. This is one of the effects of patronage in Canada.

REV. MR. HAMMOND.—We understand that the Rev. Mr. Hammond, who laboured for several weeks in Hamilton, is in Montreal, engaged in evangelistic labours.

THE COLONIAL REPORT OF THE FREE CHURCH OF SCOTLAND.

We have received a copy of the Report of the Colonial Committee of the Free Church of Scotland. This document with relative papers, forming a pamphlet of considerable size, will repay a perusal. It reviews the progress of Presbyterianism in Nova Scotia, New Brunswick, Canada, West Indies, Madeira, Honduras, New Zealand, New South Wales, Victoria, South Australia, Tasmania, South Africa, India, the various Mediterranean stations, Italy, France, the Channel Isles, &c. In all these places progress has been made, progress with which the Free Church has had, either now or previously, something to do.

The pamphlet contains the speeches of the brethren who, last summer represented our own church before the General Assembly of the Free Church, as well as before the Synod of the United Presbyterian Church.

It contains, too, a letter from the Rev. Dr. Guthrie, the Moderator of the General Assembly of the Free Church to our own Synod. This we subjoin.

While both the Churches now forming together the Canada Presbyterian Church were perfectly unfettered in their action, and were altogether free from control on the part of any churches in the parent countries, it cannot but be gratifying to find that the action of these churches now happily united has met with the cordial approval of the churches on the other side of the Atlantic. We understand there are some who are even now circulating the report that the Free Church was deceived in regard to the Union here, and that it was through deception that her approval of the Union was obtained. The statement is too absurd to require an answer. The fact that a year after the Union such a letter as that which we subjoin, to which is affixed the honoured name of Dr. Guthrie, was sent to our Synod by the Free Church of Scotland, proves that the late union is thoroughly understood and approved.

*To the Very Reverend the Moderator of the
Synod of the Canada Presbyterian Church.*

Reverend and Dear Sir,—The General Assembly of the Free Church of Scotland desire respectfully and heartily to acknowledge your interesting and brotherly communication, of date 16th September 1861, addressed to their Moderator.

The Free Church of Scotland have not been unobservant of the negotiations which have terminated in the Union and incorporation of the two Presbyterian bodies into the Church over which you preside. They rejoice to believe that God put it into the hearts of brethren in the two separate communions to confer together, in the spirit of friendship, on the points which had kept them divided; and that, by the good hand of their God upon them, they found themselves able honestly to concur in such an expression, as the "Basis of Union" exhibits, of principles which this Church holds sacred, and the maintenance of which she regards as essential to the welfare of the Church of Christ.

The General Assembly confidently hopes, and earnestly prays that the spirit of love and power and wisdom may prevail throughout your Church, and may more and more bind its ministers and members together in ungrudging efforts to shed the light and influence of saving truth all around you, to stand together in one mind, striving together for the faith of the gospel.

It is the desire of this General Assembly that this Church maintain the same friendly relations with your united Church as it had formerly had with one of the sections of which it is composed; and, in testimony thereof, the Assembly has, with high satisfaction, welcomed the presence amongst them of brethren from your Church, and hailed the opportunity of extending to them personally the tokens of Christian affection and regard.

Assuring you of the deep interest that, for their friends' and brethren's sake, the General Assembly takes in the faithfulness, prosperity, and progress of your Church.

In name and by the Authority of the General Assembly of the Free Church of Scotland,

(Signed) THOMAS GUTHRIE, *Moderator.*

Edinburgh, 29th May 1862.

Communications.

MEMOIR OF THE LATE REV. WILLIAM DEAS,

PASTOR OF THE CONGREGATIONS OF ADELAIDE AND WARWICK.

The subject of this memoir was born in the year 1810, at Mavhill, in the parish and shire of Kinross, Scotland. His parents were Anti-Burgher Seced-

ders, under the ministry of the late Rev. Alexander Leslie, of Milnathort, and they were highly respected for their very consistent religious character. His father was uncle to Lord Deas, of the Court of Session, Scotland, and was twice married. By the first wife he had two sons, of whom William was the youngest. He was faithful in bringing up his children in the nurture and admonition of the Lord. There is good reason to believe that William was devoted by his pious parents, while yet very young, to the service of God in the ministry of the Gospel, and that he was a child of many prayers. He lost his mother early, but his step-mother, whom we well knew, was a woman of singular piety and kindness, and was to William and his brother all that their natural mother could have been, and they regarded her with unfeigned affection as long as she lived.

William was sent, when about five years of age, to a school in the village of Dalquich, which was about a mile from Mawhill. This school, if we recollect rightly, was taught at that time by the late Rev. James Strang, of Galt, C.W., under whose tuition he made such rapid progress in English reading and grammar, that, in the seventh year of his age he commenced to learn Latin. About this time Mr. Strang left the school, but he was succeeded by a Mr. Ballantyne, who was a superior scholar and an energetic teacher; and under his tuition William made such progress in acquiring the knowledge of Latin, the Greek grammar, and the first six books of Euclid, that before he was twelve years of age he was considered by Mr. Ballantyne well prepared for the university.

He was accordingly sent to the University of St. Andrews in the autumn of 1822, when he was scarcely twelve years of age, and was placed by his father under the charge of the writer of this memoir, who was by some years his senior. He was the youngest and slenderest of the first year's students, but his progress in the study of Latin, Greek, and mathematics was highly respectable. We know comparatively little personally of his subsequent career at the University, but an eminent fellow-student, Thomas Millar, M.A., LL.D., F.R.S.E., Rector of the Perth Academy, in Scotland, in a letter dated 7th September, 1862, thus writes: "I have a most pleasing recollection of my late lamented friend, the Rev. William Deas." And after stating that during his University course of studies, Dr. Hunter, perhaps the first classical scholar in Europe, and the late celebrated Dr. Chalmers, occupied the chairs of Humanity and Moral Philosophy, and that though the other chairs were held by professors, if of less name they were of equal efficiency, he says: "Mr. Deas was during his whole course most exemplary in his conduct, and diligent in the prosecution of his studies; and it yields me great pleasure to add that he was equally distinguished by his talents and proficiency, and by his correct moral deportment and high christian character. He was dearly beloved by his fellow-students for his amiable and obliging disposition, and respected for his honesty of purpose and gentlemanly bearing. In short, his true position was that of one of the most respectable and respected of the students of the University."

In the year 1825 he entered the Divinity Hall of the United Secession Church, in Glasgow, and for five successive sessions studied theology under that eminent theologian the late Dr. Dick. During his theological curriculum, he was engaged for two or three years in teaching school in a village down the Clyde from Glasgow. In 1830 he was licensed by the United Secession Presbytery of Dunfermline to preach the glorious Gospel of the blessed God. The United Secession had, however, at this time a great superabundance of preachers—more than six for every vacancy—consequently a great number of acceptable preachers were disappointed in getting pastoral charges. As a preacher he was superior to many who soon got into pastoral charges. His discourses were elaborate and lucid, and he was universally acceptable as a sensible, earnest preacher. Many congregations talked of giving him a call to be their pastor, and we believe that in two or three of them he was proposed a candidate. He ultimately received a call from the U. S. congregation of Northam, in Northumberland, but he saw it to be his duty at that time to refuse it, which we know he afterwards regretted.

On the 15th of June, 1852, he left Scotland for Canada, to labor there as a missionary; and he was a very acceptable accession to the United Presbyterian Church of Canada. After itinerating through the country as a missionary for about a year, he was called to Adelaide and Warwick, and on the 17th of August, 1853, he was ordained pastor over these congregations by the United Presbyterian Presbytery of London. Each of these congregations is composed of two stations. The distance between the stations in Warwick is five miles, and between those in Adelaide nine miles; and between East Adelaide and South Warwick twenty miles. He preached in Adelaide and Warwick and in their respective stations on alternate Sabbaths. His field of labor was by far too extensive, and his labors by far too onerous for any one man, however strong. Mr. Deas was not a strong man, but he never complained of his field of labor being too extensive, or of his work being too heavy for him. He did indeed labor with intense devotedness among the people of his pastoral charge. In fulfilling his ministry he was "instant in season and out of season," and often exposed to storms and rains. He deeply sympathized with his congregations having only half supply; and consequently he could scarcely be prevailed upon to leave his charge for a Sabbath day, and very seldom had any one assisting him on sacramental occasions. He labored in particular most assiduously amongst the youth of his congregations, in the way of Sabbath schools and Bible classes, and amongst the families of his charge in the way of regular ministerial visitations. He was truly a workman that needed not to be ashamed, and his congregations improved steadily in membership, stability and religious working. He was passionately attached to his people, and practically evinced that he was ready to spend and be spent in promoting their spiritual welfare. In his intercourse with them he was easy, familiar and kind; and they highly valued his pastoral care of them. That they were strongly attached to him was evinced by the punctuality with which they paid his stipend, and also by the gifts which they from time to time presented to him.

His arduous labors, however, by degrees affected his constitutional health and strength; and being seized with a severe cold, some two years ago, it ultimately affected his throat, somewhat after the manner of what is called ministers' sore throat, and thus laid him up from preaching. His brethren in the London Presbytery deeply sympathized with him, and supplied his pulpit for a long time. He consulted the best physicians within his reach; but they all failed to cure him. When at the Synod in Montreal, a year past in June, he consulted Dr. Campbell and got some medicine from him, but it failed to do him any lasting good. We had advised him from the beginning of his affliction to return to Scotland, where he had a happy home and kind friends to attend him; but he could not endure the idea of being so far away from his flock. He could not think of giving up his charge altogether. He seemed determined to die in the harness. His congregations deeply sympathizing with him, and unwilling that the pastoral relation between him and them should be dissolved so long as there was the least ray of hope of his recovery, petitioned the Presbytery in April last that he might get leave of absence, which was granted for six months.

He embarked on board the steamer for Scotland about the beginning of June. The voyage was to him very disagreeable, and he had a fall while on board, which probably injured him. His brother, in a letter which we received a few days ago, says: "He arrived here on the 18th of June, much exhausted, but after a good night's rest all his old cheerfulness seemed to return. He seemed happy in the company of such of his old friends who were in the neighborhood, and in the anticipation of visiting, by and by, those who were at a distance. We endeavored to spare him as far as possible, as it was evident that the exertion of talking, or even of listening, was too much for him. When tired of this music gave him great pleasure, especially such old Scottish airs as had been his favorites long ago. We were all hopeful that his native air would do him some good, and thought at first that there was some improvement; but on Wednes-

day, a week after his arrival, he was obliged to keep his bed, and we thought it necessary to have a consultation of the best medical men here. It was a terrible shock to us all to learn that his lungs were so seriously affected that no hope could be entertained of his recovery, and that all we could do was to keep up his strength as far as possible. He himself received the news with perfect calmness and resignation. From this time he sunk rapidly; and what I must regret, the increased difficulty of breathing, together with the old affliction of the throat, rendered intercourse with us almost impossible. Besides this oppression of breathing I am thankful that he was not called upon to suffer much acute pain. All was borne with the utmost resignation and cheerfulness, and throughout he was the calmest of any of us—no murmur ever escaped him. He had great delight, whenever his strength permitted it, in hearing any of our read portions of Scripture, especially the 103rd and 23rd Psalms, which he was heard to repeat with much fervor. Among those portions which yielded him great consolation were the 4th and 5th chapters of the second Epistle to the Corinthians, the 14th chapter of John, and the 8th chapter of the Romans. The evening before his death he felt relieved, took supper rather heartily, and seemed cheerful and happy; but during the night two severe spasms came on, and the difficulty of breathing was painfully increased. A few minutes after the cessation of the last attack he quietly breathed his last," on the 1st of July, in the city of Perth, and in the 51st year of his age.

The Canada Presbyterian Church has lost an excellent minister, and the congregations of Adelaide and Warwick a diligent and faithful pastor. He is gone to his reward, but our loss is to him unspeakable gain. There are no striking incidents in his life as a man, or as a christian, or as a minister of the Gospel. As a man he was naturally amiable, modest and diffident, but sociable and fond of music, and when amongst his friends he often indulged in smart repartees. His reading was extensive, and his memory, when young, was superior. His mind was well stored with knowledge and characterized by logical acuteness. He also possessed good conversational talents, and he was a steadfast, warm-hearted friend. As to his religious character, we know of no marked epochs in its history. From his childhood he was brought up in the fear of the Lord, and his whole life was just an even course of a christian walk and conversation, but shining more and more as he approached the termination of his pilgrimage. As to his posthumous fame, it rests, and that deservedly, on his having been a most diligent, self-denying and laborious Canadian minister, and pastor of Adelaide and Warwick. "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

W. B.

OBITUARY NOTICE—MR. THOMAS JOHNSTON.

Mr. Thomas Johnston, of Horning's Mills, Melancthon, departed this life on the 9th of October last. He partook of the Lord's Supper at the last communion I had in my congregation, in the month of August last; and, as I am informed by Mr. George Leitch, residing in the neighborhood of deceased's family, went home greatly refreshed. Little did I think when on that occasion he presented a certificate, applying for admission as a communicant, and was received, that we should enjoy his society so short a time. He was one of the excellent of the earth. This I could perceive, even had not Mr. Leitch informed me. I entertained a very high opinion of him at the time of his reception as a church-member. Mr. Johnston's remains were followed to the grave by a large concourse of sorrowing friends. The Sabbath school children in the place walked in procession at the funeral; of which Sabbath school Mr. Johnston has been a great friend. Mr. Johnston's death has caused a great blank in that locality. He was a man of sound principles, of the greatest integrity and uprightness. Mr. Johnston belonged to the United Presbyterian Church in

Scotland, before he came out to this country; and was nearly related to the late Rev. Thomas McCrie, D.D., of Edinburgh. Mr. Johnston was not quite forty years of age at his death. He has left a widow and three children.

I had anticipated great pleasure in going up this ensuing winter to preach at Horning's Mills, as I had promised to the deceased, and spending an evening with such an excellent and devoted man. but God's ways are not as our ways. The very individuals in whom we have the greatest hope, and with whom we can have the greatest pleasure as Christians, are soon taken from us. I cannot forget either a number of very profitable visits I enjoyed at the death-bed of Bernard McGuire, of Malton. I learned a lesson there I shall never forget. From the little I knew of Thomas Johnston I think he was just such another. Two such individuals I have not met with in this country before. They were burning and shining lights, with hearts overflowing with love and gratitude to that Saviour who loved them and who gave Himself for them. They are gone home. For the same reason that they are now enjoying the full happiness of the glorified in heaven, they enjoyed the happiness of true believers while on earth. All the difference is that they enjoy a greater amount of happiness where they are now. Even on earth it is not a little happiness that the true Christian may enjoy: it is his privilege to rejoice with joy unspeakable and full of glory. The christian's home is not on earth; but he has a foretaste of the happiness to be enjoyed in heaven. All the qualification for heaven is to be obtained on earth. This we are too apt to forget. As men live they die. If they have no heaven begun on earth, how can they expect it on the other side of the grave? Death will not qualify for heaven. We know in whom we have believed. Christ both begins and finishes the work he has begun; but he can do it without employing death as a means of purifying the soul. It is truly refreshing to visit some of God's own dear people on their death bed. Then the power of death is vanquished, his sting withdrawn, and the christian is taken from the church militant on earth to the church triumphant in heaven.

Mono Centre, Nov. 12, 1862.

JOHN CORBETT.

BRAMPTON AND TEMPLE.

Brampton, C. W., December 17th, 1862.

We are glad to see, at sundry times, short sketches in the *Record* of the progress of the Presbyterian Church in different parts of Canada, which must prove encouraging to every one who desires the dissemination of true evangelical principles in the land. You have not been often troubled with a notice of the Stations in this quarter; but, as a new era in our history may be said to have commenced at the dissolution of the pastoral tie by the minister's own request, we hope you will find room for the short account which we now send you. Mr. Holmes' induction took place in 1849, over Temple, Chinguacousy, and East Toronto Township, forming one united charge. The first station was called Temple, by Mr. James Scott, who, when in Ireland, was a respected member of a congregation of the same name, and who now, from 'his advanced age of 84, can look back on fifty-three years, during which period he was a Sabbath-school teacher.

This Station was among the first to break off at the time of the disruption, and one of the first to finish their church and receive the fifty pounds promised by Mr. Buchanan to each of the ten churches first erected. Mr. Holmes preached in Temple every Sabbath, and in each of the other two stations every alternate Sabbath.

The house of worship in East Chinguacousy was nearly three miles from Brampton; but the congregation soon found it requisite to allow divine service to be held in that village, in consequence of the increase of the congregation there; at which place there were but two members at the settlement of the pastor. Three diets of worship were afterwards held every Sabbath—in Temple at 10 a.m., in East Toronto at 2 p.m., and in Brampton at 6 p.m.

A very handsome church was erected in Brampton, and opened for public worship in 1855. The congregation having increased, and the distance between the churches in Temple and East Toronto being upwards of eleven miles, Mr. Holmes demitted the charge of the latter, which afterwards merged into Malton. After the resignation of Mr. Holmes, in October last, Temple and Brampton Stations resolved, at a congregational meeting, to request supplies from the Presbytery. It was further resolved to present their late minister, Rev. A. T. Holmes, A.M., with a testimonial of respect for himself and esteem for his valuable services among them as a pastor. We are glad to say that a considerable sum has been already subscribed for that purpose.

It is our earnest prayer that the labours of him, and of every true minister of the Gospel, may be abundantly blessed for the furtherance of the cause of God in this land and throughout the world.

THOMAS SHARP, *Temple.*

JOHN PORTER, *Brampton.*

Missionary Intelligence.

MISSIONS OF FRENCH CANADIAN MISSIONARY SOCIETY.

We are glad to observe, by a *Record* recently issued by the Committee, that the work of evangelization is still advancing. At a conference of the missionaries held in the month of October, it was found that during the preceding four months *seventy persons* had been brought out from the Church of Rome, many of whom had been hopefully converted to Christ.

The schools at Pointe aux Trembles have been opened under favourable auspices. About one hundred pupils have been accepted for both schools. The applications had been much more numerous, but the financial position of the Society forbids a larger expenditure. When it is borne in mind that the sum of \$30 will support a pupil at these schools for the season, we might hope that not a few individuals or sabbath schools might be found willing to undertake the maintenance of one or more pupils.

We observe that the sum of one hundred pounds sterling has been granted to this Society by the Synod of the United Presbyterian Church.

As a mark of progress in connection with the Mission, we may state that steps are being taken for the erection of a French Protestant Church in Montreal.

The Rev. Mr. Byrne, of Whitby, has undertaken, for a time, the duties of Agent of the Society in Canada. We trust that this most useful Society will meet with an increased measure of support on the part of the Canadian Churches.

FREE CHURCH OF SCOTLAND.

INDIA MISSIONS—PUNA.—The December number of the *Record* contains the intelligence of still more gathered into the Christian fold at Puna. Three adults and three children have been recently baptized. Two of the adults are very interesting persons. Though they are of a low caste, they are intelligent and well informed. They can both read and write Mahratti well, and besides, can speak Guzuratti and Hindustani—accomplishments not very common in persons of higher pretensions. Mr. Mitchell, the missionary, says that he has evidence that divine truth is making progress in the district. One of the girls in the boarding-school connected with the mission at Puna died on 28th Sept. There was every reason to believe that she fell asleep in Jesus.

AFRICA—INTERESTING CASE OF CONVERSION AT LOVEDALE.—A remarkable and very interesting case occurred lately in connection with Lovedale Mission.

A Fingo man, living near the out-station where Miss Thompson resides, about three miles from Lovedale, was noted for his determined opposition to Christianity. He was an industrious man; but, though nearly related to some of the church members, and residing close to the station, he never came near the church. On the contrary, he was in use to work on the Sabbaths, as on other days, which few, even of the heathen, now do. On one occasion, being remonstrated with for this, he is said to have impiously and contemptuously answered—"If I be so great a sinner, let God punish me," or words to that effect.

God did seem to punish him. By an accidental fall from his waggon, he received a severe injury in the upper part of the spine, by which he was deprived of all nervous power in the lower part of his body. He lay helplessly prostrated, for several weeks, unable to move himself. This sore affliction seemed only to harden him. Jacob Pinda, the elder and Scripture reader at the station, an excellent and judicious Christian, repeatedly visited him, but his visits were resolutely refused, so that at last he was all but forced to resolve to discontinue them. Miss Thomson also attempted to speak to him, but her approaches were met with marked indifference and scorn. Even the missionary, Mr. R. Ross, was no less resolutely repulsed. There could not be a more decided and melancholy instance of obstinate resistance, both to the invitations of God's mercy, and to the inflictions of his Providence.

Strange to say, even this hardened rebel became, in his last days—it may almost be said—a preacher of the gospel. The change was sudden. When Jacob Pinda had almost come to the resolution to discontinue, what seemed to be, his vain attempts, he was surprised by a message from the poor man himself, requesting a visit. The feelings with which this good elder complied, as he very promptly did, with this unexpected request, may easily be conceived. The sufferer lived at least a week after this in the full possession of his faculties. He professed a desire to receive Christ as his Saviour; he addressed his heathen neighbours and friends who visited him, urging them to cease their opposition to the gospel, and he charged his children to attend school, and learn the word of God. The thing, as might have been expected, has caused considerable sensation in the neighbourhood. Large numbers now attend, not only on the Sabbath services, but also on morning worship which is kept up daily at the station by Jacob Pinda; and, in the course of a month, upwards of a dozen persons, chiefly from the neighbourhood, joined the class of catechumens.

MISSIONS OF UNITED PRESBYTERIAN CHURCH.

NATIVE OF JAMAICA ORDAINED AS A MISSIONARY.—The December number of the United Presbyterian *Missionary Record* contains an interesting account of the ordination of a native of Jamaica, Mr. Wm. F. Dickson, catechist, at Negul, who has been appointed as missionary for Arouca, in Trinidad. Mr. Dickson was ordained at Lucea, and the event excited deep interest in Jamaica. Mr. Dickson is the first native missionary from the church in Jamaica to another of the West India Islands. Mr. Dickson, accompanied by his wife, had proceeded to his station at Trinidad, where he has a prospect of extensive usefulness. The Rev. G. Lambert, who had previously been laboring at Arouca, has proceeded to San Fernando, where, notwithstanding discouragements, the work is advancing.

OLD CALABAR—DEATH OF MRS. BAILLIE AND CHILD.—Recent intelligence from Old Calabar has been received, announcing the death of Mrs. Baillie, wife of the Rev. Z. Baillie, followed soon by the death of their only child. Mrs. Baillie, who was eminently fitted for usefulness as a missionary's wife, was cut off after a short illness. Her death was a happy one. A short time before her death, being asked what was the ground of her hope before God, she replied:—

"I am a poor sinner, and nothing at all,
But Jesus is my all in all."

ALEPPO—INTERESTING MOVEMENT AMONG THE JEWS.—The Rev. R. G. Brown, in a letter dated 5th September, writes that two hundred Jews have reached the conviction that the Talmud is not of God, and that its burden of commandments and prohibitions is too heavy to be borne. They are ready to declare themselves and form a distinct community, as soon as they can be secured from persecution by the Chief Rabbi. This, it is hoped, may be obtained by Mr. Skene, the British Consul.

MISSIONS TO THE COPTS, &c.

For some years past American missionaries have been labouring in the cause of the Gospel at Cairo, Alexandria, and other places in Egypt, and now their labours begin to be crowned with a rich reward. We learn from a communication in the *News of the Churches*, that in Cairo the mission school is attended by about 200, and that in Alexandria by about 150 scholars. There are fifteen native agents employed. One of the missionaries lately visited the Copts in Upper Egypt. He disposed of 8,000 New Testaments, and could have circulated twice the number. Several priests manifested the greatest desire to know more perfectly the truths which they might teach to their flocks.

In Abyssinia also, the Gospel is extending its influence. Flad, a zealous missionary has been labouring there with encouraging tokens of success. He represents the population as dead morally and spiritually. Still in some cases the seed of the truth has germinated. He mentions particularly Debeta Saneb, the royal chancellor, and his brother Debeta Maskel. These two pious men hold two prayer meetings weekly, which are numerously attended. The attention of the missionaries has been mainly directed to the Jews; 'en of them have declared their faith in Jesus of Nazareth.

MADAGASCAR—INTERESTING INTELLIGENCE.

The intelligence from Madagascar is still interesting and encouraging. When it is considered that, for upwards of a quarter of a century, persecution of the most determined and cruel kind prevailed, it cannot but be matter of thankfulness and even of surprise, that Christianity is so firmly rooted in Madagascar as it is. Indeed during the season of persecution, when every missionary was driven away, the number of Christians greatly increased. The number of two hundred believers with which the reign of the late cruel Queen commenced, having increased ten-fold before her death. During her reign upwards of one hundred believers sealed their testimony with their blood. The following is an extract from an appeal by the Rev. Mr. Ellis, with special reference to the erection of places of worship:

“THE MOST PRESSING WANT AT THE PRESENT MOMENT IS PLACES OF PUBLIC WORSHIP.—*Eight hundred, a thousand, or fifteen hundred natives meet every Lord's-day in different parts of the city. And believing that the Christians of Madagascar would ever cherish the memory of those who from among them had joined “the noble army of martyrs,” I sent to the King, in January last, to ask him to reserve the places on which, during the last twenty-six years, the martyrs had suffered, as sites for MEMORIAL CHURCHES—buildings which should not only be consecrated to the worship and service of that blessed God and Saviour for the love of whom they had died, but which should serve also to perpetuate through future times the memory of their constancy and faith. The proposal pleased the King and the nobles, and greatly encouraged the Christians. Orders were immediately given that the pieces of land should be reserved for that special purpose; and His Majesty has, since my arrival, assured me that the ground shall be used for no other purpose, and shall be given to us whenever we require. The Bishop of Mauritius accompanied me to these spots while he was here, and was forcibly struck with their remarkable appropriateness to the purpose for which it is proposed they should be occupied,*

providing admirably for the accommodation of the inhabitants of the principal portions of the city.

"These buildings," adds Mr. Ellis, "should be of stone; they should not be ornamented or showy, but plain, solid, lasting fabrics, corresponding in their style and character with the purpose for which they are raised, and capable of containing eight hundred or a thousand persons each.

"So far as I can judge, the cost would not be less than £10,000.

"Will England give to Madagascar these Memorial Churches, and thus associate the conflicts and triumphs of the infant Church, and perpetuate the feelings of sympathy and love which bind the Christians of Madagascar to their Brethren in England?"

Miscellaneous Extracts.

P O E T R Y .

THE REFUGE.

Redeemer! whither should I flee,
 Or how escape the wrath to come
 The wearied sinner flies to thee,
 For shelter from impending doom:
 Smile on me, gracious Lord, and shew
 Thyself the friend of sinners now!

Beneath the shadow of thy cross,
 The heavy-laden soul finds rest;
 I would esteem the world but dross,
 So I might be of Christ possessed!
 I borrowed every joy of thee,
 For thou art life and light to me.

Close to the ignominious tree,
 Jesus! my humbled soul would cleave;
 Despised and crucified with thee,
 With Christ resolved to die and live;
 My prayer, my grand ambition this,
 Living and dying to be His.

"BROTHER, YOU MUST SQUEEZE."

Lately a church made a resolution that their minister must be satisfied to live upon what they should collect at the end of the month, let the amount be little or much, and that they would not from that time forward bind themselves to make up any particular sum. This resolution they communicated to their pastor with this *Solemn advice*—"Brother you must *squeeze*; the times are hard." He replied that he would think of the matter, and see how the plan was likely to answer.

In a few days he called upon the owner of his house, who was a member of his church, and told him he could not promise to pay him any specific sum for

the house from that time forth, that the "times were hard, and that he must squeeze," but that he would pay for it as circumstances would permit. The landlord stared at him in astonishment, and replied, "Man! who lets houses in this manner—to give as much as you please for it? Did any one ever hear of such a thing? I thought to advance the rent a pound next year. You shall not have my house, I am sure, for one penny less."

He next went to the miller and asked for a sack of flour. "Certainly" said the miller but do you know that the price of flour has advanced since you purchased the last?" "I was not aware of it," replied the minister; "and indeed it is of no great consequence, as the order of things is changed; I am to give what I can for it. 'Brother, you must squeeze; the times are hard.'" "Good or bad answered the miller, "I must have according to 50s. per sack for it. Harken man! who sells flour upon such terms?"

He next proceeded to the farmer, and asked for a bushel of wheat. The farmer said he should have it but it would cost him 8s. 6d. "No, no, brother," replied the minister, "'you must squeeze; the times are hard.' I will give you as much as I can at the end of the month, after seeing what the collections will be." "What has that to do with the price of wheat?" exclaimed the farmer. "I have a great rent to pay next month, and I do not know how to bring this to bear, between the wages, and the other payments." This brother kept a large farm and paid specific wages to his laborers, except Jack the half-witted boy, who was at hand to fetch the cows, clean the outhouses, &c.

The minister next called on John, the shoemaker, who, after hearing his terms for a pair of shoes, began to put the snuff into his wide nostrils, which were as two chimney flues, and talk very sarcastically of such terms. "He would not put a patch upon a shoe under 3d."

The butcher treated him in like manner; his meat was "so much a pound." And the tailor insisted on having a regular price for his commodities.

On his way home, the minister went into the shop of his principal deacon, and asked him for some small articles necessary for the use of his family, such as a pound of soap, a pound of sugar, a pound of candles, two ounces of tea, a halfpenny worth of soda (but no tobacco). After packing the things neatly, the grocer began to count their cost. "You need not waste your time in reckoning," interrupted the minister, "I am to pay for them as circumstances will permit. 'Brother, you must squeeze,' as the times with me are very hard at present, but I will give conscientiously for them what is in my power." "squeeze!" said the shopkeeper, with pious surprise; "what do you mean? Give me what you please—how much will that be?" "I cannot say at present," replied the pastor; "but you shall know at the end of the month, when I see how much the collection will be." "That will not do for me," said the shopkeeper; "I am obliged to pay a certain price for every article, and I have a great amount to make up next week."

"So indeed," exclaimed the minister. "Well I see there is no one but myself to squeeze, and that I am out of the reach of hard times. If I was able to perform miracles like our Saviour with the loaves and fishes, your plan would answer. I have called on all the members that sell anything for the use of man to see how your plan was likely to answer, but you must all have a 'particular price' for your goods—the owner of my house, the miller, the shoemaker, the tailor, the butcher, and yourself likewise. You will not let me have a pound of sugar or an ounce of tea out of your shop, unless I pay a stated price for it. How, then, do you expect me to pay my way without a stated salary, and that, too, proportionable to my family? before I can agree to receive what you collect monthly for me, you and others must be willing to receive that between you, in proportion to what I may have had from each, and I will promise to live quite moderately; or, if you prefer it, I am willing to live on the money wasted weekly by the members in liquor, snuff, and tobacco."—*Welsh Baptist Magazine*.

Proceedings of Presbyteries, &c.

PRESBYTERY OF ONTARIO.

A meeting of this Presbytery was held at Columbus on Tuesday, 18th November, to take into consideration the reply of the Synod's Commission on the Ashburn case, and to dispose of a petition for the dispensation of ordinances from the dissentients at Ashburn. The meeting was attended by five ministers and four elders.

Read the reply of the Synod's Commission, bearing date October 20th, in which the Commission declared that it was their intention, in their previous finding, "to confer upon the dissentient elders, together with the Moderator appointed by the Presbytery, all the powers of a Session until the next meeting of Synod, and to authorize them to discharge all the functions of a Session."

Whereupon it was moved by Mr. Baird, and seconded by Mr. Monteath, that the Presbytery resolve to decline complying with the recommendation of the Commission, inasmuch as such recommendation follows upon a manifest failure to implement the instructions of the Synod, and suggests a course of action which would renew—and that in a more aggravated form—the perplexities and difficulties to which this Presbytery have so long been exposed, and from which they unanimously, repeatedly, and with success, entreated the Synod at its last meeting to relieve them; and in the case of not a few of the members of this Presbytery, would be offensive to conscientious convictions regarding the principles and practices of a Presbyterian church.

It was moved in amendment by Mr. Kennedy, and seconded by Mr. King, that the Presbytery comply with the instructions of the Commission in regard to the dissentients at Ashburn.

A vote was then taken on the amendment and the motion, when the former was carried, and the Presbytery decided in terms of the amendment.

From this decision dissent was entered by Messrs. Baird and Monteath.

Proceeded next to dispose of the petition from the dissentients at Ashburn. The petition was read again, and on motion made and seconded, it was agreed that the Rev. George Lawrence be appointed to meet with the elders connected with the dissentients belonging to Ashburn congregation, and constitute them as a Session, and dispense ordinances to the said dissentients.

Closed with prayer.

R. MONTEATH, *Pres. Clerk, pro. tem.*

PRESBYTERY OF KINGSTON.

The Presbytery of Kingston met in Belleville on Tuesday and Wednesday, 2nd and 3rd December instant.

Mr. Thomas Kellough, student of Divinity, was licensed to preach the everlasting Gospel, after having undergone a very satisfactory examination.

Committees were appointed to make arrangements for Missionary meetings, with power to appoint the time and place of meeting, and to designate speakers, as follows: Messrs. McLaren and Robertson, for Trenton, Madoc, Melrose and associated stations; Messrs. Scott and Ballantyne, for Napanee, Bath, Camden and Sheffield; Messrs. Wilson and Gray for the Eastern section of the Presbytery.

The next ordinary meeting was appointed to be held in Belleville on the third Tuesday of February prox., at 10 o'clock, a. m.

S. GRAY, *Clerk.*

PRESBYTERY OF GUELPH.

An adjourned meeting was held at Guelph on the 25th of November. Fifteen ministers and four elders were present.

The Presbytery, after hearing parties in the call from Port Hope to Mr. McMechan, of Berlin, unanimously agreed, in accordance with Mr. McMechan's expression of his own judgment in the matter, that he should remain in his present charge.

Mr. Torrance laid on the table a letter from Dr. Ormiston, in reference to the donation of certain volumes to each of the ministers of the Church from J. Henderson, Esq., of Park; and the Clerk was instructed to convey the cordial thanks of the Presbytery to Mr. Park for his liberality, and also to Dr. Ormiston for his trouble in the matter.

After appointing supplies, the Presbytery adjourned to meet at Guelph, on Tuesday, 30th December.

MISSIONARY MEETINGS—OTTAWA PRESBYTERY, EASTERN SECTION.

Thurso	January 12, at 7 p.m.
Bearbrook	" 13, 7 "
Cumberland	" 14, 7 "
Missionary Deputation..... Messrs. Wardrope, Gourlay and Joseph White.	
Nepean	January 15, at 7 p.m.
Bell's Corners	" 16, 7 "
Deputation..... Messrs. James Whyte, McEwen and Mackey.	
Osgoode	January 19, at 7 p.m.
Metcalf	" 20, 7 "
Russell	" 21, 7 "
Gloucester (Johnson's School-house).....	" 22, 7 "
Deputation..... Messrs. Gourlay, McEwen and Joseph White.	
Ottawa	February 2, at 7 p.m.
Deputation... Messrs. James Whyte, McEwen and Mackey.	
Meetings in the other congregations in this section—namely, Aylmer and Wakefield (Lower and Upper)—were appointed to be held in the end of December.	
<i>THOMAS WARDROPE, Convener.</i>	

Children's Corner.

THE CHILD MARTYR OF ANTIOCH.

It was at Antioch, the city where the disciples were first called Christians, that a deacon of the Church of Cæsarea was called upon to endure the most cruel tortures, in order to try his faith and force him to deny the Lord who brought him with his own precious blood. The martyr, amidst his agonies, declared his belief that there is but 'one God, one Mediator between God and men, the man Jesus Christ.' His body was almost torn to pieces, the Emperor Galerius himself looking on. At length weary of answering their taunts that he should acknowledge the many gods of the heathen, he told his tormentors to refer the question to a little child, whose simple understanding could decide whether it were better to worship one God, the maker of Heaven and earth, and one Saviour who was able to bring us to God, or to worship the gods many or the lords many whom the Romans served.

Now it was so that a Roman mother had come to the scene of the martyr's sufferings, holding by the hand a little boy of nine years old.

The question was asked the child; and to the surprise of those who heard it, he replied, 'God is one, and Jesus Christ is one with the Father.'

The prosecutor heard, but far from being either softened or convinced, was filled with fresh rage—'It is a snare,' he cried: 'Oh, base and wicked Christian! thou hast instructed that child to answer thus' Then turning to the boy he said, more mildly, 'Tell me, child, who taught you thus to speak? How did you learn this faith?'

The boy looked lovingly in his mother's face and replied, 'It was God's grace that taught it to my dear mother; and she taught me that Jesus Christ loved little children, and I learned to love him for his love to us.'

'Let us see now what the love of Christ can do for you,' cried the cruel judge; and at a sign from him, the lictors, or officers, who stood ready with their rods, after the fashion of the Romans, instantly seized the boy.

'What can the love of Christ do for him now?' asked the judge, as the blood streamed from the tender flesh of the boy.

'It enables him to endure what his master endured for him, and for us all,' was the reply.

And again they smote the child to torture the mother.

'What can the love of Christ do for him now?' they asked again. And tears fell even from heathen eyes as that Roman mother, a thousand times more tortured than her son, answered 'It teaches him to forgive his prosecutors.'

The boy watched his mother's eye, and he thought of the sufferings of his Lord and Saviour; and when his tormentors inquired whether he would acknowledge the gods they served, and deny Christ, he still answered, 'No! there is no other God but one; Jesus Christ is the redeemer of the world.—He loved me and I love him for his love.'

The poor child now fainted between the repeated strokes, and they cast the mangled body into the mother's arms, crying, 'See what the love of Christ can do for him now.'

As the mother pressed him gently to her own crushed heart, she answered 'That love will take him from the wrath of man to the peace of heaven.'

'Mother,' cried the dying boy, 'give me a drop of water from our cool well upon my tongue.'

The little martyr spake no more; and then the mother said, 'Already, dearest, thou hast tasted of the well that springeth up to everlasting life, arise now, for thy Saviour calleth for thee. Young, happy martyr, for his sake, may he grant thy mother grace to follow thy bright path.'

The boy faintly raised his eyes, looked to where the elder martyr was, and said again, 'There is but one God, and Jesus Christ whom he has sent;' and so saying, he died.

"DON'T SHUT THE BIBLE."

"Mother, the icy hand of death
Doth chill my limbs, and stop my breath;
Read me those sacred words again,
They soothe my spirit, ease my pain."

She took the precious Book, and read
How Jesus long ago had said,
"Let little children come to me,
For such shall heaven's household be."

She closed and laid aside the Book,
And in her arms the sufferer took;
His eyes grew dim, his utterance weak,
But still he struggled hard to speak.

He struggled long; what would he say
Ere death has sealed his lips for aye?
"Don't shut it up!" at length he cried—
"Don't shut the Book!"—then calmly died.

"Don't shut it up!" his spirit sings,
While upward borne on angel wings;
"Don't shut the Bible!" seemed to say
His cold and palid lips of clay.

"Don't shut the Bible!" still I hear;
It sounded sweetly in mine ear.
From morn till noon, from noon to even,
It speaks to me a voice from heaven.

"Don't shut the Bible!" God on high,
With threat, proclaims, "or man will die;"
"Don't shut the Book!" a voice of love
Doth ever whisper from above.

"Don't shut the Bible!" till its light
Dispels the gloom of pagan night;
Till sin's dominion is no more,
And Jesus reigns from shore to shore.

EVENING HYMN.

The day is past and over:
 All thanks, O Lord! to thee.
 I pray thee now, that sinless
 The hours of dark may be.
 O Jesu! keep me in thy sight,
 And save me through the coming night!

The joys of day are over;
 I lift my heart to thee;
 And ask thee that offenseless
 The hours of dark may be.
 O Jesu! make their darkness light,
 And save me through the coming night!

The toils of day are over!
 I raise the hymn to thee;
 And ask that free from peril,
 The hours of dark may be.
 O Jesu! keep me in thy sight,
 And guard me through the coming night!

Anatolius of Constantinople.

Book Notices.

THE PRINCETON REVIEW for October. Philadelphia: P. Walker. London, C. W.: Rev. A. Kennedy.

We duly received the October number of the PRINCETON, which has as usual a number of able articles. Several of the subjects treated are of great practical importance to churches in the present day, especially the articles entitled, "The Church and the Poor," and "The Plea for High Education and Presbyterian Colleges." The following is a list of the articles embraced in the present number: The Matter of Prophecy; The Presbyterian Historical Society; The Church and the Poor; A Plea for High Education and Presbyterian Colleges; Christian Enterprize; African Colonization, and Letter from Prof. Lewis.

BIBLIOTHECA SACRA AND BIBLICAL REPOSITORY for October.—Andover: W. F. Draper. Montreal: F. Grafton, *Witness* office.

The October number of this Review contains the following articles: The Atonement in its Relations to God and Man; The Apostolic Salutations and Benedictions; Wedgwood on English Etymology; The State and Slavery; English Etymology as adapted to popular use; Editorial Correspondence; Recent German works on Liberal Education; Miscellaneous German works; Recent English works; Egyptology, Oriental Archæology and Travel. The articles in this Review are ably written. The first article is a defence of Dr. Beman's work on the atonement, which some time ago was reviewed in the *Princeton Review*. The writer, in the main, vindicates the theory of Beman commonly known as the *Governmental theory*, although he points out several defects and expressions liable to be misunderstood. While not agreeing with the writer in many of his views, we regard the article as written with candour and ability. This review, generally, contains a good deal of intelligence with reference to Theological Literature, German as well as English and American. It can be obtained from Mr. Grafton, office of *Montreal Witness*, Montreal, at the rate of \$3 00 per annum.

MONEYS RECEIVED UP TO 22ND DECEMBER.

SYNOD FUND.

Cartwright \$2 00, Ballyduff \$1 20	\$3 20
Ingersoll (Knox's)	8 00
Beverly	5 00
Blandford and Innerkip	8 50
Ayr (Knox's)	12 00
Smith's Falls	4 63
Doon	3 00
Galt (Knox's)	30 12
Wardsville	4 75
Hospeler	2 26

FRENCH CANADIAN MISSIONARY SOCIETY.

Madoc	\$2 73
Elora (Chalmer's Church, S.S.)	3 20
Farnham, Centre and West	4 00
Oncida	7 10
Sullivan and Glenelg	6 08
Indian Lands	\$8 00
Roxboro'	2 00
	10 00
Wakefield	7 31
Port Dalhousie	\$3 25
Niagara	2 50
	5 75
Wardsville	4 38
Flos	2 00
Cartwright \$3, Ballyduff \$1 53	4 58
Camden	8 00
Rockwood	2 50
Wick	3 10

WIDOWS' AND ORPHANS' FUND.

Ingersoll (Knox's)	\$6 00
Beverly	5 50
Fergus	24 00
Erin \$6 06, Caledon \$4 09	10 15
English River and Durham	5 00
Caledonia \$12, Allan Settlem't \$8	20 00
Eramosa	7 00
Sullivan and Glenelg	8 07
Walkerton	5 00
Wakefield	10 72
Naira Church	3 00
Port Elgin	3 00
Galt (Knox's)	41 30
Columbus and Brooklin	13 75
St. Andrew's	6 61
Flos	4 00
Scarboro' (not \$2)	8 00
Galt 2nd	12 00
Cartwright \$3 60, Ballyduff \$2 77	6 37
Westport	2 65
Colborne \$3 90, Brighton \$2 60	6 50
Wick	2 40
With rates from Rev. A. Melville, Rev. S. C. Fraser, Rev. J. Middlemiss, Rev. T. Alexander, Rev. W. T. Murdoch, Rev. D. Paterson, Rev. N. McKinnon, Rev. J. McEwen, Rev. W. Barrie, Rev. T. Wightman, Rev. J. W. Chesnut, Rev. A. D. McDonald, Rev. D. Anderson, Rev. J. Ferguson, Rev. J. Porteous, Rev. J. A. Thompson, Rev. A. McLean, Morrison;	

Rev. D. Walker Rev. A. Young, Rev. J. Gillespie.

COLLEGE.

Essa 1st	\$4 53
West Gwillimbury 1st	3 47
	\$8 00
Blandford and Innerkip	8 09
Thamesford	10 00
Cold Springs	6 00
Dundas	25 00
Kinston, Brock Street	11 00
Toronto, Bay Street	22 00
Wakefield	10 10
Avonbank \$4 25, Fullarton \$3 75	8 00
Harpurhay	3 58
St. Andrew's	4 46
Kingston, Chalmer's Church	20 00
J. R. Perth	1 50
Ingersoll, Erskine Church	8 25
Acton	13 4
Westport	3 0
Egmondville	4 5

COLLEGE BUILDING.

La Chute, Henry's Church	\$5 00
A. D. Ferrier, Esq., interest on subscription	29 00

MISSIONS TO CHINA.

St. Andrew's, S.S.—Miss Hibbard's class	\$2 25
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CHURCH AT ASSINEBOINE.

St. Andrew's, S.S.—Miss Hibbard's class \$1 10, Miss McPhee's 53c.	\$1 66
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FUND FOR AGED AND INFIRM MINISTERS.

Barrie	\$4 97
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HOME MISSION.

St. Mary's	\$31 00
Galt (Knox's)	21 90

FUND FOR DISTRESSED OPERATIVES IN BRITAIN.

Port Dalhousie	\$22 25
Niagara	20 25
Wardsville	16 12
Erin \$7 40, Caledon \$5 25	12 65
Chatham (Rev. M. Walker)	30 50
Brampton 1st	11 00
Drummondville	40 00
Madoc	7 20
Ashburn \$1, Utica \$5 10	6 10
St. Eustache	\$8 60
Grand Friere	20 40
	29 00

FOREIGN MISSION.

St. Andrew's	\$3 67
Chatham (Mr. McColl's)	14 35

MISSION TO AMERICAN INDIANS.

Friend	\$5 00
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