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THE
HOME & FOREIGN RECORD
OF THE
CANADA PRESBYTERIAN CHURCH.

No. 8.

JUNE, 1867.

VOL. VI.

THE DUTY OF THE CHURCH IN REGARD TO THE INCREASE
OF HER MINISTRY.

It is sometimes said that in Canada, taking all the religious denominations into account, we have too large a supply of ministers for our population. Regarding the general question thus raised, it is not, at present, necessary to make any affirmation; but certainly the *Canada Presbyterian Church* has not too many ministers,—not as many as she could well employ and as she urgently requires. For want of labourers many parts of her heritage are imperfectly cultivated, and much ground which she would wish to occupy has hardly been touched at all.

But had we a sufficient number of young men in training for the ministry, this great evil of which we complain, might soon be remedied. Here again, however, we have to note deficiency. The number of our candidates for the ministry is much too small both to fill the places of ministers who are being removed by death, and to extend the church in degree commensurate with the wants of an increasing population. We, in common with nearly all the churches, both in Britain and in America, which demand an educated ministry, are mourning our inability to find a sufficient number of students: for all who take an interest in this subject are aware that Presbyterians and Episcopalians are finding the same difficulty here; and that the Theological Seminaries of the Free and the United Presbyterian Churches in Scotland and of the great Presbyterian bodies in the United States are attended either by absolutely fewer students, or by fewer in proportion to the size and requirements of their respective denominations, than they were some years ago.

Were our object in this paper to show that the position and prospects of our own church, are not, in regard to the important interest spoken of, worse than those of other churches, a very good case might, we are satisfied, easily be made out. For while the churches referred to, on this and on the other side of the Atlantic, have been declining in the number of their students, ours has exhibited some measure of increase; and this in spite of circumstances which place us at a disadvantage as compared with those churches. There is no reason, therefore, why we should despair of our church as regards the object to which attention is being directed, even the securing of an adequate supply of students.

But we are not, at present, occupied in seeking material for self-congratulation or self-vindication; and these last sentences have been expressed chiefly in order to prevent that paralysis of hope in regard to our situation, which would hinder us from making any hearty effort to improve it.

With respect, then, to the general fact that the churches have so great

difficulty in finding students—what explanation can be given of a thing which seems so portentous as this? It is often said that the real cause is the *decay of piety in the churches*. But not to speak of the extreme difficulty of fairly estimating the religious characteristics of our own times as in comparison with those of times gone past, it may well be questioned whether the loss of spiritual vitality necessarily reveals itself in the way spoken of. Cases, not a few, might be pointed out in which churches have not only declined in zeal, but even widely departed from the faith, and yet the difficulty of which we complain has not been experienced.

We venture, then, neither to affirm nor to deny the decay of spiritual life in the church *on the whole*; but the statement will hardly be questioned that *the age in which we live is intensely secular*; and, it can hardly be doubted, is becoming increasingly so. It is little necessary to adduce proof of a fact which every reflecting man, whether he be a religious man or not, will readily admit. Trade, business, commerce, are insatiable in their demands. The stream is so strong that almost everything is borne along with it. Our young men of talent and energy must be given to business or to the more lucrative professions; and thus the number of those from whom the ranks of the church's teachers must be recruited, is sadly reduced. It is, no doubt, well that we should have strong guarantees for the absence of secular motive on the part of those who enter the ministry; but it seems clear that our theological students would be greatly more numerous were the secular currents not so difficult to resist.

Then, *the inadequate support of the ministry*, whether we regard it as but a token of the secular spirit or treat it as a distinct thing, has something to do with the evil which we are considering. Nor can we wait to adjust the question with those who tell us that it is well the church should not be encumbered with men who enter the "priest's office for a piece of bread:" a statement which is certainly true, but which is far from adequately representing the matter; inasmuch as many pious young men who would not shrink from poverty in their Master's service, fail to perceive in the church, where she deals hardly with her teachers, those tokens of *interest in them and sympathy with them*, which are so efficacious in drawing young men towards the sacred office.

The subject on which we write is one of the deepest concernment to the church. What pious member of our church can hear, without painful interest, the statement that we have too few ministers—too few preachers—too few students? How is the church, if weakened in the arm of her ministry, to do her Master's work—to propagate the truth—to "edify the body of Christ till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ?" We must, then, unless we would have great guilt upon us, earnestly consider this matter, and seek to ascertain what the church's Head would have us to do. Nor will our duty, it is believed, prove, in the main parts of it, difficult to discover.

Whether or not the state of things which we deplore is rightly connected with the decline of piety, no doubt *the increase of piety—the reviving of the church—the pouring out of the Spirit upon us*—would go far towards removing the evil. Let the religious convictions of men everywhere be deepened, and the things of the kingdom of Christ become more real to us, and the love of Christ in its constraining power be more felt, and then will large numbers be found saying in respect to every department of the Lord's service—"here am I, send me."

Let the church, therefore, seek an increase of spiritual life. Let us pray that God "in the midst of the years would revive His work." Let

us unite labour with prayer that our condition, as belonging to Christ's church, may be greatly improved and advanced.

But our prayers should have special reference to the subject before us ; for have we not been instructed to "pray the Lord of the harvest that He would send forth labourers into His harvest?" Never will God dishonour His promises, or teach His children to offer supplication which He does not mean to hear. Were fervent prayers offered up to Him who has been pleased, as touching this very matter, to instruct us what we shall do—to Him who can turn the hearts of men "as the rivers of water"—offered up by church courts and congregations and families among us—we should have little ground for doubt that a very happy change would soon become manifest. How *can* we—how *dare* we continue our complaints as to the evil or offer any suggestions towards its decrease or removal, till we have tested the value of this great instrumentality which God has permitted us to employ?

But while prayer is entitled to be mentioned *first*, our duty in the case will not be discharged until our prayers have been followed up by such wise and earnest exertions as we are competent to make.

Now there are certain measures of very obvious importance to which we take the liberty of inviting the attention of the ministers and members of our church.

Everyone knows that there are among us young men not a few, of real piety, and of the natural endowments requisite for the ministry, whose entrance upon the course of preparatory study might be determined by the wise encouragement of their pastor or of other intelligent christian friends. But of these many will never find their way into the ranks of our students unless they receive special encouragement from those upon whose wisdom and friendship they most rely—and, here, we must protest against the folly of saying that if these young men are such as represented—such as the church really wants to serve at her altars—they will come forward into the ministry without any solicitations whatsoever from without. In some cases they will ; in other cases they really will not. It is quite as legitimate, provided we are satisfied as to their piety, talents, and prudence, to invite young men to devote themselves to the ministry, as it is to ask men to serve the Lord at all ; and, as many, (humanly speaking) remain in sin and impenitence because no one has had faithful personal dealings with them concerning their spiritual interests, so many are lost to the ministry—though not to the church—because their humility has not been encouraged by the only parties who could render this service at once to them and to the body of Christ. One may have in his eye ministers and congregations who have sought out and cherished several young men who are now useful labourers in the church ; while other ministers and congregations who had equal opportunity of aiding in this good work have attempted (for we forget not that the most earnest efforts may prove unsuccessful) absolutely nothing.

We have amongst us many of the class of young men who might thus be sought out. Did we but approach them at the proper time and in the proper way, we might succeed in enlisting many valuable servants for the church whom we shall not otherwise secure.

Again, much might be done to encourage students by *aiding them financially during the period of their theological and especially of their literary studies*. A large proportion of our students are not in circumstances to go forward without interruption in their course, unless they receive pecuniary aid from some quarter ; nor is it nearly so easy now as it was some time ago for students to get schools—the mode of assisting their finances to which they generally applied themselves. The result,

then, if students are not aided, will be, in many cases, unnecessary delay in reaching the work of the ministry; and not a few, whom we might hope to enlist, will be altogether deterred from entering upon study. We require, therefore, *Bursaries or Exhibitions for students, as also a Fund from which cases of necessity may be met as they arise.*

The propriety and importance of giving such aid to students (not to speak of the effect of scholarships in stimulating to higher attainments) is recognized by all, or nearly all, the Presbyterian churches. Our own church has done somewhat here; but not nearly as much as is needed, and far less than has been done by the leading Presbyterian communities. We are not, indeed, in proportion to our numbers and wealth, doing what was done by the churches constituting the Canada Presbyterian church, years before the union.

We will not believe that our people are unwilling to respond to any call which may be made upon them with this end in view. There have been seen among us instances of generous liberality in the establishment of Scholarships and Bursaries which assure us of the interest which, at least some among us take in the training of our ministry, and which, we earnestly hope, may "provoke" many others. Especially should the wealthier members of our churches consider the good which they might do by contributing for this purpose. To help in bringing forward to the ministry those who by their faithful labours may be instrumental in saving many souls—this may be the highest honour which God shall ever put it in the power of some of His children to whom He has entrusted riches, to attain. We shall not, in the mean time, argue this point at greater length, but content ourselves with recommending it to the serious attention of the churches; and may He who has given us all we have, and whose stewards we are, put it into the hearts of those who can best respond to this appeal, to do so cordially and promptly.

And let all who love the Saviour and believe in the ordinance of the christian ministry as a principal means of spreading abroad the knowledge of His name and securing the triumph of His kingdom, aim at doing their duty in regard to this most important matter: let them labour and pray that there may not be wanting men, who, by true consecration to God, and by the necessary discipline of study, shall be found well qualified to "preach the unsearchable riches of Christ;" and to "feed the church of God which He hath purchased with His own blood."

Missionary Intelligence.

LETTER FROM REV. J. NISBET.

FOR SABBATH SCHOOL CHILDREN.

The subjoined letter was recently received by the Hon. J. McMurrich, for the children of the West Church Sabbath School. As many Sabbath Schools are interested in the Mission, and contribute to the funds, we have pleasure in publishing Mr. Nisbet's letter.

MY DEAR YOUNG FRIENDS,

You will no doubt be glad to hear from me, from this far away place in the great North-West that you hear so much about. Since I last wrote to you I have travelled many a mile, and have seen many things that would be very strange to you.

First of all I left Red River Settlement on the 7th June, with all the company that were belonging to the Mission, with two others who were going to their friends hereabout.

All our goods were carried on carts—each cart was drawn by one ox, harnessed something like a horse. Mrs. N. and our little girl and a young woman rode in a light waggon with a canvas cover over it, such as you sometimes see in Canada. For myself, I was generally on horseback, but frequently walking, as the oxen do not go very fast.

We had tents such as soldiers use, which we pitched every night, and in them we were generally very comfortable. The sabbaths were delightful to us. Both men and animals were always prepared for the weekly rest. It was pleasant to see the poor oxen and horses evidently enjoying the rich pasture of the wilderness, and the rest they had from their daily toil. We had regular sabbath services, and in our prayers we did not forget the friends in Canada who had sent us on this Mission, nor the Sabbath School children who were weekly giving their little savings to help on the work.

We had a good many creeks and rivers to cross, and I daresay you would have been much amused had you seen the plans that were fallen upon for crossing such as were too deep for loaded carts. I suppose none of you ever saw a boat made with two cart wheels tied together and an oil cloth spread over them, or one made of ox hides sewed together and stretched on a rough frame that would take two carts and their loads at a time. Such were the contrivances for getting over streams where there are no bridges or large boats by which we could cross. We passed over a great deal of beautiful country, with hills and valleys, streams, lakes, and ponds. Hundreds of ducks were swimming about in the little lakes, and sometimes they furnished a dinner for us; cranes were also seen occasionally, and a few of them were shot for our sabbath dinners. Forty days after we left our Red River homes, we got to a place called Carleton House, on the north branch of the great Saskatchewan River, and there we camped for one week while I went to see some places that I might fix upon one for our future home. Then we came to this place as being the best on the whole that we could find. We did not see very many Indians on our way. They were gathering to one place to consult about going to war against a tribe called Blackfeet, for that tribe and the Crees are always stealing horses from each other, and that occasions war.

Since our settling here I have taken a journey of 500 miles up this river, with no one but my interpreter with me. We met a good many Indians on the way, to whom we talked about the Saviour, and we told them where our camp was and what we intended to do in the country as Missionaries. One night a small company of young men came to us where we were camped. Very likely they were on a horse-stealing expedition. We talked to them nearly all night, and they seemed somewhat interested. You can scarcely imagine the fantastic ways in which these Indians dress. You can scarcely find two dressed alike. They are very fond of ornaments, beads, brass rings, brass wire, &c. Sometimes you might see men with half a dozen pieces of brass wire bent like rings in each ear. It is common to see two locks of the hair with small brass wire twisted round them, which make them appear like two brass whip cords. Often you may see men with a square piece of moose leather covered with bead work hung before the breast. One of the company of young men I was speaking of had a sort of jacket of blue cloth and red stripes, with no fewer than three dozen of large brass buttons ornamenting the front of it, and I daresay he thought himself very grand. Earrings are common both with men and women, and bracelets of any kind. Instead of trousers the

men wear leggings, which are often ornamented with beads. The women wear dresses that come down below the knees (but would not admit of crinoline) and beaded leggings. Their shoes are made of soft moose leather, prepared by themselves, and are often covered on the top with bead work. For an upper covering, both men and women wear blankets, sometimes a dressed buffalo robe or moose skin. Very often the poorer sort are very ill clad. They live in leather tents, made usually of buffalo skins, sometimes of moose skins; from six to fifteen skins go to a tent. A fifteen skin tent was my house for more than three months after coming here, but we are now living in two small houses, and we hope to have a better one built next summer.

Very few Indians of this territory have as yet been prevailed upon to build houses and settle on the land. The Indian settlement at Red River is almost the only example of this kind. Some of them hereabout cultivate small patches of potatoes, but they do not live at their little fields, but only visit them for planting, hoeing, and digging.

The Episcopal and the Wesleyan churches have some missions in the territory; but, compared with the extent of the country, these are few indeed. The great majority of the Indians are nothing but wandering savages still; and it is our desire to bring some of them to the knowledge of the gospel—the blessings of which you all enjoy so fully.

I have seen many bright boys and girls among the children, who, but for their dirty faces, would look very well. I earnestly hope we may be able to induce a number of these to come to school when we get accommodation made for them. I am sure some of them would make clever men and women if they were taught, and could be delivered from the wandering, and somewhat idle habits of their race. I hope you will always take an interest in this work, and I know that your worthy superintendent can tell you of several ways by which you can help us. By your sabbath school missionary boxes you can do much, but your little fingers might also be busy for us at spare times. Any sort of clothing is as good as money here. Some of the little girls at Red River made up a nice contribution of socks and stockings for the mission before we left the settlement—all knitted by their own little fingers—and I know that many of you, and the young people of many sabbath schools, could do something of the kind for us. I have two services every sabbath, when the Indian language is generally used, and I also hear a few little children repeat their questions. We have also a prayer meeting every Wednesday evening. At these services we always remember the christian people who have sent us here, and the sabbath schools that help on the work by their contributions and their prayers.

We are here a very few in a great wilderness, with no white people within sixty miles of us; but plenty of work keeps us from thinking the time long; still we often think of the happy times we had in Canada, or the Red River settlement, and we wonder if the time will come in this place when we shall enjoy the society of christian friends as we did in those. Let us hope and pray that we may, before long, have many christian Indians settled around us, and that will afford us more joy than all the comforts we have left ever did.

I wish you much joy, comfort, and prosperity, during the year on which we have entered. I shall be happy to hear from you from time to time; and I shall not think it a task to write you an occasional letter, as I may have opportunity.

My dear young friends,
Yours most sincerely,

JAMES NISBET.

“ PRESBYTERIAN MISSION,
Prince Albert, Saskatchewan,
18th January, 1867.

MISSIONS OF FREE CHURCH.

The May number of the Free Church Record mentions that at *Nagpore*, five individuals had on profession of their faith in Christ, been received into the church by baptism, two men and three females. They had been for several months under instruction and the missionaries had every reason to be satisfied with their intelligence and sincerity.

Several interesting extracts are given from the Journals of Messrs. Dawson and Hardie who had made a tour of three weeks in a region where the Gonds abound. They preached in all in 58 villages, to about four thousand souls. They state that on some occasions the consciences of their hearers gave evident and unmistakable response to the word from without. The people in several places were more than usually kind.

The Record contains interesting extracts from the Journal of Rev. B. Ross, of Porie, in Caffraria, who had made a tour into the Transkei territory to visit the transplanted population.

The missionary intelligence contained in the April number of the Record is interesting and encouraging. Mr. Gardner at Puna gives an account of a missionary tour among the villages, in the course of which he found many precious opportunities of preaching Christ. Dr. Wilson, the veteran missionary of Bombay, describes what he calls "a holiday visit to the jungles of the Northern Konikan." His special object was to visit Mr. Shapurji, who superintends a mission to the Waralis. He found the mission progressing. Mr. Shapurji has intercourse with all classes of the natives, Hindus, Parsis, as well as the wild tribes. There is a hopeful opening for a school among the Waralis at one of their most important settlements.

At JALNA the work of evangelism is, under God, prospering greatly during the past year, twenty adults and three children were added to the membership of the Church, so that the entire number is now about 100. Not a few native Romanists from Southern India, at present stationed at Jalua, have attached themselves to the Church.

At MAHANAD, the native missionary, has received another convert into the communion of the church. His name is Shoshibhus Mitra, cousin of the head master of the Anglo-vernacular school. The new convert received his first religious impressions at Calcutta, whence he was removed by his friends, lest he should become a christian.

JEWISH MISSIONS.—From the Jewish mission at Constantinople, very encouraging accounts have been received. There has been a work of great interest in connexion with the schools, and many of the children seem to have felt the power and reality of the truth.

MISSIONS OF UNITED PRESBYTERIAN CHURCH.

OLD CALABAR.—At Old Calabar, three converts, one young man, and two females were lately admitted into the church by baptism. One of them is the first of the tribe to which she belongs that has been received into the church. The missionaries had several opportunities of saving life.

JAMAICA.—The Rev. W. Gillies states that in Jamaica generally, and especially in Kingston spiritual deadness largely prevails. The appliances for evangelistic purposes are more numerous, and more effectually wrought than before, but still indifference and coldness prevail. Various causes are given as contributing to this state of things. The missionaries earnestly seek the prayers of the the people of God throughout the christian world, there then may be an outpouring of the spirit and a work of awakening and reformation throughout the island.

The April number of the *Missionary Record* contains the accounts of the Church for the year 1866. The aggregate amount is larger by £483 12s. 2d. than it was in 1865, the total amount for 1866 being £44,972 0s. 8d. The amount received for Foreign Missions shows a decrease of £4158 13s. 7d.

The Record contains a lengthened but interesting communication from Rev. John Robson, missionary in India, who is on his way to Britain. Mr. Robson came by a new route from Ajmere through Newar, with the view of visiting some of the more important places of Rajpootana, and preaching the gospel in a district where it had not before been proclaimed. Mr. Robson received much hospitality in the course of his journey, and had fine opportunities of preaching the gospel and circulating the word of God.

MISSIONS OF IRISH PRESBYTERIAN CHURCH.

The Rev. Mr. Wallace, missionary at Surat, earnestly pleads for the means of placing the mission school at that station in a higher and more efficient footing so as to be equal to the government establishment, where a good education is given, but where there is no religious instruction and no liberty for the word of God.

Attention is largely given to the organization of a mission to China by the Irish Presbyterian Church. The subject will no doubt be before the General Assembly and from the interest which the proposed mission is exciting throughout the church, there is no doubt that the undertaking will be begun.

ACCESSION TO CHURCH AT AHMEDABAD.—Mr. Moore writes that he has recently admitted to the church, by baptism, a young man, attractive and promising. He is the first convert from the neighbourhood to which he belongs. He is of a very amiable disposition, and the native christians were delighted at his admission into the church.

GOGO.—Mr. Beatty, the last appointed missionary to India, gives his first impressions of the work at Gogo. He gives the following statistics of the station :—

Baptized christians	9
Inquirers	2
Schools.....	6
Scholars in attendance	300

CHINA—ENGLISH PRESBYTERIAN MISSION.

We regret to hear of the serious illness of Dr. Maxwell at Formosa. He was however by last accounts in a convalescent state. He mentions that the church is increasing. From four to six adults were waiting for baptism. Dr. Maxwell earnestly pleads for more missionaries.

At Amoy there has been marked progress during the past year, there having been 64 adult baptisms in the course of the year. There is a wide spread interest in the gospel among the general population. One encouraging symptom is the readiness of the native congregations to assist in supporting the missionary labourers.

The Rev. C. Douglas announces the baptism of 12 new converts at Bay-pay. There are now eight students in course of preparation for the work of evangelists. Several more have proposed themselves to the missionaries ; but great caution is needed in dealing with such applications.

MADAGASCAR.

The first of the memorial churches has been opened in Madagascar at Ambatona, Ranga, where in the earlier days of the mission its first chapel was erected, which was afterwards used as a jail. There was great interest felt on the occasion. The Queen sent persons to represent her. The crowds were very large, many taking their places at the church doors hours before the commencement of the services.

EASTERN TURKEY.

Much interest is felt in a religious awakening which has taken place in Eastern Turkey in connexion with the operations of the American Mission. The awakening began with the work of prayer in January. Since then prayer meetings have been held in two places of worship daily morning and evening. Nearly all the members of the church have been under deep convictions of sin, and many from without are seeking the way of life, and not a few give satisfactory proof of a change of heart.

The awakening has also extended to the villages around.

General Religious Intelligence.

ENGLISH PRESBYTERIAN CHURCH—MEETING OF SYNOD.

This Synod met at Manchester in the end of April. The Rev. J. C. Patterson was chosen Moderator.

The subject of union was one of the principal subjects before the Synod. Dr. Hamilton presented the report of the committee on union, which embodied the returns from the different Presbyteries. On one point they all agreed, viz., the desirableness of the union. On several minor points the views of the Presbyteries differed from each other; most of them were in favour of negotiating for a union in England without waiting until a union should take place in Scotland. After full discussion the following motion was adopted.

“That, without prejudging the important questions under discussion as to the character and extent of the contemplated union, it is desirable that this Synod and the English Synod of the United Presbyterian Church should be brought as soon as possible into direct communication, and that it be remitted to the Committee on Union to consider the best means of obtaining ecclesiastical access in a constitutional manner to the said English Synod, and to report at the next Synod.”

The college report referred to the resignation of the Rev. Dr. McCrie, in consequence of impaired sight, and to the proposal to appoint Rev. Dr. Cairns of Berwick as his successor. The Synod agreed that in the present state of the Union negotiations it was expedient to defer making any permanent appointment. Dr. McCrie was requested to occupy the position of Emeritus Professor and the committee was appointed to secure him a retiring allowance. The college report stated that the number of students during the last session was 18.

The Report on Foreign Missions was interesting and encouraging. It stated that during the year 76 men and women had been baptised in China; of these, 64 were in the Amoy district, 8 in the Swatow district, and 4 in Formosa. The converts under charge of the mission numbered upwards

of 350. Adding the converts under the American, and the London missions, the number was increased to 1,000. Among those baptised in the Amoy district was a Buddhist priest. At Chin Chew a chapel had been rented. In the Amoy district they had now 27 native helpers employed. In India it was year by year becoming more apparent that the stronghold of Hindooism was crumbling before civilisation and Christian missions. The funds received for carrying on missionary operations were still far from adequate; the receipts for the past year had been £8,186, and the expenditure £7,358.

On motion made and seconded the report was adopted. Additional interest was imparted to the proceedings of Synod in connexion with Foreign Missions by the presence of the Rev. Mr. Swanson, a missionary from China, who addressed the Synod on the subject.

The Home Mission referred to new stations opened at Norwich, Camberwell, Hull, Wethington, and Varschall Road, Liverpool. In Nottingham a site for a church had been obtained and the sum of £1,500 subscribed for the erection. At Worcester a church had been built at an expense of £5000. The committee had endeavoured to raise the stipends of ministers to a minimum of £150.

Deputations from the Free Church, the United Pres. Church, and the Irish Presbyterian Church addressed the Synod. The Committee on the Hymn-Book gave in a final report, which, notwithstanding a long memorial from Mr. McFie pointing out what he regarded as serious errors in some of the Hymns, was adopted.

ITEMS OF GENERAL RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.—The annual meeting of the British and Foreign Bible Society, was held in Exeter Hall on the first Wednesday in May. The proceedings were quite as interesting and encouraging as on any former occasion. The issues of the Society during the past year were 2,383,380 copies making the total issues of the Society, 52,669,089 copies. The total receipts were £187,508 17s. 7d., and the expenditure £206,445 17s. The Bishop of Carlisle was one of the speakers. In the course of his address, he protested strongly against the attempts which are being made to attach the church of England to the corrupt churches of the East and West, and to separate her from the sound and faithful churches at home and abroad.

DEATH OF MR. HENDERSON OF PARK.—Mr. John Henderson of Park died on Wednesday at his residence in Renfrewshire at the age of 85. Mr. Henderson is said to have given away for many years from £30,000 to £40,000 a year for religious and benevolent objects: He was one of the founders of the Evangelical Alliance. He was an honoured member and elder of the United Presbyterian Church, and his removal will be deeply felt not only in his own section of the Church, but throughout the Church generally.

ANGLICAN COUNCIL.—The Archbishop of Canterbury has issued an invitation to all Bishops in visible communion with the United Church of England and Ireland to attend a meeting at Lambeth on the 24th Sept. and three following days. Many Bishops are expected to be present not only from England and Ireland but also from the colonies and from the United States.

MORMON COUNCIL.—A Mormon council was recently held in London, England, presided over by Brigham Young, Jr. "President over all the saints in Great Britain and in Europe." It is said that in London there

are ten branches or congregations with 93 elders, 21 deacons, 1030 members on the books. There were admitted during the year 110 converts but 44 were excommunicated.

THE LATE DR. JOHN CAMPBELL.—Most of the religious papers and magazines refer at length to the life and labours of the late Dr. John Campbell, being editor of the *British Banner*, and afterwards of the *British Standard*. He was for years the minister of the Tabernacle. Besides editing the *Banner*, *Standard*, and other periodicals, he published the *Martyr of Erromanga*, the memoir of David Nasmyth and other works.

UNION.—Great anxiety will be felt to hear the result of the Ecclesiastical meetings in Scotland on the subject of Union. Discussions have taken place both in the Edinburgh and Glasgow Presbyteries of the Free Church, Dr. Begg in the Presbytery of Edinburgh, and Dr. Gibson in that of Glasgow urging delay. The motion of the former was carried in the Edinburgh Presbytery, while that of Dr. Gibson was lost.

EPISCOPAL APPOINTMENTS IN ENGLAND.—The recent appointments under the auspices of Lord Derby have been of the High Church School. The new Bishop of Rochester, with the new Bishop of Calcutta, are both of this section of the church.

EVANGELISTIC WORK IN ENGLAND.—The London correspondent of the Presbyterian, Philadelphia, gives the following notice of the labours of several of the English nobility. "Lord Radstock, a young and pious nobleman, has been preaching and teaching, with blessing, at Brighton and Super Mare. The Earl of Cavan has been holding revival meetings at Taunton in Somersetshire, a High-church town, chilly and half dead. Lord Teynham, who is a Baptist in principle, preaches frequently in different parts of the country; while Mr. Blackwood, husband of the Dowager Duchess of Manchester, is—as he has done for several years—preaching at Beckinham, and other places near the metropolis, with a fullness of knowledge, clearness of exposition, and convincing earnestness, which place him foremost, in most respects, as an evangelist. Another devoted preacher is Lord A. Cecil, of the ancient house of which Queen Elizabeth's illustrious counsellor was the founder.

THE PARIS EXHIBITION—CHRISTIAN EFFORT.—It is gratifying to contemplate the efforts being made for the advancement of the cause of truth in connexion with the Paris Exhibition, efforts to which are put forth with the sanction of the French authorities. There is the Bible stand with zealous and devoted men offering the Word of God, in every language of the strangers who pass by. There is also a building jointly used by the British and Foreign Bible Society, and the Society for promoting christianity among the Jews. There is another building with the *British Workman* and similar publications, to attract the eye of the visitor. Then there is the Missionary Museum, intended to shew the original state of the natives in the various mission stations, and their social developement since the introduction of christianity. The institutions that have contributed to the formation of this museum are the Paris, London, Church, Wesleyan, Baptist, Moravian, Free church of Scotland, Basle, Netherlands, Berlin, Denmark, Breton, and New York Societies. There is also a hall (Salle Evangelique) capable of containing 600 people, where worship will be conducted and prayer meetings held. It is to be hoped that much seed will thus be scattered which will yet produce abundant fruit to the glory of God.

PRESBYTERIAN UNION IN THE UNITED STATES.—A report from the

joint committee on union was laid before the general assemblies of the old and new schools. It is likely that the matter will be referred to Presbyteries, for consideration, and that, in the event of their report being satisfactory, the union will be effected next year.

Home Ecclesiastical Intelligence.

MITCHELL.—The Rev. J. W. Mitchell has been ordained and inducted as pastor of the congregation at Mitchell. We trust that, after its long vacancy, the congregation will enjoy a time of prosperity under its young and promising pastor.

MARKHAM.—The Rev. F. Duncan, formerly of Knox's church, Brampton, has been inducted as pastor of the congregations of Brown's Corners, and Melville Church.

KILBRIDE.—The Rev. W. H. Simpson has received and accepted a unanimous call from the congregation of Kilbride.

ENGLISH RIVER, &c.—The Rev. C. M. McKeracher has received and accepted a call from the congregation of English River, C. E.

BOBCAYGEON.—At Bobcaygeon on the 20th Jan. last, a substantial and handsome frame church was opened for the use of the Canada Presbyterian congregation of that place. In absence of the Rev. John Roger, through other engagements, two suitable and acceptable discourses were delivered on the occasion by the Rev. James Thom, Lakefield. As usual a soiree was held next evening when addresses both profitable and entertaining were delivered. Comparatively little debt remains.

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

	By Congregation.	By S. School.	Total.
To Home Mission Fund.....	\$90 00	\$14 00	\$104 00
“ Knox College “	30 00	10 00	40 00
“ Foreign Mission “	20 00	5 00	25 60
“ Widow & Orphan's “	20 00		20 00
“ Indian Mission “		9 00	9 00
“ French Canadian “	18 00	5 00	23 00
“ Synod “	10 00		10 00
“ Presbytery “	5 00		5 00

\$236 00

BRANTFORD, WELLINGTON STREET.—On the 17th of May, the Wellington-street Congregation, Brantford, held one of their social meetings in the Church. In the course of the evening two of the members of Session, Messrs. McNaughton and Turnbull, on behalf of the Congregation, presented Mr. Adam Ker with an address previously to his removing to Galt. The address was accompanied with a number of theological and other religious books, 17 volumes, which were presented to Mr. Ker as a token of friendship. To the address Mr. Ker made a very appropriate and affecting reply. Mr. Ker has for several years filled the several offices of Sabbath School Superintendent, Ruling Elder, and Treasurer of the Congregation. His indefatigable attention and extensive liberality had been so manifest and satisfactory that the Congregation could not allow him to

remove from among them without tendering to him some small mark of their respect and esteem. After the presentation, short appropriate addresses were delivered by Messrs. Ker, Roy, Turnbull, McNaughton and the Rev. Mr. Lowry.

Mr. Ker removes from Brantford with the sincere wishes for his welfare of all who knew him; and, on the part of the Wellington-street Congregation, with deep regret that they are about to be deprived of his assistance and fellowship.

THE DEPUTIES FROM SCOTLAND AND IRELAND.—The deputies from the Free Church, Rev. Dr. Fairbairn, Principal of the New College Glasgow, and the Rev. Mr. Wells, and those from Ireland, Rev. Dr. Denham of Londonderry, and Rev. Dr. Hall of Dublin, are now on this side of the Atlantic. They have already visited the Assemblies of the Presbyterian church in the U. S. Dr. Fairbairn and Mr. Wells may be expected for a short time at the meeting of our Synod in Toronto. We hope Drs. Denham and Hall may also be able to visit us.

THE MEETING OF SYNOD.—The present number of the Record will reach our readers at the time of the meeting of Synod. In view of the importance of the meeting, and of the many questions of interest coming before the court, we trust that many prayers will be offered up for divine guidance and an abundant outpouring of the spirit.

PROCEEDINGS OF PRESBYTERIES.

PRESBYTERY OF GREY.—This Presbytery held an adjourned meeting at Walkerton, on 14th and 15th May. There were present seven ministers and one elder.

A letter was read from Mr. Wm. M. Christie, declining the call to Egremont. Mr. Moffat's resignation of the charge of Hanover and West Brant Stations was accepted of. As regards the supply of stations in that neighbourhood, West Brant was connected with the congregation of North Brant and South Elderslie, and West Bentinck and Hanover were connected with a view to their being supplied together as Mission Stations.

The Remits of Synod were taken up. Of the *first* clause of the Deliverance on the Home Mission Committee's Report, sent down, that namely proposing that "Presbyteries, when they shall see fit, shall appoint ministers as ordained missionaries over mission districts, &c.," the Presbytery approved. On the *second* they came to no finding. The *first* question of the Remit anent representative elders, they answered in the negative. To the *second* no answer. As regards a General Assembly, they agreed to affirm the principle thereof, without committing themselves to details. The Remit anent the reception of ministers was not taken up.

Dr. Jennings, Toronto, was nominated Moderator of Synod.

At a special meeting of this Presbytery, held 17th April, Mr. A. Brown, late of Mono, was inducted to the pastoral charge of the congregation of St. Vincent, Sydenham, and Euphrasia.

Next ordinary meeting at Owen Sound, on the 2nd Tuesday of July, at 3 o'clock, p.m.

WM. PARK, *Presbytery Clerk.*

PRESBYTERY OF OTTAWA.—This Presbytery met on the 7th May. The opening sermon was preached by Mr. McKenzie. The first sederunt was devoted to religious conference.

1. Mr. McKerracher has declined the call from Cumberland.
2. Reports of Presbyterial Visitations were given in, and ordered to be kept in *relentis* for future reference.
3. Home Mission matters received lengthened consideration. The services

for the past three months were reported, and provisions made for the next three months as far as means allowed. The cases of two Probationers who had been allocated to the Presbytery, and declined to appear, were ordered to be reported to the Synod.

4. Mr. James Pritchard and Mr. James Carswell applied for admission into the church. The Presbytery agreed to apply to Synod for leave to receive them.

5. Synod business. The Presbytery disapproved of giving more than one representative to each charge, although there may be two or more sessions.

The Presbytery disapproved of the proposition to allow sessions to be represented by a member of another session.

The Presbytery approved of giving a seat in church courts to ordained missionaries appointed over mission districts.

The Presbytery, by a majority, approved of having the business of the church transacted by a large committee under the conditions laid down in the remit.

The Presbytery, by the casting vote of the Moderator, nominated Dr. Irvine as Moderator of next Synod.

Mr. D. Wardrope, minister, and Mr. Thomas Graham, elder, were named as the representatives on the Committee of Bills and Overtures.

6. Next meeting was appointed to be held in Knox's Church, Ottawa, on the first Tuesday of August, at 7 30 p.m. Mr. McEwen to preach.

The other remits of Synod were not considered.

S. C. FRASER, *Presbytery Clerk.*

PRESBYTERY OF ONTARIO.—This Presbytery held its ordinary meeting at Oshawa on the 7th day of May. The following are the principal items of business.

A letter was read from the convener of the H. M. Committee, bearing that "the committee will not in future, pay the supplement granted to stations, to ministers of settled charges when supplying those stations." The presbytery, though strongly condemning that act of the Committee, agreed to take no further action thereon, leaving themselves free to express their mind at the Synod, when the report of said Committee comes up. Letters were also up before the Court from Messrs. Bowie and Reeve, excusing themselves for not fulfilling their appointments, within the bounds of this presbytery, last quarter. Without expressing their judgment on these particular cases, the Presbytery agreed to record their disapprobation at probationers not fulfilling their appointments. The Rev. J. R. Scott and Mr. A. Gordon were appointed members of "Committee on Bills and Overtures." The Rev. A. Topp, M.A., was nominated moderator of Synod. The Revs. J. R. Scott and G. Jamieson were appointed to dispense the Lord's-supper on convenient days;—the former at Ashburn, and the latter at Uxbridge.

The Presbytery adopted and ordered to be transmitted, three overtures: One *anent* the support of Aged and Infirm Foreign Missionaries, and that of the Widows of Foreign Missionaries; another, *anent*, a mission to the French Canadians; and a third, *anent*, Intercourse with the Presbyterian Churches of the Lower Provinces: The Rev. A. Kennedy, to support the first, the Rev. J. MacTavish, the second, and the Rev. R. H. Thornton, D. D; the third. After reasoning, the Presbytery decided that in the circumstances of the country, it is inexpedient to move in the matter of a General Assembly in the meantime. The questions in the remit of Synod, *anent* representative elders, were answered as follows:—That, when two or more distinct congregations, having separate sessions, are under the care of one pastor, *each of them should have a representative elder* in presbytery and synod; and, That the practice, hitherto obtaining in this church of allowing sessions to choose others than their own as representatives should *not* be continued. After hearing the clerk's reasons for resigning his office of clerkship, the presbytery asked him to withdraw his resignation, and agreed to appoint a mission secretary, to attend to the supply of vacancies. - Mr.

Riddell then withdrew his resignation; and the Rev. James R. Scott, of Whitby, was appointed secretary. The presbytery as craved, gave leave of absence to Mr. Riddell from June to August inclusive; and appointed Mr. Scott, clerk, *pro tem*, to whom all communications on the business of the presbytery, should, during that period, be addressed. It was agreed to hold the next meeting of Presbytery at Columbus, on Tuesday, the 9th of July, at eleven o'clock, *a. m.*

GEO. RIDDELL, *Presbytery Clerk.*

PRESBYTERY OF PARIS—This Presbytery held its regular quarterly meeting within Knox's Church, Woodstock, on Tuesday the 7th of May. There was a fair attendance of Ministers. The following are the principal items of business transacted. The Rev. W. T. McMullen was elected moderator for the ensuing year. Reports were given in as to the progress of the Missionary Stations at Beachville and New Hamburg. A letter was read from Mr. Richardson of Tilsonburg, craving leave of absence for three months on account of ill health, and the assistance of Presbytery in supplying his Pulpit. Both requests were granted.

Messrs. W. Robertson of Chesterfield, and Mr. George McVicar, Elder, were appointed on the Synods Committee of Bills and Overtures. The Rev. Mr. Proudfoot of London was nominated for moderator of ensuing synod.

The Synods remit "on the act for the reception of Ministers" was brought under consideration of Presbytery. The Presbytery unanimously approved of the addition suggested by the the Committee. Answers to Mr. Silver's reasons of Protest and Appeal were given in by the Committee appointed for that purpose, and adopted. An Overture from the the Session of Knox Church, Woodstock, in reference to "marriage with a deceased wife's sister" was read, and ordered to be duly transmitted to Synod. The Presbytery then adjourned to meet in River Street Church, Paris, on Tuesday the 6th of August at 10 *a. m.*

WILLIAM COCHRANE, *Presbytery Clerk.*

PRESBYTERY OF STRATFORD.—This Presbytery met at Stratford on the seventh day of May. The Rev. A. A. Drummond Moderator *pro tem*. There were nine Ministers and six Elders present. A remit from Synod respecting an act for the reception of ministers from other churches was approved of.

In respect to the remit anent the representation of Church Sessions, the Presbytery agreed that there should be no alteration in the present law respecting the representation of Sessions under one pastoral charge and that the practice hitherto obtaining Sessions choosing others than their own members as their representatives, should be discontinued.

In respect to the circular anent Psalmody the Presbytery consider it inexpedient that any changes should be made at the present time in the Psalmody of the Church.

A call from the congregations of West's Corners and Gamble Settlement to William Lundy, probationer, was sustained and presented to Mr. Lundy and he intimated that he required time to consider the matter of accepting the call.

The group of congregations under the pastoral charge of Mr. Renwick, being divided, at a previous meeting, into two separate pastoral charges, and Mr. Renwick having intimated his decision to remain with the congregations of Elma Centre and West Monckton, the Presbytery agreed that Mr. Renwick be released from the pastoral care of the congregations of Molesworth and Listowel and that these congregations be declared vacant on the 12th May—and that the clerk be instructed to apply to the Synod's central fund for a supplement of \$100 per annum to Mr. Renwick's stipend.

The ordination trials of Mr. J. W. Mitchell, were heard and sustained and his ordination and induction into the pastoral charge of Knox's Church, Mitchell, was appointed to take place on the 23rd day of May.

The next meeting of Presbytery is appointed to take place at Stratford, on the 9th July, at 11, *a. m.*

Communications.

A McDOWALL SCHOLARSHIP.

The Manse, Chatsworth, April 6th 1867.

DEAR MR. EDITOR—After having paid all expenses connected with the publisher of "Memoir of the late Rev. Jas. Mc Dowall" there will remain in my hands a considerable sum of money. Having placed it at the disposal of Mrs. McDowall, she has, very generously, directed me to hand it over to some one of the Schemes of the Church. It has occurred to me that there could be no disposition of it more appropriate, in every way, than to use it for founding a "McDowall Scholarship" in connection with Knox College. This disposition of the money would perpetuate in the Church the memory of a minister of rare genius and scholarship who was called away to much needed rest ere he had well begun his work; it might further encourage some young man from this district—to whom would belong the first chance of the Scholarship—to study for the ministry at a time when the Church is suffering from lack of labourers. Under the necessity of retiring to recruit health impaired in the work of a large congregation and wide mission field, I can do very little further in this matter till I return. In the meantime let me invite the co-operation of the personal friends of the late Rev. Mr. McDowall, and of such as feel an interest in the Scholarship department of our excellent College. You will, I feel sure, take charge with pleasure of any contributions that may be sent you for this object. While away I will keep the matter in view, and before the end of this year we may with the blessing of God be able to gift another Scholarship to Knox College.

Yours, &c.,
JAMES CAMERON.

OUR STATISTICS.

(To the Editor of the Record.)

DEAR SIR,—Although not claiming to be a *statist*, yet having had my attention lately directed to the statistics of our Church membership, I found myself wholly unable, with my limited schooling, either to reckon up or reconcile the following calculations. Possibly you can, as editors are supposed to know everything. I am well aware, however, that in figurative delineations great license is often taken; and I can also see how, by such a mode as the following, it may very easily be ciphered out, and shown that the half is sometimes greater than the whole.

In the subjoined list, each line shows the printed statistics of a congregation from 1862, downwards. Thus, the first in the list had, in 1862, 180 members, during 1863 there was a clear gain of 15 members, making at the close of that year, 220 members; in 1864, there was a clear gain of 8, members, making 210, &c., &c.

In 1862.	In 1863.	In 1864.	In 1865.	In 1866.
180 + 15 =	220 + 8 =	210 + 20 =	220 + 1 =	179
260 — 1 =	244 + 11 =	245 + 8 =	170 — 9 =	240
96 — 0 =	80 + 2 =	72 + 0 =	90 + 6 =	90
180 + 31 =	194 + 20 =	180 + 23 =	180 + 13 =	195
176 + 2 =	170 — 3 =	153 + 15 =	150 — 7 =	143
62 + 10 =	82 + 1 =	75 + 2 =	65 + 7 =	65
280 + 21 =	263 + 4 =	253 + 15 =	271 + 4 =	275

326	+	7	=	331	+	9	=	309	+	22	=	300	+	35	=	342
...		...		360	+	68	=	400	+	23	=	400	+	59	=	420
...		...		240	+	4	=	276	-	2	=	253	-	20	=	228
199	+	4	=	209	+	4	=	221	+	6	=	212	+	0	=	224
430	+	79	=	517	+	86	=	553	+	52	=	591	+	67	=	560
285	+	9	=	294	+	0	=	298	+	21	=	284	+	15	=	284
...		...		483	+	4	=	511	+	20	=	520	+	15	=	502
193	+	31	=	208	+	15	=	223	+	10	=	243	+	5	=	229

Such, Mr. Editor, are only a selection: others might be presented; besides which, I find that some congregations have more families than members. In view of the whole, I draw no inference, I make no comment; well knowing, that, if facts speak for themselves, so do figures, also.—Yours, &c., * * *

[We presume that some of the extraordinary results which our correspondent points out, arise from the fact, that, while additions to the communion roll have been made, deductions have not been made on account of the death, removal, &c., of members. It is evident, at any rate, that much greater care needs to be exercised by many, in filling up the yearly schedules. We hope there will be improvement in this matter. EDITOR.]

THE LATE REV. O. LABELLE.

In a previous number of the Record a mere notice was given of the fact of the Reverend Mr. Labelle's death, and nothing more could be stated, till now, owing to the want of some details.

M. Olivier Labelle was the son of respectable French parents, and born at Belle Riviere, in Lower Canada. His parents were strict Roman Catholics, and he, of course, was brought up by them in the same religious persuasion. His early education was of a very limited nature at the French parish school. As he grew older he had a craving for knowledge which could not be obtained there; and having heard of the Point-aux-Trembles Institute, from some neighboring youth who had attended it, he formed an intense desire to enjoy some of its advantages. His parents, at first, were decidedly opposed, and the *Cure's* authority was invoked to prevent him, but he pleaded on, and at length successfully. The parental consent was given, but on the express promise, on his part, that he would adhere rigidly to the faith in which he had been brought up. The promise was readily and heartily given; for, then, not the remotest idea had he that any influences could make him change his belief. He was, at that time, about fifteen years of age.

At the Institute, by his frank and amiable manners, and great assiduity in his studies, he gained the high opinion of his teachers, and of the Principal, the Revd. Mr. Tanner. For the first two years, and more, he was one of the most resolute Roman Catholics ever within its walls. By the rules he had to attend religious services, but he always endeavoured to have his thoughts absorbed in the devotions of his own church. He considered it particularly dangerous to listen to protestant sermons, and hence, when Mr. Tanner preached on the Sabbath, young Labelle—who did not consider it good manners openly to use his *chapelet* or rosary—had a notched stick, with as many notches as there were beads, and that he made his *chapelet*, placed it against the wall and then kept counting the notches, at each, repeating a prayer, and doing his best not to hear a word that Mr. Tanner said. Thus it continued till in his third year of attendance, when he began to read the Bible carefully, and then the Word of God

came to his mind and heart with demonstration of the Spirit and with power. Surrounding influences no doubt, had been silently though surely telling on him, but he ascribed his conversion not to the words of man's teaching but to the searching of the Scriptures, to see, therein, if protestantism had any ground to stand on. Henceforth he was a Protestant. He seems from his youth, to have been conscientious and decided in his opinions, and that decision of character was needed now. His parents had to learn the most unwelcome news,—that their son was an apostate, but he did not hesitate. It made them angry. It deeply grieved them. Every effort was made to regain him, but he firmly, yet affectionately, reasoned with them, and so successfully that, ere long, both parents and kinsfolk left the Church of Rome. Those, who knew him well, can easily picture to themselves the young convert—or pervert—at home, with parents, relatives, and neighbours as an audience; and how the truth would be told with such intense earnestness; how the false would be scoffed and scorned at; how the French fire—of which he had plenty—would kindle, and glow, and flash: and how he would speak and urge as if he would, at once, with an overwhelming conviction, carry them from a danger that they seemed not to know.—He was intensely earnest, in everything; whether trifling or important, in relaxation or study, in fun or solemnity, in bad humour or good, and always manifesting a great transparency of character, whether one got a view of the good side, always, or not. He had none of the dissembler about him; though some who knew him, or human nature, little, and French nature less, were apt to be puzzled in accounting for the rapid transitions of a sensitive temperament.

He now resolved to study for the ministry; and, by the advice of friends who took a deep interest in him and hoped to have much valuable service from him, was induced to come to Knox College, Toronto. There he was always a consistent, diligent student, and earned the high approval of his professors. After being a year or two there he was employed, under the Students' Missionary Society, to labor, during summer among the French, on the Canada side of the Detroit river, and in the county of Essex generally. During the first summer—owing to losing his way, and being benighted, and obliged twice or thrice to sleep in the woods—he contracted the seeds of disease which ultimately resulted in his death. In the second summer he left the field, feeling unable for the work. It may be here stated that some of the students felt, rather keenly, what seemed to them fickleness rather than feebleness; but perhaps, now, as they look thro' his grave, they will judge more charitably and more correctly. Still it is not to be wondered at that—when they judged him from the stand-point of their own nationality—they should have erred, and more especially as he had a peculiar elasticity of disposition, and, with a little regained strength, there was such a rebound of hope and life, as to make one think that, after all, he was not so unwell as he had supposed.

It is not necessary to trace his movements to several fields of labour among his kinsmen according to the flesh, and therefore suffice it to say that his heart was always set on preaching the Gospel to them, but at first, from one cause or another, no suitable sphere could be obtained. By necessity he became a probationer of the church, and soon received a call from the congregation of Columbus and Brooklin. There he laboured for one year, zealously and acceptably, but was compelled, owing to utter prostration, to resign his charge.—The call to him from Columbus, did surprise some, in that a Scotch congregation should desire to have a Frenchman as their minister, but it must be known that, while he had a perceptible foreign accent, he spoke the English language with very remarkable ease and accuracy. Besides the ability, faithfulness, and often

fervid eloquence which characterized his sermons, made him a most acceptable preacher. The fire of the Frenchman, as he warmed up in his theme, brightened finely, and his audiences felt that a man of God spake to them.

After rest from pastoral labour he seemed to recover considerably, and a place being opened, to his heart's wish, he was installed as minister of the new French Evangelical Church in Montreal. There he was devotedly doing a good work, with the prospect of much success, when, after three months, his health completely broke down, and, in November last, was ordered at once to proceed to Nassau and spend the winter, in the bare hope of a recovery that might enable him, afterwards, to betake himself to some secular employment. By a letter from the Rev. Mr. Dunlop, of Nassau, written after he had heard of Mr. Labelle's death, he tells us, that at first Mr. L., as he had always done, thought the trouble was only in his throat, but at the end of January became more alarmed, and called on an esteemed physician, Dr. Kirkwood, for his candid opinion. The doctor told him he had not long to live. It startled him for an hour, for he had been hoping against hope, but immediately resolved to leave by the first opportunity, that he might, before he died, see his beloved wife and children. He embarked on the Royal Mail S. S. "Corsica," and died as the ship came into the Bay of New York, on the morning of the 16th February last. He was twenty-nine years of age.

It is deeply melancholy to think of a lonely dying man, yearning to get home to die, and yet to feel the disappointment heavy on his heart; longing to behold his loved ones, and to breathe his last among strangers; but, excepting these circumstances, all else was well.—The Rev. Mr. Dunlop writes in warm terms of him as a man of high piety; and the liberty is taken with a private letter from the medical officer of the ship, to Mrs. Labelle, to give a few extracts, which seem as if they threw a holy halo around that state room in which our friend lay, and from which his soul departed up, for the enjoyment of the glory of the immortals in the tearless and graveless land.

"As I had the privilege of attending your dear husband in his last illness, I think it my duty to let you know of his parting thoughts and peaceful death.

"It must be consoling to you to know that your husband received every possible attention that we could bestow. Our nearest relation could not have been more tenderly nursed, and it was my privilege to sit with him a part of the nights before he departed, and read for him his favourite passages out of the Bible. He suffered no pain at all, and at last quietly, peaceably, and so unconsciously slumbered away, that I could not tell the exact moment of his spirit's departure. He had no fear of dying, and only wished to live that he might see you and his dear ones at home. His death was associated with none of the terrors or agonies of dissolution, but resembled the placid sleep of an infant. It was such a death as one associates with God's own servants, and his last thoughts were the consoling persuasions that he knew in whom he had believed, and was firmly persuaded that he had not trusted in vain. He often had the 23rd Psalm read to him, and when I was unable to be with him, he had a very kind nurse with him, who read for him at his desire. You were ever in his thoughts, and he only wished once again to see you to be perfectly happy. I feel, indeed, that it was sacred to be present at the peaceful death of such a man, and am persuaded he now knows no more sorrow, and has passed home indeed.

"His example and the lesson of his happy death, will, I hope, not be lost on us who witnessed it, but lead us to live as he lived, that death, when does come, may be to us a welcome messenger.

"Accept, dear madam, my sympathy, and believe that I shall remember your departed husband with sacred thoughts. He made many friends at Nassau, and every one mourns his loss, but believe that he has obtained the good part forever."

The Reverend Mr. Macvicar, of Montreal, also, in a kind letter of sympathy says: "You have reason to bless God for the pious, sainted memory which it is your privilege to cherish. I knew Mr. Labelle well—I knew him before you did—and can testify that he was a man of God, full of faith, and of good works. I remember well the zeal and earnestness with which he devoted himself to his studies, even before he entered college, and the longing desires which he always felt for the salvation of his fellow countrymen. His work was brief, and now he has gone to his reward. He has entered upon the joy of his Lord."

Mr. Labelle's remains were conveyed to Toronto, and interred in the Necropolis, on Sabbath, the 3rd of March.

His voice is silent now, but it is hoped the precious truth he preached so ably, has already borne some fruit, and that under his ministrations the ignorant have been instructed, the careless awakened, the sorrowful comforted, and the children of God advanced in a holier life. His race has been speedily run; the early expectations of long and great usefulness, entertained by his friends, have been soon blasted, but the Master, whom he served, has bidden him "come up higher," and it is for us to rejoice and be exceeding glad that he was prepared to depart and to be for ever with the Lord.

These rapid jottings are given as a tribute to the memory of the dead; and now, as respects the living, whom he so loved, our heartiest desire is that they may have full experience of the promise: "A father of the fatherless, and a judge of the widows, is God in His holy habitation."

*

* THE LATE MR. JOHN MARTIN.

This truly good man who was known to a considerable number of the Ministers of the Church, died at Dunnville on the 8th of December last in the 72nd year of his age. He was born at Earlston, Scotland, in the year 1794 and emigrated to Virginia U. S. in 1817, where he resided for 16 years. He then came to Canada and was first elected to the eldership by the congregation of Thorold, then under the charge of the Rev. Mr. McIntosh. He afterwards removed to Dunnville where he resided till his death. Though naturally of a mild and unassuming disposition he was ever firm and decided in standing up for the principles he valued and in discountenancing whatever he regarded as wrong. For his sterling character he was much respected by the community, and his death, occurring as it did soon after that of Mr. S. Minor, another valued elder, was felt by the congregation to be a severe loss. On his death bed he gave most pleasing expression of his faith in the Redeemer.

The following minute was adopted by the Session shortly after his death. "The Session feel deeply solemnized at being so soon again called upon to mourn the loss of one of their number, namely, Mr. John Martin, who departed this life on the 8th instant. They are the more affected by this event from the fact that Mr. John Martin had entered upon the duties of the eldership in this congregation but recently. They had hoped to enjoy for a longer period the benefit of his counsel. But though Mr. Martin was not spared long to render services as an office bearer in the church on earth the session are thankful that they can cher-

ish the belief that their loss has been his gain. They desire to put on record the high sense they entertained of his worth as an intelligent devoted and exemplary christian. They deeply sympathize with his bereaved family and with the congregation at large in the loss sustained and earnestly pray that God may overrule it for good to all."

DECEASE OF A MOTHER IN ISRAEL.

Died in Nissouri on 9th March ult, aged 79 years, the wife of John McKay, Elder in the congregation of Thamesford. — The deceased emigrated from the Parish of Kincardine, Ross-shire, with her husband and nine children in 1821. — She had 80 grand children, and 18 great-grand-children born in Canada of whom 69 are still alive to mourn the loss of a relative who was greatly beloved and highly esteemed by all.

For several months before her last sickness, she was able to attend the public worship of God, in which she took great delight from her youth. And when in the enjoyment of ordinary health, a few weeks previous to her decease, she was observed by some of her friends, making several arrangements in household matters, as having a presentiment of her near departure. During her last sickness which lasted only a few days, she was calm, patient, and sustained by the glorious hope of the Gospel. To some of her attendants who stood around her dying bed she said "for his anger endureth but for a moment, in His favour is life." Her last end was peace,—perfect peace.

Not only over her own family and numerous relations, did she exert a happy religious influence, but also over a large circle of christian acquaintances, by whom she is now much missed, and will be long remembered with love and affection. The religion of our departed friend was eminently scriptural and practical. She delighted to do good to all men, especially, to them who are of the household of faith. She was remarkable for her sympathy for the poor and afflicted, and abounded in hospitality to strangers, courteous, kind, and dignified in her deportment, and exhibiting undoubted sincerity for the welfare of others. She commanded, in a high degree, the confidence and respect of society in general—but she felt and manifested a special interest in Christ's servants and people everywhere, and no doubt they were often refreshed and encouraged by her heavenly conversation, love and zeal for the Redeemer's glory and kingdom.—

It was pleasant to witness the homage which was paid to departed worth in the crowds that gathered into the house of mourning, and the large procession which followed the remains of our christian sister to the burying place, in Thamesford, on the following Tuesday.

We hope and believe that the teachings and example of a mother in Israel so prolonged, so consistent, and so devoted to God, will prove a lasting blessing to many, and especially to the children, and to the children's children.—*Communicated.*

TWO FAITHFUL ELDERS REMOVED.

As two worthy elders have been lately called to their rest from these parts, permit me respectfully to ask the favour of a small space in the *Record* for a brief notice of them. In support of this request, I may say that they both belonged to a class of men that is rapidly disappearing from among us. They were both pioneers in the localities in which they respectively resided, and took an active part with the small bands of witnesses who, amidst the toils and privations of an early settlement, set up and maintained the public worship of God, and around whom were

gathered in due time large congregations enjoying the ordinances of the gospel. I said that this class of persons is rapidly passing away, and I may add that owing to certain traits of christian character by which many of them were distinguished, no less than to the respect accorded to them as the fathers of their adopted country, many of them will be long remembered and missed in the religious societies which they helped so much to gather and adorn.

One of those to whom I specially refer is James Ross, who died on the fifth of April last. Mr. Ross was ordained as an elder in the congregation of Williams, in April, 1840; so that he was twenty-seven years an elder at the time of his death. And during that period he was ever found, when health permitted, at his post, whether at the meetings of session, the prayer meeting, visiting the sick, or any other duty which he considered connected with his office, or conducive to the advancement of the cause of Christ in the congregation. His leading characteristic was conscientiousness, and a strict and uncompromising adherence to what he regarded as the path of duty. Though his zeal for truth was tempered by a rare tenderness of manner in his dealings with others, he was noted for his habits of severe and searching self-inspection, by which he attained to a more than an ordinary degree of self-knowledge, and which produced in him a low estimate of himself and a charitable spirit towards others, as he was much inclined to "esteem others better than himself."

The most honourable testimony that can be given of him is that his pastor and fellow elders mourn his loss as that of a faithful and beloved fellow labourer in the vineyard.

The other to whom I referred is Donald McNaughton, one of the elders of the congregations of Aldborough, who died on the 9th of April. Mr. McNaughton was one of the early settlers of Aldborough, and was, I believe, upwards of forty years an elder there. Two of the excellent band of which the first session of Aldborough was composed, viz., Messrs. J. McDougald, and J. McKinlay, died some ten years ago; and another, D. Patterson, died last winter. Mr. McNaughton has now followed them. The only one left of the old session is Mr. A. M'Kay, who is, however, supported by younger brethren since added to the session. The removal of these excellent men from time to time is felt to be a great trial to the congregation. But God has not left himself without a witness. And it is to be hoped that their pastor lately settled over them will feel himself encouraged by willing and active co-workers in the session.

Mr. McNaughton, who has lately been removed from them, was in the best sense a christian gentleman. For delicacy and refinement of feeling, combined with self-denying zeal in furthering the cause of Christ, in his own quiet and unobtrusive way, few in like circumstances excelled him. And, as of Mr. Ross, so of him it might be said, "Behold an Israelite, indeed, in whom there is no guile." His humility and retiring habits kept him in partial concealment from strangers, but a closer acquaintance revealed excellencies of natural temperament and christian character that both interested and attracted. My aim is not to eulogize these brethren; they had, no doubt, their imperfections, over which they mourned, and they relied not upon their good character, but upon the blood of Christ, for acceptance with God; but they were men of prayer and active usefulness, and their end was peace.

They both suffered much, during a lengthened period of illness, before they died; but they bore their sufferings with a patience and resignation to the will of God that render their example the more instructive to those who survive them.

Miscellaneous.

SCOTCH PRESBYTERIANISM.

Whether Christianity was introduced into Scotland by Simon Zelotes, the Apostle Paul, or the disciples of the Apostle John, one fact is prominently clear in history, namely, that Druidical superstition and idolatry had been expelled from the island by the power of the truth, ere the close of the second century, and the religion of Christ prevailed with increasing brightness until the beginning of the fourth, the era of the Diocletian persecutions. Even then the ancient Culdees (*Cultores Dei.*) banished and recalled, remained the unquenched and living witnesses of God. Half a century later, A. D. 450, the Church of Scotland, true to apostolic and primitive simplicity, "recognizing no other officers than the teachers and elders of the brethren," existed apart from all connection with the Roman Pontiff. It is a testimony to the strength of its convictions, and to its fidelity to Christ, that although Palladius, under an order from Rome, attempted in the middle of the fifth century to introduce the system of ecclesiastical hierarchy, yet for a thousand years "the bishops governed in the Church in common with presbyters," and no such dignitary as a Diocesan-Prelate was known until in the eleventh century, under the reign of Malcolm II. And even in subsequent years, after the "fine gold had become dim," and Popery had manifested its ascendancy by the multiplication of fasts, feasts, rites and ceremonies, and the entrenchment in the island of all orders of monks and friars, Templars, Jacobins, Benedictines, and such like, still the light that gleamed from a Wyckliff, a Huss, a Jerome, and shone through the dark night of Papal apostasy, was welcomed as a light from heaven by none more exultingly than by the lingering and almost crushed and corrupted descendants of those ancient Culdees, whose traditions and memories had not yet utterly perished from the earth. Retrimmed and relit was the lamp of truth in Scotland, from the bright burning torch of the Waldenses, "the pure seed of the ancient kirk of God," to whom it was given, never to bow the knee to Rome at any time, but amid all persecutions to preserve spotless and entire the true religion as bequeathed by Christ and his apostles to a chosen people. The "Lollard" as he was called in England, or the "Lowlard," as he was called in Scotland, named after "Lollard," the "chief preacher," of the Waldenses, found in the region of the Culdees a home, and in the descendants of the Culdees, a people marvellously prepared of God to assist in spreading the glorious Reformation. It is such a history as this that both heralds and adorns the birth, growth and developement of the Presbyterian Church of Scotland. The names of the forty "children of the Kyle," arraigned for their Protestantism before Blackader, Bishop of Glasgow, and the names of Wishart and Hamilton, Knox and Melville, their worthy peers and successors, were the names of men illustrious in the true faith and order of the Church of God, and who but trod in the martyr steps of the Waldensian and Culdee presbyters before them.—*Pres. Banner.*

Corner for the Young.

CHILD'S EVENING HYMN.

Lord, before thy throne I bow,
 Wilt thou listen to me now,
 While to thee my voice I raise,
 In a hymn of prayer and praise?

I would thank thee for my home,
 Let no danger near it come;
 Thank thee for my parents dear,
 May they rest secure from fear.

Keep my brothers from all harm,
 Shield my sisters with thine arm;
 O in love remember me,
 As I bend the suppliant knee.

Lord, I would be wholly thine,
 Cleanse this sinful heart of mine;
 All my wicked deeds forgive,
 May I serve thee while I live.

Now protect me through the night,
 Let me see the morning light;
 Then again my voice I'll raise,
 Unto thee in prayer and praise.

And when I am called to die,
 Let my home be in the sky;
 There to join my voice in song,
 To the praise of Christ thy Son.

A BOY PREACHER.

An English gentleman was passing through one of the public gardens in Naples, when he observed, written in very neat characters on the dust or gravel, several texts of Scripture, such as, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." On enquiry, he found that they had been written by a little boy about nine years of age, wearing clothes very much patched but clean. He had learned to write at the Evangelical School in the Via Cavone. Several persons were looking with interest at the inscriptions. One old gentleman seemed greatly delighted. He gave the boy a couple of francs, and his address. The father, who was a laborer in a tobacco factory, went with his son to the house of the old gentleman, who offered to send the boy to college. The father thanked him for his kindness, but declined the offer, saying, "I will have to labor and struggle to maintain my family, but my two boys must be educated in that school, for I am amply recompensed when I come home in the evening, tired with my work, and hear my children telling me of the love of God our Father, and of Jesus Christ our Saviour."

Notices of Publications.

Memoir and Correspondence of Mrs. Coutts, widow of the late Rev. Robert Coutts, Brechin. Second edition, enlarged, 1866.

This is a volume in which there are three writers of a high order, Mrs. Coutts, whose admirable letters compose quite the larger part of the book; the late W. H. Hetherington, D.D., L.L.D., author of the Memoir; and the Rev. Islay Burns, D.D., Professor of Divinity, Glasgow, and nephew of our patriarchal Dr. Burns, of Knox College. Dr. Hetherington was the able editor of the book, and Dr. Islay Burns has prefixed an introduction, on which he very clearly and justly delineates the distinguishing

qualities of the letters. A real christian reader, after perusing what he has to say of them, will be prepared for a rich spiritual feast, a feast not hastily enjoyed, and then over, but ever and anon a banquet to the soul which is hungering and thirsting after suitable provision. In several respects these letters remind us of Samuel Rutherford's imperishable epistles, and their heaven-ward and Christ-ward tendency, and of John Newton's Cardiphonia,—true utterances of the Christian heart. Their uncommon value, and the pure type of Mrs. Coutts' character will, it is hoped, justify a somewhat full narrative of her pilgrimage to the land of a holy immortality.

She was the daughter of the Rev. Dr. McCulloch, Parish Minister of Dairsie, and grand-daughter of the Rev. Wm. McCulloch, Minister of Cambuslang, whose pastorate dates back to 1701, and under which, after it had gone on quietly for ten years, a remarkable revival of religion took place, and spread through a number of other places in Scotland. The way in which it began is worthy of being noted. In 1741 Mr. McCulloch, the church being small and inconvenient, began to hold public worship, when the weather was favourable, in an adjacent ravine, a romantic spot. Frequently after sermon he gave the people accounts of the progress of religion in other parts of the world, particularly of what took place under the labours of the celebrated George Whitfield in Britain and America. These statements were instructive and interesting to his hearers; and it would be well if ministers would occasionally intermix their regular and somewhat formal services with pieces of evangelizing, missionary and revival intelligence, abundance of which can now be gathered, and the recital of which might be blessed for arousing the minds of their congregations, and producing serious inquiry as to personal salvation, and as to what should be done for saving fellow-sinners, near and far off. For about a year Mr. McCulloch had preached on subjects relating to the spiritual regeneration of the soul, such preaching as is usually the beginning of a general revival.

Janet McCulloch, who afterwards became Mrs. Coutts, was born at Dairsie, in 1776. In childhood and youth she received a thorough religious training from her excellent parents, and also a good education, during which she distinguished herself by her acquirements and the manifestation of superior talents. At an early period of life she became the subject of deeply serious impressions and exercises of mind, especially after a perusal of Doddridge's "Rise and Progress of Religion in the Soul," and for a considerable time she was in great spiritual distress about her salvation. At length however she realized peace and joy in believing on the Lord Jesus Christ; and the good work begun in her went on by her Saviour's grace till she finished her course of more than seventy years, and then entered into eternal glory, joining her dearly loved ones who had "gone before." Her course, though much checkered with affliction, was like the shining light which shineth more and more unto the perfect day.

It was not long after her spiritual renewal, that Miss McCulloch, by that special Providence which plans and orders the connections of God's sons and daughters was led to acquaintance and mutual attachment between her and the Rev. Robert Coutts, a young licentiate in the Church of Scotland. He studied at the University of St. Andrew's, and was marked by eminent attainments, so much so, that after finishing his curriculum of study, he acted as substitute for the Professor of Mathematics for two sessions, with great ability. But prior to that he underwent a great religious change, like her who was to be his wife. St. Andrew's was a centre of that pseudo Christianity which received the name of *moderatism*, and while ignoring all the grand peculiar doctrines of "the Gospel of the grace of God," dwindled down to a poor meagre morality, as all that was

inefficiently taught in hundreds of pulpits through Scotland. But at the close of his college studies, Mr. Coutts got an appointment in a secluded part of England, and his work was to read to an aged gentleman who was very deaf. Shut out from variety of books, and having much leisure time he betook himself to a careful examination of the Holy Scriptures, and this by the teaching of the Spirit issued in his becoming thoroughly evangelical in his views and principles. It was in this transformed state of mind and heart that he returned to St. Andrew's University, to occupy for two winters the Mathematical chair. He did not conceal his completely altered sentiments respecting Christian truth, to the great wonderment of all in the University, both professors and students, who were steeped in moderatism. Thomas Chalmers, then a student at St. Andrews, and on the side of moderatism, but who afterwards was changed into the great and most eloquent champion of pure evangelism, with all its practical fruits, subsequently gave this record concerning Mr. Coutts. "In his time St. Andrews was overrun with moderatism, under the chilling influence of which we all inhaled not a distaste only, but a positive contempt for all that is properly Gospel, insomuch that our confidence was nearly entire in the efficiency of natural theology, as in the sufficiency of natural science. It was in the midst of this withering atmosphere that Mr. Coutts may be said to have stood alone; and I well remember that with all our respect for his general abilities, we juniors were in the habit of viewing him as a rare and inexplicable phenomenon in those days."

In course of some time Mr. Coutts was elected to be assistant, and soon after colleague and successor to the Rev. Mr. Bruce, minister in the town of Brechin, labouring under the infirmities of old age. There were two ministers in that church. The other, associated with Mr. Bruce, having died, the Rev. James Burns an excellent young preacher, had recently been installed as successor to the deceased. And thus, nearly about the same time, the two youthful brethren, Mr. Burns and Mr. Coutts, became co-pastors. Never was there a more congenial and happy connection. They were truly of one mind and one heart, striving together for the faith of the real Gospel. James Burns was the elder brother of the venerable Dr. Burns, still spared, an active veteran soldier of the cross of Christ.

Some time after going to Brechin, Mr. Coutts and Miss McCulloch were married. It was a most auspicious looking union, both possessing minds of a superior order, and hallowed by a vital piety which made them zealous of good works. They were a lovely pair, outwardly and inwardly. But alas! how true it is that every man at his best state is vanity—evanescent, like the flower of grass, which in the morning flourisheth, and in the evening is cut down and withered. In little more than one year, unmistakable symptoms of consumption were noticed in Mr. Coutts, and in twenty-three months after the marriage he died, died in the Lord, and in the full assurance of hope. In his short ministry he had given ample evidence of his becoming an eminent and able minister of Jesus Christ. The writer of this paper has before him the third edition of a volume of his sermons, published after his death, "surpassing and rising far above the ordinary class of published sermons," as Dr. Thomas Guthrie has said in a memoir prefixed to the volume. There is a preface to it by Dr. Chalmers.

Thus did Mrs. Coutts become an early widow, with an infant son, and a little daughter was added a few weeks after the father's death. But her son, Ebenezer, was not to be long her comfort, and her future help; for in his third year the Lord took him whither his father had gone. Her daughter, Robina, was a great joy to her mother, and progressively gave many evidences of early piety. She grew up, beautiful, and good by the sanctifying grace of God. In 1824 she was married to Doctor Spence, a young medical man, of excellent character, and of skill in his profession. But

plain indications of consumption soon appeared in her too, and eleven months from her marriage day she died, in good hope of eternal life through Jesus Christ. *This oft bereaved and much afflicted widow* was entirely severed, as to earth, from those she loved with all the ardour of her affectionate heart. Humanly speaking, she was a solitary mourner. But her God, the husband of the widow, remained with her; and Christ was hers forever; and the Spirit the comforter dwelt in her; and she had a number of very loving and much loved friends, excellent ones of the earth, whose abiding sympathy and kindness were ever ready to be manifested. The Christian correspondence between her and them compose a large portion of the Memoir. Her beautiful and rich letters, written, however, without her having any idea that they would ever be published, give the biography of her inner life, her life which was "hid with Christ in God." And the letters in this volume are precious spiritual gems, well fitted to be a source of most valuable instruction to those who are spiritually minded—a guide to self-examination—an unfailing source of solace, and of incitement heaven-ward to the afflicted and tried followers of those who through faith and patience now inherit the promises.

Mrs. Coutts survived her daughter twenty-four years, residing mostly in Edinburgh. Providence having given her considerable pecuniary means of usefulness, she did a great deal of good unostentatiously among the poor, and was very liberal on behalf of the gospel. She identified herself with those in the church of her fathers who eventually came out in the disruption as the Free Protestant Church of Scotland. She took a very deep and anxious interest in all the movements of that important issue. Her father and husband would probably have followed the same course. She was the intimate friend of Dr. Chalmers, and a call which he made on his way home from church, the Sabbath evening before his sudden death, the same night, is touchingly described towards the end of the volume. This was in May, 1847. Her health, never robust, and greatly broken by her many sorrows, failed more and more; and on the morning of May 26th 1849, the last ebbing of her earthly vitality came. She was extremely weak, and during the night had manifested unconsciousness. But there was a short return of it and the power of speech. A serenely calm smile of placid happiness settled over her countenance, and she began to utter faintly some favourite texts of Scripture. Turning to one of her attached friends, and making an effort to grasp her hand, she feebly articulated, as if addressing that friend,—“Be ye also”—“ready,” added her friend, supplying the word, as Mrs. Coutts paused for breath. “Yes ready,” she said with a gentle smile: then looking upwards with an expression of ecstasy on her face and in her eyes, she repeated, “ready—ready—ready,” as if addressing an unseen yet beckoning Presence, till her voice died away, and her liberated spirit returned to Him who gave, who redeemed, and who was waiting ready to receive it.” Then husband and wife, son and daughter met again, to part no more, but to be together ever with the Lord.

Surely there is no need of saying anything further for recommending this delightful book to those who read this imperfect sketch given of it. Its worth, to such as have minds congenial with its contents cannot be estimated.

Among the correspondents of Mrs. C. the most prominent place beyond question must be allotted to one who still survives her at the venerable age of 82; the widow of Professor Briggs, of St. Andrew's, and the sister of the colleague of Mr. Coutts at Brechin, and under whose editorial care this second edition of the work has been brought out.

In connection with the above remarks we may say that the work is not to be found in the ordinary book-stores, but friends wishing a copy are

requested to apply to Mr. James Campbell, Toronto Street, Toronto, or to the Rev. Mr. Kennedy, London, C. W. It is a substantial and well printed volume at the low price of One Dollar currency.

Psalms and Hymns for Divine Worship. London: James Nisbet & Co.

We have received from Mr. Campbell, Toronto, a copy of this new book of Psalms and Hymns, being the book recently sanctioned by the Synod of the Presbyterian Church in England. It contains (1) The Psalms of David, and (2) A collection of Hymns, 521 in all, including a number of the Paraphrases. The larger editions have also a suitable tune for every Psalm and Hymn, and a great variety of chants. Of course, in such a large collection of Hymns, there will be found some of comparatively inferior merit. But on the whole the collection is very good. The Hymns are given, as far as possible, in their pure and unadulterated state, and without the alterations which are often met with. The music appears to have been prepared with great care, and the tunes are generally very appropriate. Altogether this volume of sacred song must be regarded as one of great merit, and, we presume, will be largely used in the Presbyterian Congregations in England.

The Story of Martin Luther. Edited by Miss Whately. New York: R. Carter & Bros. Hamilton: D. McLellan.

We are delighted with this brief and simple but well written narrative of the leading events in the life of Luther. Much valuable information is here presented in small compass and in a very attractive form. We need in the present day to have the minds of the young, especially, directed to the truths and principles for which the Reformers lived, and for which they were ready to die.

William Farel, and the story of the Swiss Reformation. By Rev. W. M. Blackburn, author of "the Rebel Prince," "Young Calvin in Paris," &c., Philadelphia: Presbyterian Board of Publication. Sold by Rev. A. Kennedy London, and D. McLellan Hamilton.

The author of this volume has already done good service by the interesting narratives he has already given to the public of the leading events in the life of Calvin. This new volume is equally interesting. The subject of it—William Farel was second to none in high principle and devotedness; and he was most intimately connected with the Reformation in France and Switzerland. We cordially recommend it as a most suitable book especially for our youth.

Home Songs for Home Birds. Gathered and arranged by the Rev. W. P. Breed D. D. Philadelphia: Presbyterian Board of Publication.

This is a delightful collection of rhymes and songs for children on various subjects, and equally fitted to amuse and instruct. It is handsomely got up and illustrated.

The Princeton Review for April, 1867.—We have received the April number of this review—always welcome. The articles it contains are the following: (1). Western Presbyterianism; (2). The Epicurean Philosophy; (3). Emanuel Swedenborg; (4). The Position of the Book of Psalms in the Plan of the Old Testament; (5). The Philosophy of Mathematics; (6). Short Notices of Publications. The articles are interesting and able. That on Swedenborg will be read with interest by many who wish to know what Swedenborgianism really is.

BOOKS RECEIVED.

The Word: The House of Israel. By the author of the "Wide, Wide, World."

Our Father's Business. By Rev. Dr. Guthrie.

The Great Pilot, and His Lessons. By Rev. R. Newton, D.D.

Donald Fraser. By the author of "Bertie Lee."

The above are published by R. Carter and Brothers, New York, and are for sale by D. McAllan, bookseller, Hamilton.

THE HOME AND FOREIGN RECORD OF

FOR MISSIONS.

Jan. 31, '67.	To St. Ann's Mission	\$350 00	
Jan. 31,	To Kaukakee City, Labarn, Momaucce, Aroma, Middelport, and Chateauville	75 00	
Jan. 31,	To Travelling Expenses, collecting in Canada and Lower Provinces	194 00	
			619 00

FOR STUDENTS.

Dec. 26, '66.	To Eucher Paradis	\$ 45 00	
Jan. 8, '67.	To Boarding Students at Mr. Archambault's	50 00	
Jan. 26,	To ditto ditto	20 00	
Jan. 25,	To ditto ditto	118 00	
			233 00

GENERAL EXPENSES.

Nov. 29, '66.	To redemption of Mortgage, sued for at instance of parties in Chicago	\$865 00	
Nov. 19,	To Mr. Bebee, for Debt incurred on Mortgage for the Missions at Kaukakee and Labarn ..	1020 00	
			1885 00

Total \$3938 00

The above is a true copy from my books, up to date.
Examined, and found correct by us.

C. CHINIQUY.

{ A. F. KEMP,
{ J. THOMPSON.

MONEYS RECEIVED UP TO 22ND MAY.

FOREIGN MISSION.		Tilsonburgh S. S.	
Puslinch West	4 80	Chicago	51 20
Wallacetown [less dis.]	7 68	Kaukakee	5 00
Vankleekhill	4 80	Normanby	3 00
Nairn Church Bible Class	2 00	Paris, Dumfries street S. S.	5 00
Sullivan and Glenelg	7 50	Shakespeare and Hampstead ..	10 56
Martintown S. S.	10 00	" " S. S.	5 00
Meaford, &c., [less dis.]	8 84	Inverness	3 89
Zorra	20 91	Ramsay	10 00
Fisherville	9 30	Beckwith	8 00
Niagara	7 25	Aldboro, Kintyre	5 00
Chippawa	4 00	Bayfield	20 00
Baltimore	8 50	S. Gower and Mountain	3 00
Mount Pleasant	4 00	Oshawa	9 00
Smith's Falls	20 00	Napanee	12 00
Prince Albert	2 50	Ridgetown	8 00
Dalhousie Mills	0 75	Norwichville	10 00
Nassagaweya	4 00	York Mills	3 00
Lochiel [less dis.]	8 48	Bowmanville, &c.,	37 00
Chesterfield	13 40	Enniskillen S. S.	3 50
Carlisle	4 85	Friend at Cobourg, Mr. Nesbit's.	5 00
Manvers	1 64	Cold Springs	6 00
Verulam ad'l	4 00	Osnabruk	2 00
Keene	3 58	Mount Forest	7 00
Westwood	3 50	Melrose and Lonsdale S. S.	16 00
Columbus and Brooklin	17 65	St. Andrew's S. S.	0 78
Montreal, Cote street	156 31	Miss McMartin's class do	1 50
Dumblane	4 00	Leeds	5 00
Brucefield	23 15	East Line Ch. Montreal	10 00
Owen Sound, Div. street	12 00	Manilla	6 47
Owen Sound S. S.	6 43	Cannington	2 05
Cobourg S. S.	15 00	Vroomanton	2 02
Bluevale, &c.,	11 00	Cartwright	5 05
Caledonia, Argyle street	20 00	Beaverton	31 28

Lancaster, [less dis.].....	3 84	Nairn Ch. S. S.....	2 00
Montreal, Cote street, (Mr. Nesbit's Miss.).....	83 12	Fingal	26 60
Mrs. Lyall, Port Hope.....	5 00	Smith's Falls.....	32 05
Port Dalhousie S. S. [less dis.]..	13 44	Streetsville, ad'l.....	1 50
Thorold	4 88	Sullivan and Glenelg, [less dis.]	8 50
Drummondville.....	8 25	Martinstown and Williamstown.	3 00
HOME MISSION.			
Hamilton, McNab street, ad'l....	11 42	Meaford, &c., [less dis.].....	5 60
Mount Forest	7 00	Fisherville	16 70
Dundas.....	15 36	Vankleekhill	9 60
Wakefield	30 95	WIDOWS' FUND.	
McNab	4 00	Puslinch West.....	4 50
Erskine Ch., Montreal, S. S.....	20 00	Madoc, [Aged and I. F.].....	3 00
Bethany Ch.....	7 00	Gananoque	6 00
Elmira, U. S.....	21 00	Sullivan and Glenelg.....	7 50
Goderich, [less dis.].....	18 78	Dalhousie Mills.....	2 75
Lefroy	19 91	Prince Albert [Aged, &c.].....	2 50
Central Ch. Innisfil.....	16 61	Nassagaweya	4 00
Craigvale.....	15 02	Lochiel, [less dis.].....	8 18
Eng. Set.....	17 90	Chesterfield, [Aged, &c.].....	4 80
Carlisle, [less dis.].....	7 68	Carlisle, [less dis.].....	4 80
English Settlement.....	6 87	Owen Sound, Div. street.....	10 42
Proof Line.....	3 84	Durham, ad'l.....	2 00
Chatham, Well street.....	15 10	Ramsay	3 00
Oshawa	36 00	Aldboro, Kintyre.....	6 00
Ridgetown.....	30 00	W. Winchester.....	3 00
Puslinch West.....	8 96	Osgoode.....	5 00
Norwichville	10 00	Norwichville	10 00
Seaforth.....	7 00	Brantford, Zion.....	20 00
Bowmanville and Bniskillen.....	40 00	Claremont	3 50
Durham ad'l.....	2 00	" Aged, &c.,.....	3 50
Beckwith.....	20 00	Bowmanville, &c., [less dis.]...	24 29
West Winchester.....	3 10	Harpurhey 1st.....	4 50
Normanby	6 00	Beckwith.....	8 00
Paris, Dumfries street	50 00	Lancaster, [less dis.].....	3 88
" " " S. S. [14].....	14 00	With rates from Rev. A. W. Waddell, Rev. R. McKenzie, Rev. Dr. Burns, Rev. Dr. Willis, Rev. R. Jamieson, Rev. D. Duff, Rev. J. Nesbit, Rev. J. M. King, Rev. J. A. Thompson, Rev. C. Cameron, Rev. J. McMecham.	
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Port Dover [less dis.]..... 4 86		Norwichville..... 5 00	
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Ottawa, Knox's..... 100 05		Shakespeare S. S..... 5 00	
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Proton	10 00	Prince Albert..... 2 50	
Scotch Set. ad'l..... 2 48		Paris, River street..... 20 00	
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Pembroke	46 23	SYNOD FUND.	
Storrington, ad'l..... 2 25		Dalhousie Mills..... 2 00	
Nassagaweya	8 00	Prince Albert..... 2 50	
Chesterfield..... 14 40		Nassagaweya..... 2 00	
Duff's Ch. Dunwich, [less dis.].. 9 60			
Proof Line	12 59		
Campbellford	7 25		
Prince Albert..... 5 00			
Gananoque	18 00		

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Carlisle ".....	3 84	Lochiel, [less dis.].....	24 00
Owen Sound, Div. street.....	9 50	Chesterfield, [less dis.].....	24 96
Ramsay.....	1 00	Carlisle, [less dis.].....	4 80
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Ridgetown.....	8 00	Ottawa, Knox's, ad'l.....	3 00
KANKAKEE MISSION.			
Perth.....	19 44	Owen Sound, Div. street.....	12 07
Owen Sound, Div. street.....	33 00	East Seneca.....	18 00
BURSARY AND SCHOLARSHIP FUND.			
Cobourg S. S.....	14 00	Paris, Dumfries street.....	30 00
COLLEGE FUND.			
Gananoque.....	14 00	" " S. S.....	10 00
Caledonia and Allan Set.....	22 00	Puslinch West.....	14 40
Sullivan and Glenelg, [less dis.]	8 50	Shakespeare and Hampstead...	17 86
Martintown and Williamstown..	3 60	Port Dover.....	4 80
Meaford, &c., [less dis.].....	13 44	Simcoe.....	1 50
Delaware.....	5 00	Montreal, Erskine Ch.....	50 00
Fisherville, [less dis.].....	2 95	Inverness.....	19 83
Hullert.....	5 00	Beckwith.....	20 00
Fingert, [less dis.].....	21 60	Aldboro, Kintyre.....	6 00
Mount Pleasant..	4 40	East Oro.....	5 00
Manchester.....	7 50	Norwichville.....	12 08
Saltfleet and Binbrook, ad'l... .	1 75	Kilbride.....	8 00
Smith's Falls.....	4 00	Bowmanville and Enniskillen..	50 00
Streetsville, ad'l.....	1 25	Osgoode.....	15 66
Tilbury East.....	2 25	Napanee.....	25 00
Quebec.....	116 00	Ridgetown.....	9 00
Windsor.....	15 44	Hamilton, McNab street, ad'l... .	2 00
		St. Andrews.....	3 50
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CONTENTS.

The Duty of the Church in regard to the increase of her Ministry.....	225	Proceedings of Presbyteries.....	237
Letter from Rev. J. Nesbit.....	228	Communications.....	240
Missions of Other Churches.....	231	The Late Rev. O. Labelle.....	241
English Presbyterian Synod.....	233	Obituary Notices.....	244
Items of General Intelligence.....	234	Notices of Publications.....	248
Home Ecclesiastical Intelligence.....	236	Accounts of Kankakee Mission.....	253