

THE
HOME AND FOREIGN RECORD
OF

THE CANADA PRESBYTERIAN CHURCH.

No. 10.

AUGUST, 1865.

VOL. IV

NEW HEBRIDES MISSION—MISSIONARY WANTED.

For upwards of eighteen years, the Church of Nova Scotia has carried on a very successful mission in the South Seas. The New Hebrides group of Islands which have formed the scene of their labours lie N. N. W., and S. S. E. between 21 degrees and 15 degrees, S. Latitude, and 171 degrees, and 166 degrees East Longitude. They extend some 400 miles in length, are between 20 and 30 in number, (10 of which are of considerable size,) and contain a population of about 150,000, chiefly of the Papuan race.

The Group was discovered by the Spaniard Quiros Major Pilot to Mendana, in 1606, who thought it part of the great Southern Continent and called it Terra del Espiritu Sancto. In 1773 the celebrated Captain Cook explored the entire group, and, considering them to be the most Western islands of the Pacific, called them the New Hebrides. They lie due North of New Zealand, at a distance of some 1500 miles, and about 1200 miles from the nearest part of Australia. For over 60 years thereafter they lay unnoticed, but the sandal wood trade directed attention to them. In 1839 the benevolent sympathies of the devoted John Williams were drawn out towards them. He succeeded in landing Samoan Teachers at Tanna, but, on the following day, when making a similar attempt at Erromanga, he and his faithful young companion Harris fell victims to the fury of the superstitious natives.

In 1842 the next attempt was made to establish a mission at Tanna by Messrs. Turner, and Henry Nisbet, the brother of our own devoted Red River Missionary, but after labouring for seven months, an epidemic arose, war broke out, and they had to flee for their lives. The third attempt was made by the Rev. John Geddie, whose sympathetic soul had, for years, gone out in that direction, and who landed at Anciteum in 1843 as the Pioneer Missionary of the Nova Scotian Church.

For three years he and his excellent wife (a true yoke fellow) laboured alone. In 1852 the Rev. John Inglis arrived from the Reformed Presbyterian Church of Scotland.

In 1857 Mr. and Mrs. Gordon arrived from Nova Scotia—and in 1858, Mr. Matheson from N. S., and Messrs. Paton, and Copeland, from Scotland. Then in 1860, Mr. and Mrs. Johnston followed from Nova Scotia. During the first ten years of its history, the mission had a career of unexampled prosperity. Mr. Geddie found the natives sunk in the lowest depths of barbarism. Idolatry, polygamy, infanticide, and cannibalism prevailed in their most repulsive forms. Within that short period they all disappeared, and in their place appeared, "whatsoever things were true, honest, lovely, and of a good report." Churches were built—schools were planted—the family altar was set up—the Sabbath was observed—all the institutions of a thoroughly Christian people were set in operation. Idolatry was so completely weeded out that Mr. Geddie on leaving for home, could not find an idol to bring with him as a specimen.

In 1859 commenced a series of calamities which sorely tried the faith of the Missionaries.

In that year Mrs. Paton died, six months after her arrival. In 1860, two Sandal-wood-vessels brought the measles from Sydney, which proved fearfully fatal to the natives. In Aneiteum about one third of the population, and in Erromanga, a still larger proportion were swept away. During the same year a series of tornadoes wrought terrible havoc among the mission buildings and the houses of the natives. Famine added its horror to the picture. Mr. Johnston died in Tanna, six months after his arrival there. Mr. and Mrs. Matheson died in rapid succession. Mr. and Mrs. Gordon consecrated Erromanga anew with martyr's blood. A new church was burned at Aneiteum, by the blind fanaticism of a superstitious native. Another hurricane swept over the islands in 1862. War broke out in Tanna. Yet, amid all these desolating scenes, the faith of these noble heroes and heroines failed not. Three fresh missionaries have gone forth from the Nova Scotian Church, one of them Rev. J. D. Gordon, truly baptized in the room of the dead, now successfully labouring on the spot wet with the blood of his brother and sister, addressing 200 natives in a church, erected on a site freely granted by the murderer of Williams. What hath God wrought! The Father and Founder of this most prosperous mission has earned for himself an honourable furlough. His visit to the Churches will do much good. His simple, earnest, pathetic appeal so affected the Synod, that a resolution was passed to the effect that "in view of the account given by Rev. Mr. Geddie, of the success of Christian Missionaries in the New Hebrides, and the urgent demand for additional labourers there, the Synod resolve to send a missionary thither so soon as a suitable labourer can be obtained." In deference to the views and feelings of several much esteemed brethren, who, with the best feelings towards the South Seas field, thought, as we had just entered on a mission to the Indians, we were scarcely, in a position as yet, to start a new mission, it was agreed to reconsider the above resolution. But the re-consideration led only to a more decided re-affirming. The Foreign Mission Committee are thus required to seek out a labourer for that distant field. They are now prepared to receive applications or suggestions from any of the brethren in the Church. They will soon meet to consider, and if possible, to decide, on these, as, on several accounts, it is of great importance that some decision be come to at as early a date as possible.

Communications to be sent to the Convener, at St. Catharines, as soon as possible

R. J. B.

THE LATE MEETING OF SYNOD.

In the July issue of the RECORD so much space was taken up with the proceedings of Synod, that we had no room for any remarks. It is scarcely necessary now that we should say much as to the proceedings referred to, as most of the members of the church will have read for themselves and judged for themselves, as to the course adopted by the Synod in regard to the various matters that came before them.

We feel that there is much cause for gratitude to the Head of the Church, for the spirit which prevailed at the meeting of Synod, and for the measure of unanimity which was manifested. Where there are many counsellors, and at the same time many matters calculated to draw forth differences of sentiment, it is not to be wondered at if occasionally these differences are somewhat sharply exhibited. But at the late meeting in Montreal the discussions were all characterized by great moderation and good feeling.

It was a happy feature too of this year's Synod, that there were no tedious causes requiring long consideration. The few which were brought up were quickly settled; and thus more ample time than at former meetings was given

to the real business of the Church. The subject of Theological Education was fairly dealt with, and a series of regulations adopted which will, we feel assured, ultimately work well, both for the church at large and for those who are candidates for the ministry. The system adopted will tend to bring students more fully under the supervision of the Church, and to stimulate them, through scholarships and otherwise, to avail themselves of the advantages afforded in University College, in McGill College, and other kindred institutions.

The subject of Home Missions has again been fully discussed, and a scheme adopted, which, we trust, will give unity and impetus to the work of Home Missions. The scheme has been well matured. It may not be perfect. Even in the most skillfully constructed machine there may be at first, some degree of friction, which may require attention. But if the Presbyteries of the Church work together, and a fair trial is given to the Home Mission scheme, we doubt not it will work well. For the working of this we need energy, patience, and perseverance. With these we may hope to see, with God's blessing, our borders extending, and our Church acquiring solidity and power from year to year.

The subject of Foreign Missions was more than once before the Synod during its late meeting. It was brought up not merely by the Report given by our Committee, but by the visit of the Rev. J. Geddie of the Presbyterian Mission to the New Hebrides. Mr. Geddie's admirable address to the Synod no doubt gave a fresh impetus to the cause of missions amongst us, and led the Synod to agree to send, as soon as possible, a labourer to join the noble band, who are in the distant islands of the Pacific seeking to plant the good seed of the Kingdom. It was also agreed to send Mr. Nisbet to labour among the Cree Indians near Fort Pitt. Thus we are seeking to lengthen our cords on the right hand and on the left. If we have the right missionary spirit, God will make it plain in what direction that spirit should lead, and what field He would have us occupy.

Two matters of great importance to the Church were left in obedience for the year,—the College in Montreal, and the organization of a General Assembly. The path of the Church will no doubt be made plain with reference to these matters, and we doubt not, that course will be adopted, which will best tend to promote the real interests of the Church.

While we look on the late Synod with feelings of satisfaction and thankfulness, let us enter on a new ecclesiastical year with an earnest desire for the revival of God's work in the midst of us. This is the true remedy for all our evils and complaints. Let us look, and plead and labour for such a revival. He, who has blessed other portions of His vineyard, may bless us, even us also, and grant such an outpouring of the Spirit as may cause the wilderness and the solitary place to be glad, and the desert to rejoice and blossom as the rose.

Missionary Intelligence.

LETTER FROM REV. R. JAMIESON—REVIEW OF YEAR.

REV. R. F. BURNS—

Dear Brother: In the good providence of God we have arrived at the close of another year's labours, in this "City of the Wood." A constant supply of all the means of grace has been provided for, and presented to all who chose to wait on our ministry. With gratitude to our heavenly Father, we have to record that very many have gladly availed themselves of these precious privileges. In the ordinance of the supper the friends and followers of Jesus have had frequent opportunities of holding fellowship with the Father, and with His Son Jesus Christ. The good seed of the word, has been sown in weakness, yet with unwavering confidence in the purposes and promises of Jehovah; and the great salvation has been earnestly pressed upon the attention of young and old, in the Sabbath school, the Bible class, the prayer meet-

ing, and the public services of the sanctuary. And, preceding, accompanying and following all, have many earnest prayers been offered for the quickening, saving influences of the Holy Spirit. It is amid such scenes and experiences as we here encounter, that we can far more fully than ever realize the truth, "Paul may plant, Apollos water, but God giveth the increase." While meeting with much in various ways that is disheartening, we may on taking a cheerful and conjunct view of the whole, thank God, and take courage. His word shall not return to Him void. He will not forsake those who put their trust in him.

I enclose the Committee's report, for the past year, printed in full. It speaks for itself. As a recognition on the part of congregation of the kindness of the Church in Canada, a collection was taken up yesterday for Knox College. The amount was \$21.00. I should state that the children are doing remarkably well in the Sabbath School; we give out small cards (with a motto and verse) printed on them every Sabbath, and when twenty-six are returned we give a prize book. This greatly stimulates. In the Bible class three young women and five young men, have committed very accurately to memory the Sermon on the Mount. I also follow Mr. Topp's excellent scheme of lessons for the Bible classes in Knox's Church, Toronto. I wish we had a dozen more copies of it. But *the great want* with us is a good congregational library, especially during the winter.

In conclusion:—for all that we have done, or can do, to God be the praise and glory. Wherein we have come short, may He forgive for His name's sake. Time rapidly fleeth. Years and ages now future hasten on to meet us. In our day the power, and energy, and daring of man in the material and scientific world almost border on the miraculous. To day the wires of the great American and Russian telegraph line have been stretched across the Fraser River opposite the Manse, and in a few days we shall have space annihilated, and the news for which we had hitherto to wait weeks and months, flashed with lightening speed to our very doors! May the friends of the Redeemer, too, devise liberal things, and energetically labour for the speedy promulgation of the good news—the glad tidings, of salvation for a ruined world, throughout every land; that His large and great dominion may extend from sea to sea, and from the river unto the utmost ends of the earth. And as it is in the material, so may it be in the moral world—the wilderness and the solitary place, shall be glad for them; and the desert shall rejoice and blossom as the rose. Awake, awake; put on thy strength O Zion; for the little one shall become a thousand, and a small one a strong nation; *I the Lord will hasten it in his time.*

Yours fraternally,

R. JAMIESON.

LETTER FROM REV. J. NISBET—YEARLY REVIEW.

REV. R. F. BURNS, ST. CATHARINES, C. W.—

My Dear Brother: The time has come when I should send you a brief review of the work in this place during the past year.

From letters sent to you during the year, you have learned that it has been to the people of this settlement very much a year of suffering. The great drought frustrated the hopes of the people in respect to their crops, and the immense multitude of grasshoppers that visited the settlement helped to forward the destruction. The result has been a great scarcity of provisions so that a large quantity of flour has been imported from Minnesota, the price in the settlement being three pounds sterling per barrel. The people moreover were obliged to gather hay for their cattle and horses about forty or forty-five miles from their homes, and there they wintered their stock which rendered it necessary for a portion of every family to be away from home during the winter months, together with the additional expense of keeping up two establish-

ments instead of one. The journeys to and fro were very toilsome and have told upon the health of several. You have already been informed that sickness has prevailed among us to an unusual extent during the year, the diseases being scarlet and typhus fever: in a good many cases the same persons had both fevers, the one immediately following the other. The deaths were numerous especially of children and young people: several young men from twenty to twenty-five years of age died of typhus fever. At one time there was scarcely a family connected with the Kildonan congregation free from sickness. There have been a number of very remarkable cases of recovery, and which we can regard in no other light than as special answers to prayer.

You will naturally ask, what has been the effect of these visitations on the religious condition of the people? I am happy to say that it has been upon the whole good. In our own congregations considerable seriousness has been manifested both by the old and young, although there have not been so many cases of decided conversion to God as we had hoped to witness. Some of the young people who have been raised from sickness have given themselves to the Lord, while others still delay the important step, and yet of them we hope well; their hearts have been softened, on their sick beds they learned much religious truth, and we are not without hope that it will yet be fruitful, although we wonder at some holding back, who when at the brink of the grave seemed to be rejoicing in Christ Jesus; but we shall not lose hope even in their case, for none of them have become indifferent to the outward means. Since December fifteen (chiefly young persons) have been added to the communion roll.

On account of so many of the people being from home, the attendance at Church and Sabbath School has been smaller than usual during the winter, but now that spring has set in, the families are recruited and the attendance has increased. Yesterday, the last of the ice floated down the river and preparations are being made for farming work. The soil is better prepared for seed this spring than it has been for some years, owing to the larger quantity of snow that fell; and if God will be graciously pleased to prevent the feared visitation of grasshoppers the prospects of the season are good. Work on the School house has been resumed, and I hope before July arrives it will be fit for occupation. We would not have ventured on the finishing of it, had we not been encouraged by the generous donations acknowledged in the March number of the "*Record*." We hope to see a few more acknowledgements in the number for this month, and then we may be able to complete the work with the necessary out-buildings and fencing.

A portion of the lot at Little Britain has been fenced in for a grave yard, and the people are anxious to have a stone church built thereon as soon as possible, and such a building would tend greatly to consolidate our cause in that quarter. One advantage there is that stone can be got at the river side and wood at no great distance.

We are longing to hear of the appointment of a Missionary for Indian work. I can add nothing to the information that I have already forwarded on this subject, only that one of our friends at the Saskatchewan who is well acquainted with the Indians, has assured us in a letter just received that the Indians there seem more disposed than ever they were to receive Christian teaching. I sincerely trust that we shall have the happiness of welcoming a Missionary this season, if he cannot arrive in time to accompany the spring brigade, he could go in the fall. This season there will likely be various opportunities of going, for the gold digging is beginning to attract more attention, and those who were employed there last season had good success. And this reminds me that the Miners confidently expect to be visited during the coming summer. We must try what we can do to effect this, persuaded as we are that good will result therefrom, and the way be prepared for future operations in that quarter.

I sent a letter to the "Treasury for the Young," inviting the co-operation of the young people of our Sabbath Schools in your contemplated Indian work.

I am persuaded that with proper management the Sabbath Schools could send you annually more than \$2000 for this purpose without interfering with the donations they are now making to other objects. And why should not the congregations be much more liberal! Some of the acknowledgements in the *Record* are most creditable, but others are quite the reverse. Will none of your friends send special contributions to meet the necessary outlay at the commencement of the work? Why should our people think so little of the commission of our Saviour and the great privilege of being fellow-workers with Him! Let us all hope and pray that another year will find the work fully commenced, and the committee encouraged by the liberality of the Lord's people to send at least two missionaries into the field, according to our Lord's example and the practice of the early church in sending out labourers two and two; all experience proves the wisdom of the plan; and in a mission such as you contemplate your equipment will not be complete until this be effected.

That the spirit of wisdom and the understanding may guide the counsels of the approaching Synod, and all the deliberations of your committee is the humble prayer of—

Your christian Brother,

JAMES NISBET.

REPORT OF THE HOME MISSION COMMITTEE OF THE CANADA PRESBYTERIAN CHURCH. PRESENTED TO THE SYNOD HELD IN MONTREAL, JUNE, 1865.

Your Committee have received reports from all the Presbyteries of the Church, with the exception of those of Grey and Montreal, the most important results of which they would lay before the Synod as succinctly as possible.

TABULAR VIEW OF STATIONS, ETC.

	New Settlements.	New Stations.	Groups.	Stations.	Vacancies.
HURON Stations are grouped as follows: Wingham, Bluevale, and Edie's Station; Goderich Harbour; Stephen and Hay.	3		3	6	4
STRATFORD Stations as grouped: Wallace; East Zorra.			2	2	1
TORONTO Stations as grouped: Toronto, (West Church,) Weston; Cedar Grove, and Stouffville; Mara; Osprey (4 stations); Newmarket, Mount Albert, and Aurora; Mulumur and Mulancthon (3); Muskoka (4).	1		8	19	10
ONTARIO The names of stations are not given: 5 groups of stations are reported; (it may be supposed of at least two stations each.)			5	10	5
OTTAWA Stations are reported without reference to grouping, viz: Russell, East Gloucester, Thurso, Lochaber, Aylwin, Templeton.			6	6	5
BROCKVILLE Stations First, Beverly, etc.			2	4	4

KINGSTON.....			5	15		
Groups of Stations: Lansdowne (2); Glenvale (3); Fredricksburg (2); North Hastings (1); Camden (1).						
QUELPH.....	2	5	5	10	3	
Groups of Stations: Arthur and Kenilworth; Everton and Mimoso; Alma and Cunnock; Campbellville; Luther (3 stations).						
HAMILTON.....		2	3	8	7	
Groups of Stations: St. Ann's and Welland Port; Welland, Crowland and Port Colborne; Walsingham, Louth and Silverhill.						
LONDON.....		1	9	14	16	
Groups of Stations; Florence and Bothwell; Chalmers' Church, Tunwich; Dorchester; Vienna and Port Burwell; Parkhill and Edison; Brook; Oilsprings and Petrolia; Corrunna and Mooretown; E mira.						
PARIS.....					2	
No Mission Station besides the two supplied by settled ministers.						
COBOURG.....			2	4	2	
Two groups of Stations: Minden; Kininmount.						
GREY.....		6	7	21	7	
Information from other sources.						
MONTREAL.....			12	12	3	
According to former Report.						
		5	14	69	131	69

Under the head *vacancies*, the separate *parts* of vacant charges are meant, or separate points at which Gospel ordinances are maintained. Adding to these 69 places the 131 separate Stations reported, and also the 64 Mission Stations, which, according to the published statistics, are supplied by settled pastors, in addition to the more than 400 places constituting their regular charges,—this shows that, irrespective of congregations at present supplied by their Ordained Pastors, our Church supplies the light of the gospel at 264 points; of which about 195 are proper Mission Stations. All comparison with former years must, however, be withheld; as, to afford any right ground for comparison, there is required to be instituted a more precise and uniform system of reporting.

As to the Gaelic language, it is stated that in the Presbytery of Huron it is desirable in two places: in the Presbytery of Ontario, in three; in the Presbytery of London, in two; in the Presbytery of Brockville, in one.

TABULAR VIEW OF HOME MISSION CONTRIBUTIONS APART FROM CENTRAL FUND.

	From settled congregations.	From stations and vacancies.	Total.
Huron.....	\$ 335 54	\$ 652 30	\$ 987 84
Stratford.....	152 92	486 43	639 35
Toronto.....	650 00	2000 00	2650 00
Ontario.....	650 00	300 00	900 00
Ottawa.....	284 00	not known	284 00
Brockville.....	30 00	450 00	480 00
Kingston.....	260 00	259 00	519 00
Guelph.....	470 69	500 00	970 69
Hamilton.....	900 00	900 00	1800 00
London.....	845 97	2095 00	2940 97
Cobourg.....	414 03	110 00	524 03

12745 00

Supposing the Ottawa stations to have contributed about \$300 as before, and the Presbyteries of Grey, and Montreal to have contributed the same as for the former year, this gives a purely local Home Mission income of \$17,204,21; which is \$2389,18 short of what was derived from the same source in the previous year.

In the case of only one report, are the contributions of vacant congregations for their own supply, separated from the contributions of proper Home Mission Stations; though this should have been done in all cases, to give a correct idea of the Home Mission ability of the Church.

As to the means employed for raising missionary contributions, it does not appear that missionary societies have yet been very generally organized; though, where they have been brought into operation, they are represented as having been attended with the very best results. The extent to which they have been instituted in our congregations, is a matter of much interest at this moment; for considering the objects at which the Synod is now aiming, it is necessary that these be supported by greatly increased liberality. The small extent to which as yet they seem to be established, is, in one point of view discouraging; but, in another, very encouraging, as it shows what an amount of slumbering ability for missionary work yet lies waiting to be called forth. As a general rule, it may be said, that the congregation which has an efficient missionary organization, just contributes three fold what is given by another in the same circumstances, to this, or any other scheme of the church. In order to understand the great inequalities, in point of missionary liberality, that exist amongst us: we have only to take examples from the mass of our congregations, and compare their numbers, and donations to the Home Mission Fund. Take congregations, or united charges, of between 100 and 200 members, and we find a result something like this. Three contribute \$50, or upwards: two, \$19 or upwards; nine \$20 or upwards; twenty-five, \$10 or upwards; eighteen, about \$5 more or less; and ten, nothing at all. A similar comparison of larger congregations, would give similar results; and while it must be confessed, that the difference in many cases is so far explicable from difference of circumstances; in many cases, this cannot be said; and so much may suffice to show, to what extent we have before us as yet unbroken, or unwrought soil.

As to other matters of interest connected with the state of our mission field, the Presbytery of Huron reports, that during the summer months, the field with one exception, was regularly supplied, but, has not been extended; that its contributions have come short of those of the previous year only \$117,33; and that it expects its present indebtedness to be paid off by the stations in arrears. The Presbytery of Stratford reports, that its mission field is almost wholly occupied, with the exception of a somewhat destitute district in Wallace, to which it has given a few months, supply. It has a balance on hand of \$36 31. The Presbytery of Toronto reports, that almost all its stations have received a regular supply throughout the whole year; that the state of its funds is satisfactory, though many congregations have failed to establish missionary societies, and come far short of what might be expected of them; and that the mission field is, on the whole, in an encouraging condition. Two new places of worship have been erected. The Presbytery of Ontario reports, that two of its vacancies are about to be filled; that its mission field is fully occupied by the stations at present in operation; and that these have during the year, been very regularly supplied by students, preachers and members of Presbyteries; that congregational contributions have greatly decreased and that its indebtedness will be considerable. One new place of worship has been erected. The Presbytery of Ottawa reports, that no new stations have been opened, though a large portion of its field is still unoccupied: that its only mode of raising missionary funds by means of missionary meetings, has been very much neglected; but that it will be free of its indebtedness, should stations pay up their liabilities. The Presbytery of Brockville reports, that

at least four new stations might be easily opened by it, had it the means to do so; and that it has indeed, from want of means, been able to do very little for the stations it already possesses, during the past year. Its indebtedness, by this forced inactivity, has been somewhat decreased; but is still about \$200. The Presbytery of Kingston reports, that the past year has been one of great difficulty. Its mission field has been fully taken possession of, but by no means furnished with adequate supply. It is one not easily worked, from the Presbyterians being few and greatly scattered. It finds it much easier to aid mission fields, in sustaining pastors, than in paying the salaries of missionaries who labour only a short time in one place. It expects that more than one of its groups, or mission fields, will be able soon to call a pastor, if all goes well; but, during the past year one refused, from inability, a missionary for the summer, and another was on the point of doing the same. No new stations have been opened during the year. About \$100 less have been raised, than last year; but no debt is spoken of. The Presbytery of Hamilton reports, that most of its field is occupied; though there is a Presbyterian population in some places yet requiring to be cared for. It gave a donation of \$100 to the Central Fund; yet its supplies seem to be plethoric, as, in April, it had \$800 on hand, with some congregations yet remaining to be heard from. Two groups of stations are prepared for settlement. The Presbytery of London reports, that its mission field is rather increasing than diminishing; and both funds and suitable labourers are required to occupy it properly. It employs two catechists for the greater part of their time. Of its stations, four groups, with very small help, are prepared to call pastors. The Presbytery of Cobourg reports, that it has been very desirous of commencing operations upon the Burleigh road settlements, but has hitherto been unable, for want of funds. During the past year it has reduced its indebtedness from \$400 to about \$190.

Only some Presbyteries give any information as to the amount of aid given by the settled pastors in the general mission field, the number of stations that are organized congregations; with their membership; the attendance at the stations &c. There are several other things, not noticed here, on which also the information given is too limited to be useful.

Respectfully submitted,

THOMAS STEVENSON, Convener.

MISSIONARY LIFE AND PROGRESS IN THE NEW HEBRIDES.

ADDRESS BY REV. JOHN GEDDIE.

The following is the substance of an address delivered by the Rev. John Geddie before the Synod, at its late meeting in Montreal. We take the speech (very slightly abridged,) from the *Montreal Herald*, in whose pages it appeared at the time. The subject is more interesting to our people, from the fact that the Synod agreed to send, as soon as circumstances will allow, a missionary to labour in the New Hebrides.

"More than eighteen years had elapsed since Mr. Geddie left Nova Scotia for that distant region, and he would now proceed to give a statement of his operations. The New Hebrides, to which in the Providence of God he was led, lay between the 13th and 14th parallel of South Latitude in the Southern Pacific. The islands for fertility and extent had no rivals in that part of the world. The population was a branch of the Papuan race, numbering 150,000 souls. These islands were perfect gems, so fertile was the land. But the chief object of interest was the state of the people who inhabited them, who for the most part were ignorant of the true God, and still continued to practise the most disgusting and abominable crimes of heathenism. The first effort to spread the Gospel in that region was made in 1839 by the late

Mr. Williams, of the London Missionary Society. He (Mr. Geddie) visited the spot where Mr. Williams fell, and was well acquainted with the man who killed him. The man gave his land for missionary purposes (Hear, hear,) The next attempt was made in 1812. In that year two missionaries, Messrs. Turner and Nisbet, landed on one of the Islands. They were favourably received by the natives, and laboured with success; but after being a few months on the Island a fatal disease broke out, and they were obliged to flee to save their lives. The last effort was made in the year 1848. It was then that the speaker landed on one of the group, forty miles in circumference, and with a population of four thousand souls. He was the first allowed to remain there by the natives. The external appearance of the latter was very repulsive indeed. The men were painted, and the women wore nothing but a girdle round the waist. When he landed among them they were sitting in darkness and in the shadow of death. They knew little of the things of this world, and still less of the world to come. In all things relating to religion their minds were enshrouded in the greatest darkness. But these people had a religion of their own. They believed in an invisible world and in the existence of gods and spirits, most of them malignant beings and feared by the people. They had a system of priesthood, made prayers and offered sacrifices, and retained the rites of circumcision, which was practised among male infants.—He felt thankful for these remains of religion as they afforded a basis to work upon. War was incessant amongst them, the people bitterly hating one another. Cannibalism was practised and friends and foes were the victims; infanticide was almost of daily occurrence, and a great many of the children were put to death. The slaughter of widows was a thing of common occurrence, and persons who were troublesome to their friends, or sick, were either put to death, or allowed to die of neglect. Consequently there was scarcely an infirm person to be found on the Island. All the crimes of which nature was capable was perpetrated by these people and they took pleasure in them. His first effort when he landed was to learn their language. They could not speak to him, in their tongue, and he could not speak to them and he was obliged to learn theirs. Mr. Geddie in commencing his labours amongst these Islands endeavoured to adhere as much as possible to the Saviour's command, and just preached the Gospel to them. Instead of assailing their superstitions and arousing their evil passions, he presented Jesus to them as the Saviour of fallen man, and this was the truth which seemed to touch them. When he commenced his labours amongst these Islands he encountered much opposition, especially from the priests. They could say nothing, however, against the holy truths which were taught and the holy conduct recommended. A short stay among these people soon convinced him that little impression could be made by a solitary missionary. It was his practice therefore, whenever a native turned from heathenism to Christianity to make him a worker for his own people. After getting together a little party at his own house they were scattered abroad, spreading the truth they had heard amongst others. Every individual had some influence amongst his friends, and in this way the word of God was diffused throughout the whole Island. The result of all this was as might naturally be expected, a severe struggle between ignorance and light. The heathen were roused, and they made every effort to prevent the spread of the new religion which had come to their island. The mission in the early years of its existence was exposed to many and great dangers and trials. Plots was laid for their lives which were happily defeated by that God whom they served. Two of the early converts were cruelly put to death and eaten by their companions; but by God's blessing a happy change had taken place. The wilderness and solitary places had been made glad and the desert blossomed as a rose. These people, who but a few years ago worshipped gods of their own imagination, were now worshippers of the true God. They were now clothed and many of them sat at the feet of Jesus.

That people who had not a written word in their own language, now had the

whole of the Bible, and could read the word of God in their own tongue. The Sabbath was observed and great attention was paid to family religion. The schools were attended by persons of every age and sex, being taught by native teachers. The instruction rested on a Scripture basis. The question of uniting religious and secular training had ever been mooted among them.—The school-book was a simple one, illustrating the truths of Christianity. A great revolution had also taken place in the social habits of the people. Polygamy prevailed to a great extent, the marriage tie was scarcely known among them, and it was the practice for husbands to sell their wives. They were also making great progress in other ways. As they became more civilized their wants increased and gave rise to habits of industry. The surplus of their produce was sold to trading vessels for clothing, &c. On that one little Island there was more business carried on than in all the surrounding Islands where the people were involved in darkness. The people a short time ago commenced the cultivation of cotton, which promised to be very successful. The first load of it was shipped a few weeks ago. There was a great desire among the natives to carry the Gospel to the Islands around them. This was the true spirit of christianity. It was a bad evidence of the state of religion in any church when they manifested no concern for the ignorant around them. The Islanders were now accustomed to make contributions for missionary purposes, and a number of them had gone out as missionaries to other Islands. (Hear) When he received an application from the surrounding Islands for a Christian teacher, he generally made it known on the Sabbath before to the congregation, and he had seldom to ask the question as to who would go, but rather whom should be sent, some of the high chiefs of the Islands having sacrificed all their property and gone to the other Islands. Native agency was most important; a great deal had to be done by their own people under the guidance of Christian missionaries.

Mr. Geddie next alluded to the Island Eromanga, where Mr. Williams fell, and where Mr. and Mrs. Gordon were cut off. This act was committed from ignorance and superstition, the people believing that the missionary was the cause of a disease which was sweeping them off. This put a stop to missionary operations there for a time, but they were soon resumed, and a reaction had taken place in favour of christianity. When the mission vessel touched there a few months ago they found a church erected on the spot where Williams fell, the congregation numbering 120. The natives were also building four other churches. Another missionary had also been sent there. Then there were native teachers labouring on other Islands and fast preparing the way for Christian missionaries. There were missionaries or native teachers on six of the Islands of the New Hebrides group, but the most important had never been visited for missionary purposes. It would require fifty missionaries to reach them, and he was now looking for the u. Some years after the work was commenced, other missionaries were sent out from the Church of Scotland, and he believed two others were preparing to accompany him back. Nothing would rejoice him more than to welcome missionaries from the Presbyterian Church of Canada in these distant Islands. (Hear, hear.) There was room for all these. In conclusion he would commend the New Hebrides Mission to their sympathies and their prayers. A great drawback was the want of men. The present agency was altogether inadequate to the work before them. The harvest was great but the laborers few. Pray God therefore that he will send laborers into the harvest. One of his objects in coming here was to recruit his own and his wife's health, but his principal object was to make an appeal for missionary aid; for one or more missionaries from this Church. He would now in the name of his missionary brethren on those Islands ask of this Synod and Presbyterian Church of Canada to send forth one or more missionaries to aid in the cause of God on these Islands. There was perhaps no part of the heathen world where the effect of the fall might be seen in such unmitigated form as on these Islands. Human nature appeared there in its most abominable

form. The sum of £150 would pay the salary of a married missionary. After the mission had been in operation, he made a calculation of the expenses which had been incurred on the Island of Aneiteum. The result was that he found every convert cost their church at the rate of £1, and every church member £10. For every pound they are contributing, a corresponding pound was contributed by the natives in the shape of labor or missionary contributions. (Hear, hear.) The contributions consisted of arrowroot and native produce, which they gave to the teachers. What a difference since he had left Nova Scotia eighteen years ago. Now life and property are as safe in these islands as they are in this city. Eromanga, with but a little church, numbered several hundred under christian instruction, and had sent native teachers to the other islands. The Church in Nova Scotia was thankful for these mercies, and felt encouraged to prosecute the work in other parts of the world, and he believed that the subject of a new mission would be seriously entertained there at the approaching Synod. Nor would the New Hebrides suffer by giving the gospel to other parts of the world. An interest would be aroused which would bring out fresh means. If a field was wanted to interest the people at large they would find it there. No part of the world had shown such glorious triumphs, as had been shown there. Churches had been seen to give up their missions in India, in China, and in other quarters of the globe, but none had ever given up in the South Sea Islands. The various bodies who had Mission Stations there, some for fifty years, had them there still. New Missions there would not interfere with the operations of those nearer home. Canadian and Indian Missions ought to have their prayers and support, but Missions to the South Seas instead of taking away would greatly benefit them, would give new life, new wisdom, new energy to home as well as to foreign operations. Such had been the effect in Nova Scotia. That church had been visited with the marks of the Divine favour. Churches were like individuals, while blessing others they obtained a blessing for themselves."

MISSIONS OF FREE CHURCH OF SCOTLAND.

NAGPORE—ADDITIONS TO THE CHURCH.—At Nagpore there have been marked tokens of the divine blessing. During the past year not fewer than 32 adults and 19 children have been added to the membership of the Church by baptism. Quite recently twelve others have been received into the Christian Church on a profession of their faith in Christ. Some of them are of the Brahmin caste, who had to resist the most strenuous efforts of their friends to keep them from identifying themselves with the followers of Christ.

CALCUTTA.—INTERESTING CASE.—At Calcutta a young man of eminent talent and of thorough education has been led to give himself to Christ and to connect himself with His Church. He is one of the most distinguished students of the fourth year's College class, the holder of a First-grade Scholarship, so that the Brahmins cannot say, as they generally do of converts, he is of immature mind. In his boyhood he had been taught to fall prostrate before idols of wood and stone; and when in his sixteenth year he was removed to Calcutta, his faith in Hindooism was by no means relaxed, for he considered himself fortunate in getting so near to the sacred Ganges, the very touch of whose waters he thought sufficient to wash away all sin. When admitted into the institution he was to read the Bible as a part of his regular class-duties; but for a time no impressions seemed to be made upon his mind. A tract by Rajah Rammohun Roy, entitled "Compilation of the Precepts of Jesus, the Guide to Peace and Happiness," was the means of first impressing his mind. Then he was led to read the Bible not as an intellectual exercise, but for the purpose of seeking light to his mind and peace to his soul. His course was gradual and varied. The letter in the *Free Church Record* giving an account of his case, says:—

“Towards the middle of his second session he came to the conclusion that Christianity might be the true religion. But the thought of Christianity being true greatly alarmed him, since it required his separation from his friends and idolatrous relatives whom he loved. He therefore relaxed his zeal in the study of the Bible, and again returned to the meetings of the Brahmas. After a considerable time, finding no peace to his troubled soul, he came to the conclusion that the Brahmaist doctrines were shallow and baseless. He now felt that nothing but Christianity was left to him. But, as before, the very thought of separation from his friends made him shrink back from making any further inquiry after its truth. At this time he passed the first examination in Arts of the University, and obtained a First-grade Senior Government Scholarship; and in session 1864 continued his studies in the Third Year's Class. The baptism of some of his friends at the beginning of last year again awakened his conscience, and he began to think upon religion with greater seriousness, and came to the conclusion that he should embrace Christianity. He then joined some of his class-friends in a Bible class, kept by Mr. McDonald at his own house on Sunday afternoons. After a few months he came to the conclusion that Christianity is the true religion, but still he failed to take the decided step of confessing his faith in Christ by baptism. He now began to pray in the name of Jesus Christ, and to observe the Sabbath, and broke off all connection with idolatry. This brought him no true peace; he knew and felt that he was in a false position. But the great plea which he brought forward to justify himself was the imagined sufferings which his young wife would undergo from his baptism, since he thought there was some probability that she would renounce him if he professed his faith in Christ by baptism. But he soon came to feel that when he was bringing this argument against the public confession of Christ, he was virtually showing his want of confidence in God, and his faithlessness in the promises of his blessed Saviour.

“In this agitated state of mind he entered the Fourth Year's Class at the commencement of the present session, and having to read as a part of his class-studies, Paley's “Evidences of Christianity,” the feeling of his own sinfulness, and the divine origin of the plan of salvation came upon him with such weight and force, that he felt it his duty no longer to delay his baptism. Accordingly, as I have stated, I had the privilege of admitting him into the Church on Sabbath evening, the 25th of March last. He is our distinguished student this session, and I fervently hope and pray that he may yet become an able minister and missionary among his countrymen. It is but fair to state that he is under deep obligations to Dr. Robson for being the means, under God, of helping much to lead him into the knowledge of the truth.”

MISSIONARIES SENT OUT DURING THE PAST YEAR.—During the past year three ordained missionaries, and one missionary teacher have been sent to the Foreign field, viz:—Rev. Messrs. Stevenson, and Mr. Millar to Madras, Rev. James Dawson, and Mr. John Dalziel teacher to Nagpore.

MISSIONS OF UNITED PRESBYTERIAN CHURCH.

PROGRESS AND POSITION.

The report laid before the late meeting of Synod of the United Presbyterian Church, after referring particularly to the several missionary centres, gives the following summary:

The progress which is referred to in the concluding paragraphs may both stimulate and encourage ourselves.

“Thus we have had for the year 1864, irrespective of Australia, France, and Belgium, eight separate mission fields; viz. Jamaica, Trinidad, Old Calabar, Caffraria, Algiers, Aleppo, Rajpootana, and China. These missions are wrought by forty ordained European missionaries, four ordained native missionaries, three medical missionaries, fourteen European teachers, and about

one hundred native evangelists and teachers,—or altogether an educated agency of 160 persons. There are, besides several stations, forty congregations, with an aggregate membership of 6024, and ninety-three day schools, attended by 4843. The Committee have sent out during the year the Rev. John Sclater and Miss. Sclater to British Castria, Mr. D. E. Lewis to Old Calabar, and the Rev. J. B. Alexander to Jamaica. There had been no deaths in the foreign field; but the Rev. Messrs Elmslie and Whitecross of Grand Caymanas, who had resigned their charges on account of disabled health, and returned to this country, have been removed to their celestial home. And we regret to state that the Rev. Daniel McLean, the minister of Hampden, Jamaica, whom the Committee had appointed to be religious tutor, has been constrained, on account of medical opinion as to his health, to resign his charge and his connection with the Jamaica Mission. We have just to add here, that nearly all the missionaries speak of the great encouragement which the deed of the Synod in May last year, which set apart the first Sabbath and week in November as a season of special prayer for the success of foreign missions, gave them, and that they united with their brethren at home in holding meetings and offering supplications on that devotional week.

As this is the Twentieth Report of Foreign Missions which the Committee have submitted to the Church, it may not be out of place in a few sentences to take a retrospect of what the Church has done during these twenty years. When the Board of Missions was formed in Edinburgh in the close of 1845, we had only a few congregations in Jamaica and in Trinidad; and since that time we have formed the Calabar Mission, assumed the Jamaica Mission of the Scottish Missionary Society, the Caffie Mission of the Glasgow African Society, the Jewish Mission of the Scottish Society for the Conversion of Israel, and have begun operations in India and China. In 1845, the income for home and foreign missions was less than £6000; and in 1864 it was upwards of £28,000. It is a cheering fact that, since the happy union of the United Secession and Relief Churches, the missionary income has been doubled. Oh, there is nothing like the servants of Christ pulling together and provoking each other to love and good works. And if the income for the current year shall equal that of the last, then in these twenty years we shall have raised for home and foreign missions £420,746; whilst in that period we have sent abroad to our foreign fields, including Canada, Nova Scotia, and Australia, 102 ordained missionaries and preachers, besides teachers and subordinate agents. And what are the effects which this growing devotedness to foreign missions has had upon the Church at home? It has, by developing Christian liberality, enlarged home mission work and extended the Church, helped to pay the debt which rested on our churches and mansees, augmented the stipends of our ministers, called into operation several benevolent schemes, and in many ways advanced the life and prosperity of congregations. All have felt that, in this noble work, 'it is more blessed to give than to receive.' Indeed we have, as a Church, much cause of thankfulness to God for the past; but we have not yet reason to be satisfied. The Church of Christ must make progress; growth is essential to its well-being; and, in our missionary education, and it may be said that we are scarcely yet beyond the spelling-book. We will not be in a right state till three things are realized: first, that every member of the Church be doing something for missions; secondly, that that something be up to the measure of granted ability; and thirdly, that the full evangelisation of the heathen world be with each one a matter of fervent, importunate, and continuing prayer. And when these three things are gained, they will place us on a higher platform, where we shall have wider views, and achieve still greater things. The Lord Jesus is the Ruler of providence, pledged for the spread and the prosperity of his Church; the silver and gold are at his disposal; the hearts of all men are in his hand; the fuller influences of the Holy Spirit are ready to be shed down;

and, seeing his people thus working, he will enable them with larger and yet larger gifts, and, both spiritually and materially, enable them to go forth and in his name take speedy possession of the heathen nations, and bring in the happy period when 'men shall be blessed in him,' and when the glorious and triumphant cry shall be raised on earth and re-echoed from heaven, 'Alleluia! the kingdoms of this world are become the kingdoms of our Lord and his Christ.'

General Religious Intelligence.

MEETING OF SYNOD OF THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

This Synod met at Halifax on the evening of Thursday, 27th of June. After sermon by the Rev. D. Blair the retiring Moderator it was proposed to elect the Rev. John Geddie Moderator; but on Mr. Geddie declining the nomination, the choice of the Synod fell on the Rev. G. Carstie. We are unable to give even an outline of the business of the Synod. Perhaps the most interesting part of the proceeding was that connected with the Foreign Mission Report, an account of which we take from the *Presbyterian Witness*.

"Dr. Bayne read the Foreign Mission Report. It referred in suitable terms to the arrival of Mr. and Mrs. Geddie, and then stated the fact that the Australian Church had applied for his services. The Board recommended to *lend* Mr. Geddie to the Australian Church for a time, to open up new stations. Three young men have offered their services for the Foreign work. Information was given regarding the Jewish Mission, and Trinidad as a Mission field. The report having been read a resolution was adopted in reference to Mr. Geddie's presence. The Synod received Mr. Geddie standing. He was conducted to a seat beside the Moderator, and addressed the Synod with deep feeling on the Missionary work. At the close of the address a Psalm was sung, and solemn prayer was offered up by Rev. R. Sedzwick. Another Psalm was sung, followed with another prayer by Mr. Duff, when the Synod adjourned. The scene was one of the most profoundly affecting we have ever witnessed."

Besides Dr. Jennings, Delegate from our own Church, there was a deputation from the Synod of New Brunswick. A union is all but consummated between the two Synods. It will be carried into effect next year. There was also a deputation from the Synod of Nova Scotia in connection with the Church of Scotland, consisting of Rev. Messrs. Herdman, Philips, and Duncan, and Jas. Thomson Esq., Elder. The deputies conveyed in very friendly terms the good wishes and fraternal greeting of their Synod. These were responded to by Dr. Bayne, Pro. McKnight and other members.

We subjoin the resolution unanimously adopted with reference to Rev. Dr. Jennings, the delegate from our Synod: "With unfeigned delight the Synod would welcome among us the Rev. Dr. Jennings of Toronto, long known to us as a faithful friend of this Church, and especially of its Missionary enterprise, and as the Rev. Dr. on this occasion appears among us as the Deputy of the Canada Presbyterian Church, a Body in constitution, doctrine and Missionary effort closely allied to our own, this Synod would express the unmingled satisfaction with which they have heard from the lips of their highly esteemed friend the fraternal congratulations and good wishes of the Synod which he represents; and in cordially reciprocating these sentiments and good wishes, would give thanks to God for that union of doctrine, of feeling and of effort, prevailing among the three Synods represented here this day, the Canada Presbyterian Synod, the Synod of New Brunswick, and the Synod of the Presbyterian Church of the Lower Provinces."

GENERAL ASSEMBLY OF IRISH PRESBYTERIAN CHURCH.—The Annual meeting of the General Assembly of the Presbyterian Church, in Ireland was opened in Belfast, on the 3rd ult. with an eloquent sermon by the Rev. John Rogers, the retiring Moderator. The Rev. Dr. Wilson was elected Moderator for the year. The following appointments were made for the chairs in the New College at Londonderry:—Theology, Rev. Dr. Dill of Ballymena; Church History, Rev. T. Witherow, Maghera; Oriental Literature, &c., Rev. R. Smyth, A.M. Derry; Mathematics, &c., Mr. J. R. Leebody, A.M.; Metaphysics and Ethics, Mr. John Park, B. A.; Logic, Belles Lettres, &c., Rev. J. T. McGaw, B.A.; Latin and Greek, Robt. H. S. McKee, D.D., L.L.D. In our next number we shall notice the proceedings of the Assembly at greater length.

TESTIMONIAL TO THE REV. DR. COOKE.—The friends of Dr. Cooke, connected with the various Evangelical Churches of Ireland, are raising a testimonial fund to be presented to the Rev. Dr. Cooke. At first it was proposed to raise a sum of one thousand guineas, but the amount already raised considerably exceeds that sum. The Marquis of Devonshire will preside at the meeting for presenting the testimonial.

DEATH OF DR. ISAAC TAYLOR.—Dr. Isaac Taylor, the Author of the "Natural History of Enthusiasm," and several other valuable works, has lately died in his 77th year. Isaac Taylor's name has long been identified with the cause of true philosophy and vital religion.

GROWTH OF POPERY IN THE ENGLISH CHURCH.—In several places Popish tendencies are still more developing themselves. "Retreats," which are distinctively Romish, are being held in a number of places. In the meantime there has been a mutiny in the Norwich Monastery of which the so-called Brother Ignatius is the head, and it is said that he has been suspended for tyranny and undue severity.

REV. DONALD FRASER OF INVERNESS.—Rev. D. Fraser of the High Church, Inverness, formerly Pastor of Cote Street Church, Montreal, has been called by the Free St. John's, Edinburgh, to be the successor of Dr. Guthrie, and co-pastor with Dr. Hanna.

SABBATH SCHOOL CONVENTION IN BELFAST.—A Convention was recently held in Belfast under the auspices of the Sabbath School Society for Ireland in connection with the Presbyterian Church. It was the first assemblage of the kind ever held in Ireland. Many Sabbath School teachers from all parts of Ireland attended, and the proceedings were exceedingly interesting. Papers were read on important topics. The Rev. A. B. Campbell from Scotland, and W. Shaw, Esq., of New York, gave interesting addresses. Dr. Cooke, Dr. Morgan, Rev. J. McNaughton, and Rev. S. J. Moore of Ballymena were among those who took part in the proceedings.

THE VICTORIA INSTITUTE.—It is proposed to establish a new Philosophical Society for Great Britain to be composed of Members or Fellows and Associates who are "professedly christian," and the great object of which will be to defend revealed truth from "the oppositions of science falsely so-called." The Society is to be called "The Victoria Institute." According to the prospectus, it will be the work of the Society to enter upon the controversies of the day, and to give a hearing and encouragement to all who are willing to battle with "the opposition of Science" in order to reduce its pretensions to their real value. It is proposed that the Queen shall be requested to become its first patron; and that it shall confer a medal annually upon some writer who has distinguished himself in refuting false philosophy, or exposing the fallacies of so-called Science, the medal to be called the Victoria medal. H. B. Owen, Esq., F. R. S. L., is the interim Secretary.

REV. DR. MULLENS.—The Rev. Dr. Mullens, who has been for many years connected with the missionary cause in India, is to return to England, to take the

place of Colleague to Dr. Tidman, now an old man, who is Secretary of the London Missionary Society. Dr. Mullens has been very useful and highly esteemed in India.

MUNIFICENT GIFT.—The Hon. Asa Packer of Pennsylvania has set apart \$500,000 to establish and endow a College near Bethlehem that State. He has also given fifty-seven acres of land on which the College Buildings will be erected.

THE NEW ROMAN CATHOLIC ARCHBISHOP OF WESTMINSTER.—The Rev. Dr. Manning, who was lately consecrated with great eclat, has issued his first pastoral. Its claims are lofty. The Church of Rome is the only refuge for divided and inquiring Protestants, and the work of proselytism in England must be the aim of the Catholic Church, in order to save the world! In the meantime the Archbishop has gone to Rome to receive the Pallium from the Pope's own hands.

RETURN OF A PERVERT.—A son of the late Dr. Arnold of Rugby, who joined the Church of Rome a few years ago, and who was for some time a Professor in Dr. Newman's University in Dublin, has returned to the Church of England.

MR. AND MRS. GEDDIE IN NOVA SCOTIA.—A number of friends of Mrs. Geddie in Halifax presented her with a purse containing upwards of £400 as a token of their appreciation of her character, and of their admiration of her patience, self-denial and devotedness in connection with her labours in the New Hebrides.

THE EPISCOPAL CHURCH IN THE UNITED STATES.—A short time ago Bishop Potter of New York, issued a "Pastoral" condemning the course of certain ministers who had fraternised with non-Episcopal ministers. There have been already a number of replies to the Bishop's pastoral. Dr. Tyng was amongst the first to reply, distinctly impugning the new scheme of excluding and un-churching all non-Episcopal ministers, and asserting that the English Church at the Reformation did not accept such views.

THE LATE CONGREGATIONAL COUNCIL AT BOSTON.—The Congregational Council recently held at Boston, and which was attended by nearly 500 members declared in favour of forming a National Protestant Council, against the spread of Popery and infidelity. They also adopted resolutions to raise \$750,000 for Home Missions, especially in the West and in the South, and \$100,000 for establishing a Denominational Book Concern in Boston.

PRINCETON COLLEGE.—At the late commencement at Princeton which was one of the most interesting ever held, an able address was delivered by Rev. Dr. Kirk of Boston on the subject, "How shall the young men in College secure the highest degree of culture." The Principal announced that a friend of the College had given a donation for the erection of an Astronomical Observatory, to cost not less than \$10,000.

SOUTHERN CHURCHES.—A Southern correspondent of the *Presbyterian*, says:—"Our churches remain yet to be re-organized and opened. I learn from one of the ministers of our Church, in this State, that all the pastors are waiting to return in the fall to their former charges. If their people desire it, there is no power can or will prevent it. The churches are for the people, and the people for the churches. It seems that every thing must be left to the people themselves. Our General Assembly might send ministers to supply the pulpits, but none of the people would come out to hear them. It might assume, possibly, the church buildings; but of what use would empty churches be to us? The only way for the North to manage this, is to wait patiently for the soothing of the individual feeling, and then the reunion of the churches will take place without the exercise of violent measures. In the meanwhile, I think the desire among Southern christians is to have their own ministers, or ministers from Canada, or the other side of the ocean. Should Northern immigra-

tion set in for the South, Northern ministers will, as a matter of course, follow. In the work among the freedmen, Northern whites will be found labouring successfully, and thus getting a foothold; but the North need not, for a few years, expect to do much among the Southern whites."

SYNOD OF PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.—Of this Synod, which met this year at Ottawa, the Rev. George Thomson, M. A., of Renfrew, was chosen moderator. The Rev. Dr. Snodgrass now Principal of Queen's College, Kingston, having resigned the office of Clerk of Synod, the Rev. J. H. McKerras, M. A., of Burlington, was appointed Clerk. Reports of a satisfactory nature were presented in connexion with the various schemes of the Church. On Monday evening during the session of the Synod, a missionary meeting was held, at which the speakers were Rev. George Ball, Prof. McKerras, Dr. Jenkins, now minister of St. Paul's Church Montreal, and Principal Snodgrass, who addressed the audience on the subject of missions generally, and on the special claims of the schemes of the Presbyterian Church. The next meeting of the Synod is to take place in Toronto in the first Wednesday of June, 1866.

DEPUTIES OF CONGREGATIONAL UNION.—The Congregational Churches in Canada have lately been favoured with the visits of several deputies from the Mother Country. Those who last visited a number of the churches were the Rev. Dr. Vaughan, and the Rev. Dr. Raleigh, both men of eminence. Their visit and public services were very much enjoyed, not only by their own brethren, but by all who had an opportunity of hearing them.

Home Ecclesiastical Intelligence.

TORONTO, WEST CHURCH.—The Rev. James Baikie, Preacher of the Gospel, has received a cordial and unanimous call from the congregation of the West Church.

CHALMERS' CHURCH, DUNWICH.—The Rev. John Stewart of Blyth, Manchester, and Hullett has accepted a call from the congregation of Chalmers' Church, Dunwich.

STRATHROY AND ADELAIDE.—The Rev. W. Caven received a cordial and harmonious call from the members of the congregations of Strathroy and Adelaide, but has declined the call.

MADOC.—The Rev. D. Wishart before his departure, on a visit to Britain received an affectionate address from the members of his congregation, together with a purse, as a token of their cordial attachment, and of their appreciation of his ministry.

GARAFRAXA.—The congregation of St. John's Church, Garafraxa, lately presented their pastor the Rev. W. Millican, with a valuable horse, valued at \$150, to replace one which he had lately lost. The congregation cheerfully united in this gift as a token of their affection and esteem for their pastor.

GUELPH—REV. R. TORRANCE.—Mr. Thomas Gowdy, of Guelph, lately waited upon the Rev. Robert Torrance, and in the name of a number of friends, many of them unconnected with his congregation, presented him with a beautiful set of silver-mounted harness, as a token of their respect and appreciation of his labours among them as a Minister of the Gospel. We may also state that the young people connected with the congregation over which Mr. Torrance presides, presented him, in the early part of the year, with a purse of money, and an address, expressive of the affection they entertained for himself and partner in life, and of their hope, that he might be long spared to labour among them as an ambassador of Jesus Christ.

WROXETER.—In the financial statement for Wroxeter, the amount paid for stipend should have been \$215.40, instead of \$140.40.

MR. KITCHEN, GRIMSBY.—The address of Mr. Kitchen from whom pure wine for communion purposes may be obtained is Rev. W. W. Kitchen, Grimsby. To prevent disappointment, the exact address should be given.

MINUTES OF SYNOD.—The minutes of Synod will be forwarded to Presbytery Clerks, in the course of a few days.

GRIERSVILLE THORNBURY, AND WILLIAMSTOWN.—The Financial Returns for these congregations were incorrectly given in last Record. The correct statement is as follows; *Stipend Promised*, Griersville \$181.00, Thornbury \$80.00, Williamstown \$80.00; *Stipend Paid*, Griersville 84.23, Thornbury 73.00, Williamstown 55.00; *Arcars due*, Griersville 250.77, Thornbury 46.00, Williamstown 125.00. Griersville contributed for College 2.10; Home Mission 1.30; Widows' Fund 13.; Synod Fund 1.43. Thornbury contributed for College 1.18; Widows' Fund 1.46; Synod Fund, 1.05; and Williamstown for College 1.26; Widows' Fund 0.71; Synod Fund 0.79.

NIAGARA.—The Statistical return from Niagara came too late for insertion in the proper place. According to it, the number of members is 40, and elders 3. The congregation is supplied by the Rev. A. McColl. The amount promised and paid for supply is \$208.00. The amount of 142.00 was raised for other congregational purposes. No collections were taken up for the general schemes of the Church.

PRESBYTERY OF LONDON.—We have received a communication from a member of the Presbytery of London complaining of an expression in the account of the proceedings of Presbytery in the June number of the RECORD. The expression complained of is, "that very little business fit for publication was transacted." For the satisfaction of the member referred to, we have no hesitation in stating that by the expression, we did not mean that there was any thing improper, or immoral, but simply that the proceedings were not of a nature to be interesting or edifying to general readers.

NORTH PLYMPTON.—The members of the congregation of North Plympton, have testified their approval of the services of Mr. James Little, student, by presenting him with a valuable English silver watch, together with an address.

RULES AND FORMS OF THE PROCEDURE OF CHURCH COURTS OF THE CANADA PRESBYTERIAN CHURCH.—We have received a supply of the above manual, which has been adopted *ad interim* by the Synod. The need of such a Book has been long felt in the church, both by office-bearers and members. Great care has been bestowed on its preparation. Since the meeting of Synod several alterations and additions have been made; and as now issued, it will, we believe, be of the greatest use in all our Church Courts. The manual contains seven chapters, embracing the following subjects: 1. The Constitution, Powers, and Duties of the different Church-courts; 2. References, Appeals, Complaints, Petitions, Dissents, and Overtures; 3. The Formation of congregations, the rights of Church members, and management of congregational affairs; 4. Procedure in moderations, and in the ordination of ministers; 5. Election and ordination of Elders; 6. Church discipline; 7. On Colleges.

There is an appendix containing all the usual forms required in the various Church courts, together with form of Model-Trust Deeds both for Canada East and Canada West.

We consider it right to say that, for the preparation of the present manual, which is based on the book in use in the United Presbyterian Church, as well as for various other services in connection with the public business of the Church, the Church is under deep obligations to the Rev. Alex. F. Kemp, lately minister of St. Gabriel street Church, Montreal.

KNOX COLLEGE.—The College will open at the usual time, viz., on the first Wednesday of October. The Exegetical class will be conducted by Rev.

Mr. Caven, during the first three months of the Session, and the class on Evidences by Rev. Mr. Gregg, during the last three months. The Church History class will be conducted by Dr. Burns.

AINLEYVILLE.—The members of Melville Church Congregation, Ainleyville have lately presented their Pastor, the Rev. John Ferguson, with an excellent set of silver-mounted harness.

CHINGUACOUSY.—We are requested to correct an error in the financial statement of the Congregations of Chinguacousy. Neither congregation is in arrears for the year 1864-5.

RESOLUTION ON FOREIGN MISSIONS.—In last issue of the Record, we should have mentioned that the dissents, entered from the Resolution come to in regard to a mission to the New Hebrides, were for the following reason: Because no opportunity has been afforded to the members of Court, either of considering the matter, or of consulting the inferior judicatories, or the congregations, as to the propriety of entering on a new mission field." The members signing the dissent were the following:—Messrs. J. McTavish, D. Inglis, J. J. A. Proudfoot, D. McRuer, W. McKenzie, W. B. Clark, D. Waters, J. Cameron, T. Lowry, J. McMurrich.

PRESBYTERY OF GREY.—The Presbytery held their ordinary quarterly meeting at Owen Sound, 11th and 12th of July.

Rev. Mr. Brown, Mono Centre, and Rev. Mr. McLean at present labouring within the bound of this Presbytery, being present were requested to sit as members of this meeting.

A letter was read from Mr. John Davidson probationer, declining the call to Tara, Amabel, and Derby.

In compliance with petition, Mr. Gauld was appointed to moderate in a call at Knox Church, St. Vincent, on 2nd Wednesday of August, at 11 o'clock.

Mr. Cameron gave in his resignation as Convener of the Home Mission Committee, which was accepted, and the Committee were discharged.

The Committee finally appointed to enquire whether any improvement may be made in the management of the operations of the Presbytery's Home Mission, gave in their report, which was reserved for consideration at next meeting. One of its recommendations, however, was meanwhile adopted, namely, that the charge of the Home Mission field be entrusted to the care of one person, and Mr. Stevenson was appointed to this office, with whom accordingly probationers will correspond regarding their appointments. Mr. Greig, McMillan, and Hay were appointed a committee for the examination of students.—Mr. Greig, Convener.

PRESBYTERY OF HURON.—This Presbytery met in Knox's Church, Kincardine, on Tuesday, the 11th of July, at half past 2 o'clock. There was a large attendance of Ministers and Elders. The Rev. John Ross was elected Moderator for the ensuing six months. A considerable time was spent in dealing with congregations in arrears to their ministers, and the following was the decision come to anent this matter. The Presbytery having heard explanation from the several congregations cited anent arrears due to their ministers, whilst receiving their explanations with all respect and sympathy with the difficulties under which these congregations have been and are still labouring, yet the Presbytery feel it dutiful alike to these congregations, and their respective ministers to present to them the following financial plan, and to employ these ministers with their own consent in Missionary labour within the bounds of the Presbytery, alike relieving the congregations, and promoting the cause of the Redeemer in the Home Mission field within the bounds of the Presbytery.

The Rev. John Stewart of Blythe, accepted the call from Chalmers' Church, Dunwich, and the Presbytery agreed to translate. The Session Records of

five congregations were examined and sustained, as correctly and carefully kept.

Moderation in a call was granted to St. Helen's and East Kinloss; also to Knox Church Kincardine. Messrs. John McColl and Allan Finlay were examined for license. The usual discourses were read. They were examined on the subjects prescribed. The examination was sustained as highly satisfactory, and they were licensed to preach the Gospel. The Presbytery approved of and adopted a plan for conducting the Financial matters of congregations, similar to that adopted by the Montreal Presbytery.

A special meeting will be held in Knox Church Kincardine, on the Second of August at 11 o'clock, Mr. Grant to preach and preside.

Another special meeting of Presbytery will be held in the Thames Road Church on the Ninth of August at 11 o'clock.

PRESBYTRY OF GUELPH.—The ordinary meeting of this Presbytery was held on the 11th July, with an attendance of sixteen ministers and seven elders, Mr. W. S. Ball Moderator.

The Presbytery resumed consideration of Mr. Thom's demission of his charge of the congregation of Eden Mills and Rockwood. Notwithstanding the opposition of the Rockwood Section of the Congregation to his removal, Mr. Thom pressed the acceptance of his resignation on the ground that the divided state of the Eden congregation left him no prospect of usefulness among them. The Presbytery accordingly resolved to accept his resignation, and appointed Mr. J. A. Thompson to declare the congregation vacant.

Mr. Smellie was appointed to moderate in a call from the Congregation of Knox's Church, Galt, on the 22nd of August.

Mr. Kenneth McDonald, Student, was, after delivering his trial discourses, licensed to preach the Gospel.

The Treasurer's report for the year ending, 31st May was presented and showed a considerable balance in favour of the Presbytery. This balance together with contributions received subsequent to the date of the Report was found to be nearly equal to the amount due for Missionary services, at the date of the meeting of Presbytery. The Clerk was instructed to write to congregations that have not contributed to the ordinary and H. Mission Funds, during the year.

Mr. Torrance read a paper on Renan's Life of Jesus, and received the cordial thanks of the Presbytery, and was requested to give his paper for publication. Mr. Torrance on the request of the Presbytery, agreed to read a second paper on the same subject, at the ordinary meeting after next.

The Presbytery agreed to have a conference at next ordinary meeting on the subjects of the Religious Instruction of the Young.

PRESBYTERY OF LONDON.—The Presbytery of London met in St. Andrew's Church, there on the 4th and 5th July last.

There was but a small attendance of Ministers and Elders.

Rev. Mr King of Buxton was appointed Moderator for next six months.

A letter was read from Rev. Mr. Caven declining the call from Strathroy, East and West Adelaide.

Petitions for moderation were granted to the following Congregations viz. North and South Plympton on Wednesday, 26th July, Mr. Chesnut to preach and attend to that duty;

Amherstburgh on July 28th, at 11 o'clock a. m. Rev. Mr. Scott to moderate;

At Ridgétown on July 25th, at 11 o'clock a. m. Mr. Waddell to preach and Mr. Scott to associate with him;

At Lobo, 26 of July, at 11 o'clock a. m. Mr. Skinner to moderate;

At New Glasgow, Wednesday, 2nd August at 11 o'clock a.m. Messrs. McDiarmid and McKinnon to moderate.

Memorials from Florence, Bothwell, and Thamesville, praying for the

union of these Stations were read and considered---The Presbytery agreed to grant the prayers of the Memorials, and declared these stations a united congregation.

Messrs. Begg, Clark, and Alex. Smith were appointed assessors with the West-minister Session.

The half yearly statistical report of the Presbytery was read by Mr. McKinnon. As usual only a limited number of returns had been received.

Mr. Baikie Student of Divinity, presented papers from the Presbytery of Toronto, transferring him to the Presbytery of London, requesting them to take him on trials for license.

The Presbytery agreed to examine Mr. Baikie, and after hearing the prescribed discourses, and having examined him in the subjects directed by the Synod in such cases, it was agreed to sustain the trials *in cumulo*.

Mr Baikie was then licensed to preach the Gospel.

Messrs Proudfoot and McKinnon were appointed to visit Wallacetown and Duff's church, to examine and consider whether any advantageous change could be made in the arrangement of public services, and to investigate the financial conditions of these congregations. To visit Duff's church, 1st Wednesday of September, at 10 o'clock a. m. and Wallacetown at 3 o'clock p. m. same day.

Mr. Scott read the Annual Report of the Home Mission Committee. The report was received, and Mr. Scott was requested to publish in the *Record* all, or as much of it, as he might think important.

ACT ON BAPTISM.

“The Synod having had their attention directed to the subject of Baptism, and the relation in which this initiatory sacrament of the church of Christ stands to the other sacrament of the New Testament; also to the question of public or private administration of the initiatory ordinance, Declare and Resolve—

“That, as is already in our excellent subordinate standards set forth, ‘a Sacrament is an Holy Ordinance instituted by Christ, to signify, seal and exhibit unto those that are within the covenant of grace, the benefits of his mediation; to distinguish them from those who are without; and to oblige the partakers of such ordinances to obedience.’

“That ‘Baptism is not to be administered to any that are out of the visible Church, and so strangers to the covenant of promise, till they profess their faith in Christ and obedience to him, but infants descending from parents, either both or but one of them, professing faith in Christ and obedience to Him, are, in that respect, within the covenant, and to be baptised.’

“That, adhering to these principles, the Synod earnestly urge on all ministers and sessions to be careful, in administering Baptism, that they who receive this privilege at their hands be such only of whom there is good reason to believe that they are consistently professing the name of Christ and obedience to him; and, inasmuch as one appointed method of solemnly confessing the Saviour, and acknowledging ourselves to be in communion with his followers, is by commemorating his love and death in the holy ordinance of the Supper, they shall satisfy themselves that parents receiving baptism for their children be not neglecting this command of Christ, but that, at the least, they be equally in the intention, as God may afford opportunity, to comply with both ordinances, and giving token of this by willingly waiting on such instructions as it may be judged necessary to impart to them on the nature and design of the Sacraments.

“Parties soliciting the privilege should be informed that as every one taking on himself the baptismal vow, or seeking Baptism for another, does thereby say, ‘I am the Lord’s, and do’s profess to value the blood and Spirit of Christ, signified in the water of Baptism, they ought to know that in receiving

“this seal and token of spiritual cleansing, they do as truly declare their acceptance of Christ and fellowship with him as in the ordinance of the Supper; so as a declining or evading of this latter ordinance by any, being adults who have received the privilege of the initiatory sacrament for themselves and their children, is, except good cause be shown for their neglect, in circumstances not under their control, presumptive evidence either of an imperfect apprehension of the design of the Sacraments, or of an inexcusable unwillingness to follow the Lord fully: Therefore, ministers and Church Sessions are warranted to decline, except on good and special cause shown, the administration of Baptism to the children of such as are living in the neglect of the Lord's Supper, or do not avail themselves of instructions offered towards a right preparing of them for its observance.

“That, while due tenderness is recommended to be used in dealing with individuals who withhold themselves from the Table of the Lord, rather from misapprehension and solemn awe than from blameable indifference, yet inasmuch as both Sacraments are seals of the same covenant, and imply for their right observance a like necessity of faith and resolutions of holy living, the Synod do anxiously caution against a too easy or indiscriminate admission to the Baptismal ordinance. And, both as tending the better to ensure purity of communion, and as required by a regard to the design of Baptism, as a seal of fellowship in the church, as well as of engraving into Christ, the Synod recommend, as much as possible, that the ordinance be dispensed publicly—not precluding cases in which it may be judged necessary to baptise in dwelling-houses, or cases in which attendance at the ordinary place of public worship may be greatly inconvenient. But the Synod earnestly advise that, as rarely as possible, the privilege be given without public notification from the pulpit, and never without the word of exhortation or exposition: that if, at any time application be made for the administration suddenly and hastily of the ordinance of Baptism, the circumstances be well considered, and care exercised mildly and faithfully to distinguish what is essential from what may be desirable, between the relation of Baptism to salvation, and to Church fellowship; explaining where it may be necessary so to explain, that as the privilege of Baptism is not to be, without good reason, neglected, so neither is its administration indispensable where God, in his providence, has not afforded opportunity for observing it in due order, or in a manner edifying to the individual or to the church in general. And if, in peculiar circumstances of locality or otherwise, it shall be judged for edification to administer this seal of the covenant, without a Session having had regular opportunity to confer with the parties applying, or formally to receive them into the fellowship of any congregation, that the minister so receiving to Baptism shall, at the earliest opportunity, report the case to the Session, and that the individuals thus recognized shall be duly enrolled and considered within the range of the inspection of the pastor and elders, and as being *bona fide* members of the congregation, in connection with which the privilege has been received, (generally, it may be presumed, that which is nearest in locality,) although precluded by distance, or other lawful cause, from giving regular attendance on the weekly ministrations of the sanctuary; this participation in the privileges of the Church being always understood to imply also the obligation to conform to the ordinary rules of the Church, and responsibility to its tribunals.”

TRIBUTE TO DEPARTED WORTH.

The subject of the following sketch, Thomas Sindilands, Esq., Guelph, whom a bereaving Providence has removed to the world of spirits, is understood to have been a native of Glasgow, the commercial metropolis of Scotland. Designed by his parents, one of whom, his father, he lost when he was but a young man, for mercantile pursuits up the Mediterranean, he early applied

himself to acquire the modern languages which would enable him to transact business without the aid of an interpreter, and with such success that he became and continued to the end of his life a fair Spanish scholar, while he was a proficient in French and Italian, both of which he could speak with fluency.

It is not known when he first became the subject of religious impressions, or by what particular instrumentality they were produced, for being of a diffident and unostentatious disposition he seldom spoke of himself or of his religious history. He first joined the congregation which was under the pastoral oversight of Dr. Muter, although the last years of his residence in Glasgow were spent under the ministry of Dr. Heugh, who had been called from Stirling, and for whom he entertained the highest respect till the end of his days, and with whom he carried on correspondence for some time after his settling in Guelph.

When the calls of Providence directed him to leave his native city and cross to America, he passed some time in the United States, and there some of his relatives remained, while he left for Canada, first taking up his abode in Toronto, where death deprived him of two of his children, and afterwards in Guelph, which he reached in 1832, when the town was just beginning to recover from the depression into which it had been thrown, from the disapproval which the Canada Company had expressed regarding some part of the conduct of its founder. Here he commenced business as a merchant, and followed it for a number of years, but latterly retired from it, that he might have greater leisure and more time for his own improvement, mental and spiritual, and confined himself to the Agency of the Gore Bank, to which he had been appointed at its first institution, and which he held till his death, having, latterly, been promoted to be manager.

From the date of his coming to Guelph, Mr. Sandilands heartily gave himself to the encouragement and support of the interests of religion. He took an active part in the affairs of the first Presbyterian congregation that was organized in the town, and was for some years an office-bearer. He was the first to receive the Rev. Messrs. Proudfoot and Christie, two of the earliest missionaries to Canada of the United Secession Church; to give them information of the spiritual necessities and prospects of the neighbourhood; to conduct them to scenes of labour and to entertain them with the hospitalities of his home. Although never an elder, he was always a warm supporter of the United Presbyterian Church. His presence in the Sanctuary was to be expected, unless he was prevented by some special event in Providence, and among the hearers of the Word few were more attentive than he, or carried away with them more of the sermon that had been preached. He was always liberal from principle in the support of the Gospel, and his earnest desire was that he should never be so reduced in his circumstances as to be unable to give as he had been accustomed to do to the cause of Christ.

For a considerable period he had been a beloved and efficient Teacher in the Sabbath School of the congregation with which he was connected. According to his own special request he had assigned him one of the primary classes, although his fellow-teachers felt that he was competent, from his knowledge of the Scriptures and his depth of religious experience, to take one of the most advanced; and often have we observed how attentively his youthful charge hung upon his lips as he spoke to them of the wonderful workings of God in the economy of Creation, and of Providence, but most of all in that of Redemption. We are persuaded that the seed sown has not been lost. We know of instances in which his instructions have been treasured up, and pondered with delight and spoken of with interest. May the Spirit make them fruitful to eternal life!

Mr. Sandilands was one of the first that took part in organizing in Guelph a Branch Bible Society in connection (although not immediate) with the British and Foreign Bible Society. We believe that from the very beginning he acted as Depositary, advancing the funds that were necessary to keep up a supply of stock, and give the society the benefit of cash purchases. When, about

seven years ago, the late Charles Julius Mickle, Esq., one of the best Classical and Oriental scholars of his day in Canada, was called away from this life, Mr. Sandilands was unanimously chosen to be his successor in the Presidency of the Branch, an office which he was most unwilling, from his retiring disposition, to accept. His addresses at the annual meetings, which he read, for he could not trust himself to speak *memoriter*, were uniformly heard with pleasure, we hope with edification, by the audience, and some of his friends speak of the evidence which they afforded of his ripening in piety.

For some months before the final issue, symptoms had been presenting themselves that Mr. Sandilands had been labouring under an affection of the heart. About the fall of the year, these assumed such a form as to alarm his friends, but he endeavoured to dissipate their fears, and refused any medical advice but that of his own son-in-law, Dr. Hood. He was now under the necessity of withdrawing from the Sabbath School, and he felt it to be a painful one, for he loved his scholars. Towards the close of April he had joined with the congregation in celebrating the ordinance of the Supper, and his manner, both during the action Sermon and at the Table, was characterized by more than usual seriousness and reverence. On the following Sabbath he was again in his pew, but was so weak that he was unable to walk home after the services. On Saturday, 6th May, he was taken much worse and spent a sleepless night. He had taken his bed for the last time. He lingered on, sometimes suffering violent pain, till the forenoon of the 22nd, when, awaking out of his sleep and looking up to those who were at his bed-side, he breathed his last without a sigh or struggle.

In his life, Mr. Sandilands adorned the doctrine of God his Saviour, and in his death he was sustained by the faith which is the substance of things hoped for, and the evidence of things not seen. Soon after he was laid down for the last time his pastor was conversing with him on the state of his soul and his prospects for eternity, when he replied to a question that had been put, with a humility and a most impressive sincerity, "I can truly say that my love to the Lord Jesus Christ has been waxing stronger and stronger for some time." Frequent were his petitions that God would not withdraw his love from him nor leave him, and that he would speedily release him from the body, and take him to be with himself in glory. When his pain was severe, his remedy was in prayer and it was a noticeable fact that he got relief after the exercise. On two occasions he complained that God had departed from him, and those around his bed will long remember the vehemence with which he gave expression to the grief of his heart. In one of his paroxysms the passage was quoted to him "What time I am afraid I will trust in thee," and he answered, "Well may I fear when I consider my short-comings, but have I not a gracious and infinite Saviour?" His knowledge of the Scriptures was of eminent service to him in the deep waters of affliction; and that knowledge was both extensive and accurate, so that he was able to call up the promises which were adapted to his circumstances or take up those which were mentioned to him and follow them out in the very words of the Bible. He remarked to a friend that often had the bedroom in which he was then confined been to him as a little Galilee, for it had been his practice of nights when he could not sleep, to meditate upon the love of Christ and ever with comfort to his soul. He anticipated death, and was prepared for it, and among the last words that we heard him uttering were "I have never prayed for restoration, I have often prayed that my sufferings might be lightened," and he was sometimes troubled with the fear that his sufferings were a token of God's anger against him.

Among the most solemnly interesting scenes of his death-bed was his conversation with his children and with a grandson. As a father he had been most attentive to the duty of household religion, and we understand that throughout the whole period of his married life the members of his family were regularly called together at three o'clock on Sabbath afternoon to read the Scriptures and receive instruction, and we heard him say in the beginning of his trouble

that it was the first Sabbath it had been omitted during that time. Earnest and frequent, too, had been his prayers that the God whom he served should be the God of his seed, and when he was laid upon the bed from which he was no more to rise, he called his children one by one to him and pressed upon them to give themselves at once and fully to the Lord. A few hours before his departure, Christ's words were repeated to him, "Come unto me all ye that labour and are heavy laden and I will give you rest," and addressing a son by name who was ministering to him, "Come to him, come at once, put not off." One has passed away from among us whose name will long be remembered by relatives and acquaintance; one, the end of whose conversation was "Jesus Christ, the same yesterday, to-day and for ever." "Blessed are the dead that die in the Lord." "Be ye followers of them who through faith and patience inherit the promises."

NOTICES OF PUBLICATIONS.

North British Review, June 1865.—Toronto: James Bain; and other Book sellers.

The following is a list of the Articles in the last number of this Review, which still maintains its high character, 1. F. A. Wolf; 2. The New Gold Mines and Prices; 3. Three Women of Letters (Lucy Aikin, Joanna Baillie, and Caroline Fraunce Cornwallis); 4. England and Norway in the Eleventh Century; 5. Popular Religious Literature; 6. Symbolism in Christian Art; 7. State and Prospects of Italy.

In the article on "Popular Religious Literature," we have a 'discriminating although somewhat severe review of some of our popular religious books, which sell by thousands.

South Church Lectures; Discourses upon Christian Doctrine, delivered in the South Baptist Church New York, in Sabbath evenings from January to April 1863, by Clergymen of New York, representing six Evangelical Denominations. New York: C. Carter and Brothers.—Hamilton: D. McLellan.

In this volume we have a series of discourses, on doctrinal subjects, prepared and preached by ministers of several denominations. The following are the subjects treated of: 1. Christian Doctrine; Its Unity in Christ. 2. The Bondage of Sin. 3. Atonement. 4. Salvation by Grace. 5. Regeneration. 6. Faith. 7. Justification by Faith. 8. Providence and Prayer. 9. The Trinity. 10. The Resurrection of the Body. 11. Eternal Life. 12. Relation of Doctrine to Life. The discourses are all of a superior character, and show the substantial unity of faith and doctrine among the leading denominations of the great Protestant Family.

Giles Oldham; or Miracles of Heavenly Love in Daily Life. What Elsie Loved Best; or the Pet Rabbits, and other stories. Little Katy, and Jolly Jim. New York, R. Carter and Bros. Sold by D. McLellan, Hamilton.

The above volumes form part of Carter's "Fireside Library," and like the series, are well adapted for juvenile reading, and Sabbath Schools.

The Rebel Prince, or Lessons from the career of the Young Man Absalom. By the Rev. W. M. Blackburn, Author of "The Exiles of Madeira," &c. Philadelphia Presbyterian Board of Publication. Sold by D. McLellan, Hamilton, and Rev. A. Kennedy, London.

The substance of this volumes was delivered in the form of lectures, to the congregation of the Author. It is his object to explain the portions of Scripture which contain the story of Absalom, and to draw the useful lessons which they contain for guidance in the family, in society, in the church, and maternal Government. The lectures appear to have been well received when first delivered; and in their present form, they will be found to be interesting and instructive.

Nichol's Series of Standard Divines. Edinburgh, J. Nichol, Montreal; B. Dawson and Son; Toronto, W. C. Chewitt.

We have received two additional volumes of the series, viz. the 10th vol. of the works of Goodwin, and the 3rd of Charnock's works. The volume of Goodwin contains his treatise on "An Unregenerate Man's Guiltiness before God; and that of Charnock contains discourses on Regeneration," 'Reconciliation,' and the 'Blood of Christ.'

The remaining volumes of the First Section will appear before the 1st of April next. A programme of the Second Section will shortly appear. The Publisher has laid the Church under deep obligations to him for the supply of such a valuable series of Theological works.

ACCOUNTS OF THE CHURCH FROM 1st MAY 1864, TO 30th APRIL, 1865, AS AUDITED FOR PRESENTATION TO SYNOD.

KNOX COLLEGE—ORDINARY FUND.

RECEIPTS.

1865.	Amount received during year, as per Statement...	\$5520 23	
	Bal. due at close of year.....	2772 09	
		\$8292 32	

EXPENDITURE.

Balance due at beginning of year.....	\$2314 66	
Paid on account of Salaries to Professors, including amount paid to Revs. Messrs. Gregg and Caven.....	4923 64	
Supply of pulpits of Messrs. Gregg and Caven....	173 50	
Mr. Willing.....	340 00	
Repairs and incidental Expenses.....	58 34	
Printing and Advertising.....	14 19	
Insurance.....	92 62	
Books for Library.....	28 38	
City of Toronto, Sewerage rate.....	30 13	
Interest on unpaid purchase money.....	149 64	
“ for Sundry advances.....	122 22	
Discount on silver.....	45 00	
	\$8292 32	

Comparing the debt and liabilities of the College on 1st May, 1865, with its position on 12th May, 1864, there is in favor of the year now ended the sum of \$366 21.

BURSARY FUND.

RECEIPTS.

Balance at beginning of year.....	\$940 31	
Hon. J. Euchanan, Hamilton.....	80 00	
Mrs. Esson and Mrs. Sparks, for H. Esson, Bur.	20 00	
Interest.....	108 00	
	\$1148 21	

EXPENDITURE.

Paid sundry sums granted to students.....	\$37 00	
A. B. Simpson, Prince of Wales Prize.....	60 00	
P. Musgrove, John Knox Bursary.....	40 00	
J. A. F. McBain, G. Buchanan, do.....	40 00	
J. L. Murray, Gaelic Bursary.....	20 00	
A. G. McDonald, Do.....	20 00	
E. Reeve, H. Esson Bursary.....	20 00	
Dr. Connon, for Elocution Class.....	60 00	
Balance.....	851 11	
	\$1148 21	

LIBRARY FUND.

RECEIPTS.

Balance at beginning of year.....	\$ 38 50	
Received for Matriculation Fees.....	90 00	
	<u> </u>	\$ 128 50

EXPENDITURE.

Paid Librarian's Salary.....	60 00	
“ Sundries for Library.....	1 50	
Balance at Cr.	67 00	
	<u> </u>	\$ 128 50

COLLEGE BUILDING FUND.

RECEIPTS.

Sundry receipts, viz : Friend 3.00 ; Clark, 29.00 } Winchester 6 00 ; Culross 12.00 } Amount due at end of year.....	50 00 562 64	
	<u> </u>	612 64

EXPENDITURE.

Amount due at beginning of year.....	612 64
--------------------------------------	--------

In addition to the balance of \$562 64, there is due on the Mortgage the sum of \$1625 98.

WIDOWS' FUND.

RECEIPTS.

Balance at beginning of year.....	281 98	
Collections and donations.....	1868 35	
Ministers rates.....	1350 00	
Interest.....	2829 56	
Special Widows' Fund for Investment.....	2000 00	
	<u> </u>	8329 89

EXPENDITURE.

Annuities paid.....	1575 00	
Amount invested.....	4840 00	
Rates repaid.....	76 00	
Transferred to Special Widows' Fund.....	8 00	
Printing, and sundry payments.....	75 76	
Credited to Fund for Aged and Infirm Ministers..	914 17	
Discount on silver, &c.....	35 00	
Proportion of General Expenses.....	85 00	
“ Salary of Agent.....	300 00	
Balance in hand.....	420 96	
	<u> </u>	8329 89
The following is the present state of the Fund :		
Invested in Debenture.....	9852 00	
“ Mortgages.....	37387 68	
Cash, exclusive of \$365 83, balance Special Fund.	420 96	
	<u> </u>	47660 64

The Total amount received up to date for Special Widows Fund, including interest, and deducting expenses, was \$5605 83.

FUND FOR AGED AND INFIRM MINISTERS.

RECEIPTS.

Balance at beginning of the year.....	\$624 13	
Sundry contributions, donations, &c.....	228 88	
Interest.....	56 00	
One half contributions for Widows Fund.....	914 17	
	<u> </u>	1823 1

EXPENDITURE.

Annuities paid to Ministers.....	\$800 00
Discount on silver.....	10 00
Proportion of General Expenses.....	25 00
“ “ Salary of General Agent.....	30 00
Balance in hand.....	958 18

1823 18

In addition to this balance there is the amount of \$700 invested for this fund.

FOREIGN MISSION FUND.

RECEIPTS.

Balance at beginning of year.....	\$5381 33
Receipts during the year.....	3486 53
Interest.....	102 11

 \$8969 87

EXPENDITURE.

Paid Rev. Jamieson, on account.....	\$1200 00
Rev. J. Nisbet.....	734 50
Rev. D. Duff.....	450 00
Widows' Fund rates for Mr. Jamieson.....	16 00
Books sent to Rev. R. Jamieson.....	12 80
Discount on silver.....	35 00
Printing.....	13 00
Proportion of General Expenses.....	84 50
“ Salary of General agent.....	90 00
Balance on hand.....	6334 07

 \$8969 87

HOME MISSION FUND.

RECEIPTS.

Balance at beginning of year.....	\$ 858 32
Grant from Presbyterian Church in Ireland (£250 Sterling).....	1216 67
Received from Congregations, &c.....	1532 14

 \$3607 13

EXPENDITURE.

Paid balances of appropriations for 1863-4, viz: ..	
Presbytery of Montreal.....	\$ 68 00
“ Ottawa.....	52 38
“ Brockville.....	65 20
“ Kingston.....	64 00
“ Cobourg.....	99 32
“ Ontario.....	57 10
“ Toronto.....	151 00
“ London.....	111 50
“ Huron.....	50 00
“ Grey.....	76 00
“ Buxton.....	212 64
“ Stratford.....	70 00

 \$1077 10

Appropriations for 1864-5, viz:

“ Presbytery of Montreal.....	\$ 150 00
“ Ontario.....	100 00
“ Cobourg.....	100 00
“ Ottawa.....	50 00
“ Kingston.....	75 00
“ Toronto.....	75 00
“ Huron.....	100 00

" Grey.	100 00
" Buxton Mission.....	300 00
" Rev. W. Scott, formerly of St Sylvester	160 00
" On account of Rev. O. Labelle	100 00
	<u>-----</u> \$1310 00

Printing, 7.00, Discount on silver 15.00, Proportion of General Expenses 30.00, Salary of Agent 35.00.....	87 00
Balance in hand.....	\$1132 99
	<u>-----</u> \$3607 13

The above balance of 1132.99, has now been appropriated to the different
teries requiring aid.

SYNOD FUND.

RECEIPTS.

Balance at beginning of year.....	\$ 169 96
Collections.....	1430 18
Balance Dr. at end of year.....	136 25
	<u>-----</u> \$1736 39

EXPENDITURE.

Paid on account of Synod accommodation 1865...	\$ 250 00
" Rev. W. Fraser's salary.....	100 00
" Rev. J. Gray, expenditure on ac. of Statistics	50 00
" Doorkeeper for attendance.....	20 00
" Printing sundries, including Minutes.....	329 15
" Postage, Rev. W. Fraser 5 64, Rev. R. Tor- ance 4 90	10 54
" Expenses of Hamilton Commission.....	24 00
" Account of J. Young "Forms of Procedure"...	2 70
" For engrossing sundry papers.....	5 00
" Discount on Silver.....	10 00
" Proportion of general expenses.....	85 00
" " " Salary of Agent.....	850 00
	<u>-----</u> 1736 39

HOME AND FOREIGN RECORD.

RECEIPTS.

Subscriptions &c., received during year.....	\$2231 31
Balance at end of year.....	252 15
	<u>-----</u> 2483 46

EXPENDITURE.

Balance at beginning of year.....	\$ 192 86
Paid W. Oliver for Printing.....	701 75
" W. C. Chewett's account.....	116 00
" Messrs. Buntin, Bro. & Co.....	1020 00
" Postage stamps for Mailing Record.....	74 25
" Proportion of General Expenses.....	60 00
Discount on Silver.....	24 00
	<u>-----</u> \$2483 46

FRENCH CANADIAN MISSION.

RECEIPTS.

Balance at Beginning of year.....	\$ 228 08
Receipts during year.....	966 84
	<u>-----</u> \$1194.92

EXPENDITURE.

Paid James Court, Esq.....	\$ 847 62
" Rev. J. T. Byrne.....	176 57
" Order of A. F. Kemp.....	32 00
Discount on Silver.....	8 09

Proportion of General Expenses.....	25 00
“ “ Salary of General Agent.....	30 00
Balance.....	75 73
	— — 1194 92

BUXTON MISSION,

RECEIPTS.

Apportionment for Home Mission Fund on account of 1863-4.....	\$ 212 64
Apportionment from Irish Grant.....	300 00
Balance due.....	445 19
	———— \$957 83

EXPENDITURE.

Balance at beginning of the year.....	\$ 501 62
Paid Mr. King on account.....	426 21
	———— \$957 83

RED RIVER SCHOOL AT KILDONAN.

RECEIPTS.

Balance at beginning of year.....	\$ 170 44
Sundry Receipts.....	239 65
	———— \$410 09

EXPENDITURE.

Paid Mr. Nisbet's draft.....	\$ 194 67
Discount on Silver, proportion of.....	6 00
Balance in hand.....	209 42
	———— \$410 09

JEWISH AND INDIA MISSIONS OF FREE CHURCH.

Received during the year.....	\$ 92 19
Remitted to John McDonald, Esq., Treasurer.....	92 19

MISSION OF PRESBYTERIAN CHURCH OF LOWER PROVINCES.

Received during the year.....	\$ 59 50
Remitted to Nova Scotia.....	59 50

MISSION TO AMERICAN INDIANS.

Total balance in hand.....	\$ 352 25
----------------------------	-----------

The above accounts have been examined, vouchers compared, and found correct.

(Signed) J. McMURRICH
J. S. PLAYFAIR.

CONTRIBUTIONS TO THE H. M. FUND OF THE PRESBYTERY OF GUELPH,

FROM 1ST JUNE, 1864 TO 1ST JUNE, 1865.

Guelph, Knox's Church.....	\$ 25 00
“ “ “ S. S., 1864.....	12 50
“ “ “ S. S., 1865.....	10 00
West Paslinch.....	19 00
Acton.....	10 00
Fergus.....	50 00
Galt, 2nd Congregation.....	50 00
Nassagaweya.....	9 00
Guelph, 1st Congregation.....	60 00
Erin, 12.52; Caedon W., 10.00.....	22 52
Elora, Chalmer's Church.....	80 00
“ Knox's Church.....	30 00
Alma.....	3 10
Eramosa.....	20 00

Garafraxa	10 00
Minto	4 65
Rothsay and Wallace	5 00
Glenallan	12 00
Galt, Knox's Ch., Ladies' Association	30 00
“ “ Missionary Meeting	12 10
“ “ Mrs. McRae	10 00
Eden Mills	3 10

RECEIPTS FOR RECORD UP TO 20TH JULY.

J. C., Port Colborne 2.00; Rev. T. F., D. McG., Metis; Mr. E., Thistle-town; Mrs. M., W. P., L. R., A. McM., T. McK., W. H., Mrs. D., (1.05), A. H., G. P., J. McK., J. T., 1.00, Thamesford; P. C., D. McL., W. E., J. C., West Arran; W. McP., Manilla; D. B., Woodstock; A. M., Melbourne Ridge; Miss C., Windsor Mills; Rev. J. McK., A. W., Richmond; C. S., D. M., Saugeen 2.00 each; A. McK., Strathburn; A. S. E., Scone, 3.00.

MONEYS RECEIVED TO 20th JULY.

SYNOD FUND.		Carwick	8 00
Guelph, 1st.	\$ 6 00	Legacy of late Mrs. Gurney per	
Egmondville	6 37	Rev J. G. Murray	5 00
Paris, Dumfries street	10 00	Band of Hope, in connection	
Ratho	5 00	with C. P. C., Metis for New	
Harrington	5 00	Hebrides Mission	1 25
Bosanquet	8 85	North Easthope	12 00
Westwood	4 95	HOME MISSION.	
Brampton, 1st.	6 00	Toronto Knox's Ch. S. S.	40 25
Derry West	2 00	Carrick	14 00
COLLEGE.		Legacy of late Mrs. Gurney per	
Beaverton adl.	2 00	Rev J. G. Murray	5 00
Harwich	5 00	North Easthope	12 00
Carrick	12 00	WIDOWS' FUND.	
FRENCH CANADIAN MISSION.		Carrick	6 00
Toronto, Knox's Ch. S. S.	40 25	Elora Chalmer's Ch.	15 00
FOREIGN MISSION.		With rates from Rev J. McKay \$16	
Toronto Knox's Church S.S.(for		00: Rev W. Scott; Rev T. Fenwick.	
Red River)	40 24	MISSION TO AMERICAN INDIANS.	
Harwich	5 00	Friend	5 00

CONTENTS:

New Hebrides Mission—Missionary Wanted	293	Items	303
The Late Meeting of Synod	294	HOME ECCLESIASTICAL INTELLIGENCE	
MISSIONARY INTELLIGENCE.		Calls, etc.	310
Letter from Rev. R. Jamieson—Review of		Presbytery of Grey	312
Year	295	“ Huron	312
Letter from Rev. J. Nisbet, Review of Year	296	“ Guelph	313
Report of Home Miss on Committee, &c.	298	“ London	313
Missionary Life and Progress in the New		Act on Baptism	314
Hebrides	301	Tribute to Departed Worth	315
Missions of Free Church of Scotland	301	Noticos of Publications	318
Missions of United Presbyterian Church	305	Accounts of the Church	319
GENERAL RELIGIOUS INTELLIGENCE.		Contributions to H. M. Fund of Presbytery	
Meeting of Synod of Presbyterian Church		of Guelph	323
of Lower Provinces	307	Moneys Received	324

LIBRARY
KNOX COLLEGE
TORONTO